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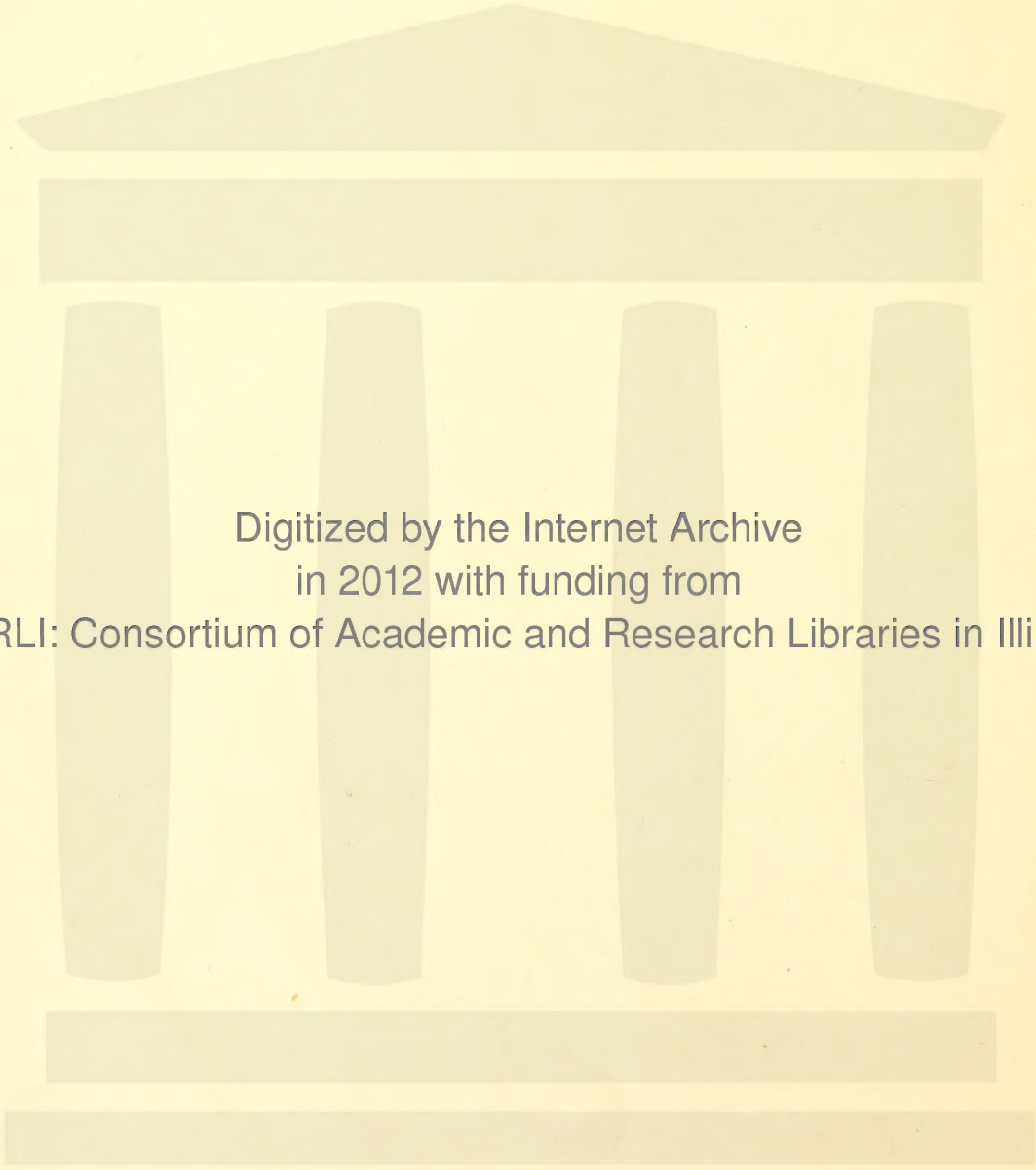

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THE UNIVERSITY OF CHICAGO DIVINITY SCHOOL

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 1, 1920

What Germany Needs Now

By Noble S. Elderkin

A Letter to Father Time

By Edward Scribner Ames

Published Weekly—$2.50 the Year

26

A Message to Christian Century Readers

The Christian Century has an increasingly definite and important place in American Christianity. Its mission is two-fold, first to the Disciples of Christ and, secondly, to the larger Christian world. The Cincinnati Convention in October vividly revealed and defined the problems that confront the Disciples in this new time. The problems of spiritual progress, of an educated leadership, of a truly catholic spirit, of an untrammeled fellowship and cooperation with all Christians, and of the rescue of our Christian union plea from the legalism and bigotry which threaten to extinguish it —these all depend upon the degree in which the leading minds in our far-scattered local churches are brought into vital contact with one another and into some sense of informal but conscious comradeship in a common cause. There is no other way in which vital contacts of this sort can be established except by a journal like *The Christian Century*. To enlarge its circulation is to create a compact body of conviction and purpose which, by its intelligence as well as its extent will be able to educate the churches and lead them into the new day.

Besides this service to the Disciples *The Christian Century* is practically the only existing literary carrier of Disciples' ideals to the larger Christian world. Its circulation in other Christian communions is becoming substantial and is steadily increasing. It is read each week by the recognized leaders of American Christianity, and it speaks with conviction the great message of Christian unity which the fathers uttered and which their children, alas, have come so nearly forgetting.

Every thoughtful churchman and churchwoman in America should read *The Christian Century* these days. And every present reader can help to extend its influence. During the month of December we received nearly 1,000 new subscribers. We wish literally to double our subscription list by March 1. Let us all join together in a piece of nation-wide team work—every last subscriber working to secure at least *one* other, and we will win.

AFTER MARCH 1, 1920 THE SUBSCRIPTION PRICE WILL BE $3.00
(Ministers $2.50)

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII JANUARY 1, 1920 Number 1

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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer of Confession

THOU God of perfect holiness and grace, in Thy presence the spirit of mortal man cannot be proud. We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face save as we come bringing sincere and humble confession of our sins. We have done those things we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for cleansing and for pardon. Judge us, O Lord, not as our fellowmen judge us, nor yet as in all integrity of conscience we must judge ourselves, but look upon us with that pitying goodness which, while it condemns our sin, yet gives us fresh power to overcome it.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our thoughtlessness? Forgive it by teaching us to profit by our experience and to learn wisdom by the very things our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Quicken not only our will to do the right but our intelligence to discover the right and avoid the wrong.

We confess not only those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive us our hidden sins of the mind, our dark imaginings, all lustful and covetous musings, all selfish and unsympathetic judgments upon others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of our misdeeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon sin and our proneness to it. Show us how we are to overcome evil with good, and may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name. Amen.

The Danger of Reaction From War-Weariness

THE warning of Dr. Charles S. Macfarland, secretary of the Federal Council that the present moment discloses a revival of denominational feeling, should not be lost on alert religious leaders. The premillenarians have been strengthened by the war, even though many of their prophecies have been discredited. The Disciples were treated to an astonishing spectacle in the "Congress" at Cincinnati. The Baptists last year in refusing conference on Christian union, took a backward step. The church news this winter shows a revival of the old time evangelism, with much emphasis in the press reports of certain papers on "the plain gospel," which is just uncritical old-fogeyism when one examines it. At the very moment when these conservative tendencies are appearing in contemporaneous religious life, there is more insistent demand than ever that the church modernize itself. In answer to this demand, the Quakers of England are preparing a new book of doctrine. Other religious organizations are realizing that they leak at the top all of the time, losing the brains and the money which an institution needs to reach efficiency. Liberal ministers have solved their consciences in many instances by counsels of prudence and by mistaken notions of efficiency. The people perish for lack of knowledge.

The Outrages at Fort Leavenworth

DETAILED and circumstantial statements with regard to the brutalities practiced at the federal prison at Ft. Leavenworth have been made by Rev. John Nevin Sayre, who is on the directing committee of the National Civic Liberties Bureau. There were more than two thousand American soldiers in that prison last July, serving sentences for the infraction of military rules. A part of these soldiers went on a strike on account of abuses in the prison. All the prisoners, whether they were on strike or not, had their privileges taken away from them and were reduced to the rule of silence and a life without recreation. During the strike, officers amused themselves by making heads behind barred windows the targets for their automatic pistols. Such reactionary prison methods will brand America as barbarous if they are not at once reformed.

Making Religious Education Effective

THE northern Baptists have made Rev. Ferdinand F. Peterson director of religious education for the denomination. About him is a committee composed of some of the leading educators of the denomination. The denomination will in the future undertake to bring into common use in the churches the methods and points of view which are the well-tested fundamentals of a pedagogical method in teaching religion. It may well occasion surprise that after fifteen years of study of better ways of conducting religious education in the local church, so little progress should be made in the enterprise. There are hundreds of communities where there might be week-day instruction in religion and where the high school might be induced to credit Bible study when offered by competent teachers-that would rank with those teaching Greek and Roman mythology. Each year makes more complete the collapse of the emotional evangelism and in its place must come a method which will have smaller meshes in the net. A child that is thoroughly taught in religion will not depart from it, at least so the scriptures assert. In our Sunday-schools there is still an excess of emotionalism and too little sound study of the Bible.

The Liberal Movement In Politics

THERE was held in St. Louis recently a meeting of political liberals. This meeting was called for the purpose of determining whether these liberals would organize a new party or use existing political agencies. It was decided that they would not at this time attempt the organization of a new political party. This decision was doubtless a wise one. The task of bringing new political parties to success is a difficult one, as many can testify. The success of the Anti-Saloon League as compared with that of the Prohibition party indicates that sometimes a political idea may make headway better without trying to organize a party. The political liberals will wait until the party platforms are completed and then will take their choice. This may be political expediency, but it is the path of most rapid political progress.

A Man and His Money

THIS era of easy money has encouraged speculations of the wildest kind. War fortunes came to some men in a few months that have made them independent for life and the sight of this encourages others in get-rich-quick schemes. The result is that the mails are being flooded with extravagant literature on financial subjects. Few wise men try nowadays to prescribe medicine to themselves; this is the task of the family doctor. They do not defend themselves in a court of law, this is the task of the lawyer. When an investment is made, however, there is usually no seeking of advice, though the local banker could usually throw a flood of light on these financial schemes that are taking the money of the unwary. The Christian ought to be interested not only in the security of an investment, but also in its service to society. Ten years ago stock in a brewery would have been a good investment, but would we like to have seen our elders and deacons clipping coupons from this stock? An investment in an anti-social enterprise makes the investor share its iniquity though he does not do this in the public eye.

Heresy Hunting In the South

FOUR years ago there was a widely advertised heresy case in the Presbyterian communion. The Rev. Henry H. Edmonds of Birmingham, Alabama, was deposed by his presbytery because he was said to have denied that "the substitutionary sacrifice of Christ is to satisfy divine justice." Recently he was invited by certain distinguished members of the presbytery to state that he held the doctrine of the atonement taught in the Westminster confession. Ou this confession, he was received back into the presbytery. Some friend, however, has shown the "joker" in this. It is exactly the statement of his belief he made when he was deposed. The minister has not changed, but the presbytery. No longer dominated by some particular "hound of the Lord," it now recognizes the liberty that belongs to every Presbyterian minister within the bounds of the creed. Meanwhile the big public regards this theological debate as tweedle-dum and tweedle-dee.

Is it True That There Are No Poor?

IT IS a common word these day to hear, "There are no longer any poor." The large wages given a few organized workmen of the trades has produced the impression that millions of other people have been benefited by this era of high prices. In spite of the assertions on the part of the business men that there are no poor, it is the estimate of Dr. Royal Meeker, chief of the Bureau of Labor, that

twenty per cent of the population are undernourished and thirty per cent are on the borderline or below it. The investigations of underfed children in the public schools reveal the fact that thousands of school children do not have enough to eat and are subnormal in their studies for this reason. If there were no poor, there would not be the continual menace of social discontent. The profiteer is the father of the Bolshevist. It is he, with his park full of automobiles which he has not time to run, who has bred the spirit of rebellion in our country. We have luxury such as has never been seen before in the world's history. We have squalor which shames our materialistic civilization. The judgment of history on a nation that spends its money on mechanical toys for grown-ups while children starve will not be light. We shall be regarded as barbarians.

Where the Money Goes

THERE is just now a contagion of the extravagance of working people with the new wages they are receiving. The assumption is that the money is being wasted. It is natural to expect that working people will not be skilled shoppers in buying things they have not been accustomed to buy. However, there is an increase in the standards of living among these people and they will never be satisfied to go back to the old way of living. Some families have moved from tenement buildings to apartments. These will never go back to the tenement and be happy. The working girl who has aroused the admiration of her lover with a silk waist will henceforth insist on having silk waists. Insofar as the present situation really does mean higher standards of living, it is a good thing. It means more business for business men and new joys in gray lives. The new prosperity may raise some families to a level of self-respect where they may be concerned with their spiritual possessions as well as with rugs and silk waists.

Disciples and the Movement Toward Christian Unity

THE present is a period marked by astonishing progress toward closer relations among Christian bodies. This is the result of a long period of preparation, and of the pressure of common interests during the war. The denominations have learned through successive years that their relations with each other can be increasingly cordial without loss of any cherished conviction. When therefore the war presented not only an opportunity but an obligation for united service, much of the remaining denominational suspicion was lost or dropped in the interest of the common task. Something of this denominationalism has naturally rivived under the stimulus of new opportunities and the spur of sectarian rivalry during the period of reconstruction. But it is impossible for any but the most consistent and belligerent sectarians to maintain an attitude of aloofness in the modern age.

Wonderful illustrations are offered of the progressive spirit of unity. The war service of the Y. M. C. A. developed a hundred agencies of cooperation among Christian people, and that great organization is even more than ever solicitous to utilize its forces in behalf of Christian cooperation. The Federal Council of Churches of Christ in America is finding new opportunities for the organization and expression of sentiment in behalf of the cooperating churches throughout the nation, and its ideals are closer than ever to the ground of actual Christian service as its spirit takes form in a great number of new local church federations, state, county and urban. Proposals for actual and incorporating Christian union fill the air with tremulous and expectant sentiment, both in the United States and the neighboring Dominion. And the Interchurch World Movement, so tremendous in its possibilities, is perhaps the most outstanding manifestation of the same onward current toward closer relations and more fruitful service among the people of God.

No one who observes with awareness these recent developments of the spirit of good will can fail to be impressed with the part the Disciples of Christ are having in the work. An astonishing number of our ministers and teachers, as well as business men, are being summoned into the activities of the various cooperative Christian movements. If the list of men thus taken from the more strictly Brotherhood activities of the Disciples and placed in positions of responsibility in these broader areas were to be drawn up it would disclose a very impressive company, both as to number and quality. And apparently there is no diminution either in the demand or the willingness of Disciples to listen and respond to the summons.

From a denominational point of view this development is disquieting. It means that many of the ablest men in the Brotherhood are leaving the work of the Disciples—pastoral, missionary or educational—for this larger field. And it is evident that there is no way to control it. Christian bodies that have a strong central organization are able to manage such tendencies in a manner both to serve the denominational interests and to preserve the denominational possessions. It would not be difficult to point to recent and impressive illustrations of the fact that far-sighted denominational administrators can place a certain type of their constituency in positions of leadership in interdenominational movements and at the same time retain the strongest of their men in strictly denominational positions. The Disciples of Christ have no means of accomplishing that result. It is inevitable therefore that they lose from their ranks into the current of interdenominational activity many of their strongest and most resourceful leaders.

On the other hand, this very fact is extremely significant as showing the preparation which our history, traditions and experience have furnished for just this kind of leadership. There need be no mere denominational pride in the confident affirmation that no Christian body has been able to furnish anything like an equal proportion of interdenominational leadership as compared with the Disciples. The reason for this is the sentiment in behalf of unity

which has continuously characterized our people at their best. While it is true that many of our churches have held the doctrine of Christian union as a partisan and sectarian dogma, and have meant by it nothing more than the hope of absorbing members of other Christian bodies, the heart of the brotherhood has been sound and normal on the theme of Christian unity. The Disciples have understood from the first that Christian union can come in no other way than by cooperation and good will. This has been the one great theme of our history. Little groups of our people here and there have been diverted to side issues, such as futile controversies over church music, theories of inspiration, questions of missionary administration, doctrines of "restorationism," and the like. But the Disciples as a whole understand that their one excuse for existence, their unfailing message and plea, is the reunion of the people of God.

It could not be otherwise therefore than that the increasing interest on the part of all Christian communions in this great enterprise should express itself in part in the summoning of men from such a prepared and sensitive group to leadership in the dominant Christian purpose of this generation. Shall the Disciples accept this responsibility, even though it inflicts a certain loss upon our own Brotherhood activities? Shall we regard it as the logical result of our history and mission in the world, or shall we resent it as a serious menace to our denominational growth and efficiency? The answer will depend upon our choice between the value of a great objective and the importance of the means by which that objective is being reached. If the Disciples of Christ were giving promise of bringing to pass the unification of Christian forces in a manner convincing and hopeful, the conclusion would be that we ought to keep within strictly Brotherhood limits our best and most efficient men rather than to offer them or even permit them to go into interdenominational work.

But there are few Disciples who study the movement of the Spirit of God in this generation who believe that the Disciples are likely to realize this objective, or even greatly to contribute to this result as they are organized at the present time. Christian union is not going to come about in the naive fashion in which the fathers hoped it might be realized. No one Christian body is going to absorb the others, confidently as the Roman Catholic Church, the Episcopal Church, and some other groups, including a portion of the Disciples, have set their hearts on such an outcome. Christian union will take place, is in fact now taking place increasingly, by cooperation in local communities, by perception of common tasks, and by the cultivation of a spirit of fraternity among all Christians. Perhaps therefore the Disciples are actually achieving their historic task more rapidly than they understand.

The Jewish people in the days preceding the coming of our Lord had set their hearts on a particular form af Messianic expectation. They had been trained through centuries for the achievement of a majestic world task, but so obsessed were many of their leaders with a narrow and selfish view of their mission that when the great opportunity came they were all but blind to its significance and deaf to its appeal. Nevertheless through that history a choice and usable company of men had been prepared for the new day. These men made up the circle of the first interpreters of Jesus, and through their preparation of mind and heart the great achievement of bringing the gospel to humanity was accomplished. The story of the Judaism of the first Christian century, its opportunity and its failure, together with its marvelous contribution of prepared men to the early Christian church, is not without significance to the Disciples of Christ and to other students of the present emergency created by the growing sentiment in favor of a united church.

The Madness of 1919

NO DOUBT the year 1917 had the saddest ending of any year the modern world has known. The war had brought weariness and mourning to the nations of Europe. Here in our own land we were learning that this war was a dreadful reality, coming nearer each day to our own hearthstones. We had ceased to talk of America's part being merely to finance and feed the Allies. Our armies were crossing rapidly and our camps were full. Partings had been said and we knew that many of them had been final. The horror was upon us.

Perhaps the end of 1918 was the gladdest year-end that the modern world has known. We felt that the war was safely and honorably over. Our boys were coming back. The good days of homely toil and of fireside cheer were to be ours once more. Pestilence had threatened, but we felt that the menace was passing. As strongly as we had feared the worst the year before, we believed the best a year ago.

The end of 1919 is assuredly the maddest end that any year of the modern world has known. The nations which hushed themselves to control and resignation two years ago, and that voiced their quiet thanksgivings at the end of 1918, seem to have gone quite crazy with greed and gaiety.

> "The devil was sick,—the devil a monk would be;
> The devil got well,—the devil a monk was he!"

These nations seemed to have been fighting for principle; they had yielded up sons and wealth, apparently to a great cause; yet the war over, they began to squabble over commercial advantages like hungry dogs fighting over a bone.

Society is pleasure-mad. "Never were Paris and London so dance-crazed," say the correspondents—Paris and London, with whom, as with widows bereft of their children, we wept such a little while ago! A cable tells us that the aristocracy of Paris has undertaken an organized movement to develop the charm of its women, a teacher having been chosen who will take charge of little girls of the first families at the age of seven, and train them to make the most of their "points." In her prospectus this lady informs her patrons that, in pursuance of their education in the art of charm, girls of the "peaches and cream" type will be required to sleep between black silk sheets, and thus by contrast be kept aware of the beauty of their complexions!

Here at home capitalists never have seemed more deter-

minedly grasping, or the poor more resentful or less disposed to industry and frugality. In a time of apparent plenty nothing is to be had cheap—except political talk!—and yet everyone is quite mad with the desire of possession.

The saddest, the gladdest and the maddest New Year's Eves have followed in succession. Will the next be the "baddest"?—for the dictionary and the grammar may break down in these surprising days, along with other time-honored institutions. Plainly not. The world is saner than it seems. No truth is more sure than that humanity comes to its worst not in adversity but in prosperity. This is the day of the church's opportunity, for surely we realize as never before that the road to public right is by way of the individual conscience. The church, with a new unity and a new sense of responsibility for the whole task, seems today to be coming to her own, and the message which the world seems to have missed from the earthquake and the fire may speak in her still, small voice to the separate souls of men.

The Alarm Clock

A Parable of Safed the Sage

ONCE upon a time, being many years ago, there was a man who came to the House of God, and who heard the Word as I preached it; and whether he liked the sermon or not depended upon whether it hit some other people than himself. For he would say, The Church needeth to be awakened out of its sleep; therefore, give it to them, hot and heavy.

And he would cut a piece out of a Daily Paper, and bring it unto me, saying, Here are the words of a man who saith the Church is of no use. Now, then, go to it, and wake up the Church, for it is asleep on its job.

And now and then he would bring unto me a Pamphlet, and say, Behold, here is the way they do it in such and such a place, where the Church is awake. Now, therefore, see that thou wake up the Church over which the Holy Ghost hath made thee a Bishop, and unto which thou art a watchman, to cry aloud and spare not and lift up thy voice like a trumpet and show the people their transgressions, and awake them out of their sleep.

And I said unto him, There was an Ethiopian maiden who labored in the Kitchen of Keturah. And she could never awaken herself in the morning. And I and Keturah were often up late at night, and we desired to have our morning nap without having to waken ourselves in order that we might call her . Therefore did Keturah purchase for her an Alarm Clock, and set it at the time when the maid should arise. And for a few mornings it worked well. But the maiden desired to lie in bed a few minutes after the clock alarmed her. Therefore did she set the alarm an half hour further ahead, that she might awaken, and roll over, and have a little time to meditate and consider how good the Bed did feel in the early morning. And within the space of two weeks, she was sleeping soundly so that the alarm never broke in upon the tranquillity of her slumbers. But it never failed to waken me and Keturah. And when Keturah reproved her, then did she burst into tears, and say, I am sure it is no fault of mine; for I would rise if the clock did waken me, but the clock is no good, and wakeneth me not.

And he said, I have listened unto thy story, but I do not see what that hath to do with the case.

And I said unto him, Thou art like unto the Alarm Clock of the Ethiopian maiden, that doth disturb all the people who need no disturbance, but it hath never gotten a rise out of thee. Now, therefore, set thine alarm for thyself, and waken out of thy sleep of self-righteousness; and not only wake up but get up and do something.

And he liked it not, but left the House of God where I did minister, and went unto another Synagogue.

And I counted his departure a Large Accession to the membership of the Church.

Twenty Thousand Days

SO I have lived these twenty thousand days,
And every day has been a year to me,
Each morning springtime, with its ecstasy
Of bud and leaf and song-bird's rapturous praise,
And every noon a summer, soft with haze,
With some fair harvest, rippling like a sea.
And every eve has brought its Christmas tree,
Its holly-berries, and its yule-log's blaze.
There have been springtime frosts, and summer blast,
And drear November skies, and withered leaf,
Hours that were wild and wet with gusts of grief,
Hours when the very heart seemed frozen fast.
But now my full score thousand days appear
Each one with all the fullness of a year.

ROBERT WHITAKER.

East Side Jail, Los Angeles, Cal.

Contributors to This Issue

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NOBLE S. ELDERKIN, D. D.; graduate of Amherst College and Yale School of Religion; held Congregational pastorates at Lawrence, Kansas, and Oak Park, Ill.; returned in December from Europe where he was a delegate to various reconciliation conferences in England, Holland, Germany and France.

What Germany Needs Now

By Noble S. Elderkin

GERMANY has three pressing needs.

She needs food.

She has been starving since the winter of 1916-17. She has various names for that winter. It depends upon the particular vegetable that happened to flourish in a given area. In some places it was "carrot winter." In other places it was "turnip winter." In still other places it was "root winter."

But the army had food. That is the way of armies. Even if women and children have to starve armies must have food. They can't kill and be killed unless they have food. So the German army had food.

What food was left over was distributed by the stiff arm of authority among the women and children. And that was a good thing for the women and children of humble means. For if it hadn't been for the stiff arm of authority those of large means would have had everything.

Now the war is over. And the stiff arm of authority isn't as stiff, and if there is plenty of food the distribution is miserably attended to.

Not alone the women and children are underfed now. But the men as well are underfed. Professor Brentano at the International Economic Conference in London in November spoke of the decreasing output of the Ruhr mines. In 1913 these mines produced 114,000,000 tons of coal. In 1918 they produced 96,000,000. In 1919 they are producing 72,000,000 tons. He attributed part of the decrease in output to the shorter hours and the disinclination of the workers now that the Revolution has come and the new day was supposed to be here. But mostly it was the result of undernourishment. The men simply could not work on the food they were compelled to eat. When we were in Hamm, another mining district, we stopped a miner on his way to work and asked to see his dinner. He unwrapped the newspaper and there were two slices of war bread. No margarine. No meat. No cheese. Nothing but war bread.

There may be a lot of nourishment in German war bread but it never struck me as the kind of food that ought to be given men who were doing hard work.

Diseases that thrive upon underfeeding are having a merry time of it in Germany now. Resistance has been cut down terribly. Tuberculosis does almost anything it cares to. It has increased from 100 per cent to 300 per cent since 1914. For instance, in Essen deaths from tuberculosis in children under five years has increased 150 per cent. In children from five to ten years 200 per cent. In young people from ten to fifteen years the increase is 100 per cent. I can believe these figures without a great deal of trouble. For I recall stopping in at a certain house in a long line of tenements in the Essen mining district and entering the first door. Mrs. K—— told us that she had lost five of her children in the last eleven months. Their ages were 16, 14, 13, 10 and 2. They had all died of tuberculosis. And now the husband was down with it and could not work. And perhaps by this time he is gone. And the oldest boy looked as though he were ready for the attack.

There is no place where those afflicted with tuberculosis may go. They must stay at home and spread the disease. And that is what they are doing everywhere. Whole families are being wiped out. The city physician in Essen told us that all the ground gained in Germany in the past fifty years' fight upon tuberculosis was lost. And now in this that is called the year of our Lord 1919 the children of the Central Empires are yielding to the ravages of rachitis. What this means for the next generation can be partly imagined. It is said that 80 per cent of the children of Vienna are rachitic. One hesitates to use such staggering statistics. But I heard a major in the medical corps of the British Army lately returned from Vienna make that statement in a public meeting in London last month. We ourselves went through hospital after hospital in Germany and saw rickety children everywhere.

TUBERCULOSIS AND RACHITIS

Rachitis is essentially a disease that thrives upon undernourishment. In most of these places they begged for cod liver oil. That was one thing they needed in order to fight a disease that threatened to play havoc with the children of central Europe.

I do not want to create the impression that the rich cannot get food. Because they can almost always get food if there is any food around to be gotten. In the better class restaurants we could get good meats (said to have been shipped for the use of the American Army and now being "schiebered" through to Germany). These meals used to cost us from twenty-five to thirty-five marks. To be sure, we had good meals in some places for eight or ten marks. But the poor man who earns only sixteen marks a day cannot take his family to many twenty-five mark meals. And pay his rent and buy eighty or one hundred mark shoes for his children.

But there are some things that are not available for anyone—rich and poor alike.

Milk, for instance.

The authorities are still trying to socialise the decreasing milk supply. During the war they took every available drop and distributed it according to need. With the result that infant mortality fell almost unbelievably. For instance, in August of 1911, 107 children under one year of age died in the city of Hamburg. But in August of 1918, when the war was at its wildest only five children under one year died in that great city. Of course part of this decrease was due to the fact that not so many children were born. But largely to the fact that all children—rich and poor—shared alike in the distribution of milk. There must be some truth in these statements because I met a man in Berlin who had the money with which to buy milk and the influence to get it if money and influence were the things needed. He told me that when his little

girl fell sick during the war and it became apparent that what was necessary to save her life was milk, he had to go from house to house and borrow by the spoonful in order to get the extra cup that he had to have.

THE MILK SUPPLY

It will not be best to crowd too many figures into the narrative. But figures will help us to see what is happening to the milk supply of Germany. In Essen in peace times there came into that city of 450,000 about 130,000 litres of milk each day. The day we were there 20,000 came in. A litre is about a quart. In Hamburg in peace times about 500,000 litres arrived each day. That was for 1,000,000 people. The day we were there (October 23, 1919) less than 70,000 were arriving. Berlin received in peace times 1,200,000 litres. The day we were there (October 25, 1919) 160,000 litres were marked up. In all probability these figures will fall as winter comes on.

I never saw American condensed milk lower than seven and a half marks. That was for the can which used to cost ten cents here. Seven and a half marks represented thirty cents in actual American money. (The mark was then at four cents). But if you will think of the mark as worth a quarter in our money you will have some idea of how seven and a half marks looks to a German. Or if you want to be very accurate, multiply 23.8 cents by 7½. Then think about that sixteen mark a day wage and figure out how often a man will venture near a can of condensed milk in a week. Especially when you remember that everything else is just as high.

But the whole story of what is happening in Germany can be imagined best when one reckons with the amount of actual food the German is getting now as against the amount he used to get. He used to get 3000 calories. Mostly because he needed 3000 calories. Now he is getting 1200 calories.

This starvation is going on upon a huge national scale. The chief sufferers are of course the children. I think Mr. Hoover would be glad to provide for the children of Germany as he provides for the children of France and Belgium. But public sentiment in America is so violently opposed to feeding German children that he must wait until the feeling changes. I think he understands that little boys and girls born since the war cannot be held responsible for the Kaiser and the Kaiser's ring. Nor can they be said to be back of the pan-German movement or any of the groups that brought upon the world the ills we have had to suffer at German hands.

THE NEED OF WORK

Germany has three pressing needs.
The first is food.
The second is work.

It is said that 15,000,000 families in Germany are receiving unemployment pensions. I can believe that this figure is somewhere near the truth, because I saw the city of Hamburg trying to face its own desperate situation. Factories were closing down because they lacked fuel and raw materials. The day we were there they were paying pensions to 58,000 people. Of this number 12,000 were young women. During August, 1919, the city of Hamburg paid 5,000,000 marks in unemployment pensions.

There is no end to this side of the story.

But the great trouble I fancy is not at that point.

It is more than the scarcity of work.

It is the scarcity of the will to work.

Men seemed to have no desire to work. It made no difference to them whether they worked or did not work. This was supposed to be a new world. And a new world had no business being like the old world. In the old world they had to slave all the live-long day. They had thrown off the old shackles. They were tired of shackles. Instead of a monarchy they had a republic. And what was the point in having a republic instead of a monarchy if the old slaveries still stalked through the world? There must have been a whole lot of this sort of reasoning and it issued in a desire to take it easy. Someone in praising the new order of things must have referred to the lilies of the field. Anyway nearly everyone was ready to quit toiling and spinning. If nobody was going to urge them to take it easy, they would take it easy anyway. And if anyone cared to mention the matter of working they would pretend that they did not hear.

We found the men sitting around the homes doing nothing in particular. As if they did not care about anything.

In some way the will to work must be replanted in the hearts of German men. And perhaps the best way to replant the will to work is to stir anew the spirit of hope.

GERMANY'S BROKEN SPIRIT

Germany has three pressing needs.
The first is food.
The second is work.
The third is hope.
She needs a lot of hope.

She needs hope more than she needs anything else. She is utterly broken in spirit.

She has been whipped in war. It is a terrible thing to be whipped in war. Gloom and depression are everywhere. They are so thick that you can cut them. I recall my first night in Dusseldorf. My window opened upon the main street. And until one in the morning when I fell asleep great crowds walked the streets. They did not seem to be saying anything. They simply walked. Perhaps that was one way of keeping warm. In many places I found that that was the only way to keep warm. And it may be they wanted to see other folks. Everywhere it was the same. I walked with the crowds and marvelled at their silences.

I met one cheerful German. He was a young Berliner with whom we rode from Hamburg to Berlin. This war was over and Germany had been unmercifully whipped. But there was another war coming. And it would not be long in coming. And when imperial England and imperial America went about the butchering of one another he and the rest of Germany were going to be the profiteers. They would make munitions for both and get rich at it. His face was turned from the bloody and broken past to the bloody and golden future.

I pricked up my ears when I heard anyone sing or

whistle. For that was relief from the unbearable depression. We went to cafes and restaurants and theatres only to be conscious of the same strange thing.

What are the causes of this depression?

The sense of overwhelming defeat explains part of it.

The sense of disappointment in the terms of peace explains more of it. Mr. Wilson insisted that the war was not a war upon the German people. He told them that just as soon as they ripped off the imperial yoke they would find friends in every nook and corner of the world. So they ripped off the imperial yoke and began to watch the nooks and corners for friends. And behold no friends appeared in the nooks and corners. One can easily imagine how discouraging that might be.

I found everywhere the feeling that the new government had gotten terms as harsh and cruel as any the Kaiser himself might have gotten.

Then, too, it isn't easy to be cheerful when your money is depreciating by leaps and bounds. You have a dollar that has gotten down as low as sixteen cents and is headed for eight cents and may go as low as two cents. And that happens to every one of your dollars. It takes considerable cheer to steady one at such a time. When I was in Erfurt I bought 28 marks for a dollar. I never got less than 22½ for a dollar. Now the mark is down to two cents plus. It is reported that you can get 50 for a dollar today. It looks as though Germany were headed toward bankruptcy. And that idea hovering overhead does not tend to cheerfulness.

GRAVITY OF CURRENCY CONDITIONS.

Nobody wants to do business with folks whose money depreciates while you are blotting the contract and putting on your overcoat and running over to the bank to deposit. I noticed yesterday the report of an oil steamer in Hamburg that would not yield its cargo until it had been paid in American dollars.

Of course this is not only Germany's problem. It is fast becoming the problem of every European country. And the financiers who attended the International Economic Conference in London seemed to think that nothing would so put the world to rights as the stabilizing of the exchange.

One morning we went into a shop in Leipzig. I had just come down from Berlin where on Saturday I bought 25 marks for a dollar and on Monday I could get only 22½. When the proprietor inquired about the condition of the mark in Berlin, I reported my Berlin experience. Immediately her face lighted up. Perhaps the tide had turned. Just that thing will happen all over Germany when the tide does really begin to turn.

Another item in the bill of disappointment is the indefinite indemnity. The Allies have said to Germany, "We do not care to tell you what this fracas is going to cost you. If you work hard and pull yourselves together and pile up great wealth, why, in May of 1921 we'll tell you what we want. But if you don't work and just drag along and are poor the charges won't be so large."

And it looks as though Germany were taking the Allies at their word. It looks as though they meant to loaf until May 1, 1921. Then the cost of the fracas would be assessed against them and they could begin to reckon with what was expected.

So that it would appear that one of the things which would help to put heart into the Germans if we care anything about putting heart into them would be to tell them right out what we want them to pay. Make the sum as large as we care to. But name it. Human nature doesn't work the way we seem to think it ought to work in the case of the Germans. Does the judge tell the prisoner at the bar that if he will behave himself and work hard for two years his sentence will be made heavier? Yet that is what we are saying to Germany. And it is working just as we know it would work with the prisoner at the bar. The prisoner at the bar would simply say, "What's the use?" And that is precisely what Germany has said.

Germany has three pressing needs.

In all three of them it is possible to help her.

Food can be sent to her starving children.

Work can be provided for millions of disheartened men. Mr. Hoover says that if America would invest $250,000,000 in the industries of the Central Empires they could be made self-sustaining. And Mr. Hoover has been right in almost everything.

The will to work can be replanted.

And hope can be set back where it belongs.

If we care to do what we might do.

I am tempted to recall something Paul said about hungry enemies, but perhaps it is best to turn that page quickly and reach those sections of the Old Testament where there is plenty of encouragement for the brutaller ways of treating one's enemy.

Truth

By C. R. Piety

ICONOCLAST am I;
The icons I delight to kill;
The ichor I rejoice to spill;
With pride I view the mangled mess,
And scorn the utter helplessness
Of spurious gods that lie,
And die.

Mankind I liberate:
Wizards and witches I enthrall;
The ghosts and goblins, elves and all
The apparitions, good or bad,
I strip of every charm they had,
And slay at reason's gate—
Just fate!

Heaven and earth are mine;
And Nature knows no Zodiac
With spell o'er garden, flock, or pack;
No lucky or unlucky day;
But only an eternal sway
Of wholesome laws—divine,
And mine.

The Gospel of His Life

By Joseph Fort Newton

"For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

HERE are the two hemispheres of our Christian thought and faith—reconciliation to God by the death of Christ, and salvation by his life. For, if the death of Jesus unveils the oneness of God with man, his life shows us the way whereby man becomes one with God—the Way home, the Truth that sets us free, and the Life that is eternal. Hence the atonement, the way of Divine Union, at once the inspiration and goal of all religion and of all life. It is the return of our prodigal humanity to God the Father, whose yearning sorrow was made known in the tragedy of the Cross—like an alabaster box of ointment broken, revealing the ineffable tenderness hidden behind the hardness of the world.

Only if we would know the truth as it is in Jesus—its breadth, beauty, and richness—we must put two ideas out of our minds forever. as unworthy of the Mind of Christ. Not once does Jesus suggest, even by inference, that God is angry with humanity, and must be placated, appeased, or reconciled before He can or will forgive our wrong doing. Such an idea is alien to the spirit and faith of Jesus, to whom God is not a Judge to be placated, but a Father whose love never tires, never tarries, never forgets, never fails. Unhappily the old pagan idea of propitiation born of fear was imported into Christian thought, and darkened our faith for ages; but we may now rejoice that it is fading away as we come nearer to the vision of God in Christ. Let us give thanks that we are in the dawn of a day when no theology will wear the name Christian save that taught by Jesus and fragrant with his spirit—a theology revealed in sun-bright parables, in sermons on the hill-side and by the sea, using the simple, homely things of everyday life to make known the friendly righteousness and unfailing love of God.

GOD'S WORK EVER BEING DONE

Nor must we think of the atoning work of God as something which began at a definite date in time and was finished long ago, as if God began to love man in the days of Jesus. Far from it. The life of God, by His very nature, is an eternal life of love and reconciliation, and Christ is our Redeemer because in a unique sense he is the Revealer of what God was, is, and ever shall be. Just as the Incarnation was "the climax of Immanence in the world," as Illingworth used to say, so Calvary was the climax, and therefore the revelation, of an age-long process of atonement, ever going on in a world where God is always present, always suffering, always triumphing over evil. Against this large background of the Eternal Atonement—this vision of "the Lamb slain from the foundation of the world"—let us think, first and briefly, of the death of Christ, and then, with more emphasis, as befits our theme, of the Gospel of His life.

Perhaps no one who witnessed the Crucifixion saw any theology in it, much less dreamed of the depths beyond depths of meaning in that scene which the Christian ages have discovered. It was a scene of physical horror, relieved only by the moral heroism and spiritual loveliness of One who was faithful to his faith, even unto death. No one, standing by, would ever have foreseen that such a scene, so ghastly, and so pathetic, was destined to become the master light of the profoundest spiritual revelation, and a place of healing. Others, like Jeremiah and Socrates, to name no more—many others, in fact, before and since—have suffered death for truth and for humanity; but no other death, so far is we have record, has become a theology. Why should it be so? Why should the New Testament, and after it ages of Christian thought, devote so much attention to the death of Jesus, as if dropping plummet after plummet into the mystery, yet unable to fathom it? Even if we cast all theories of the Atonement aside as inadequate—as we well may do—the profound fact which they tried to explain remains.

Whatever be the explanation, the fact is that very early, and ever since—for ages of exposition have not exhausted the richness of the discovery—first by a certain instinct, no doubt, and then by redeeming experience, men found in the death of Jesus such a disclosure of the forgiving love and cleansing pity of God as enabled them to venture their souls upon Him. Probably no one will ever fashion an explanation either of the historical fact or the spiritual experience, but it remains a fact that fills one with wonder beyond words. Here men heard an answer to that old, haunting "De Profundis" as it echoes in Vedic hymns, in penitential Psalmists from yonder side of the Pyramids, no less than in the literature that has been influenced by Hebrew thought—a mysterious sense of sin and a cry for the mercy of God. As buried civilizations yield up their treasures, that cry is heard without need of sound or language; and those mute altars—where, often, human sacrifices were offered—find their fulfilment in Christ—as St. Ignatius would say, in God the one Sanctuary and Christ the "one Altar."

THE ATONEMENT

Deep knowledge of the human heart lies beyond those crude doctrines of the Atonement, the knowledge out of which the Psalmist wrote, "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayst be feared." Kipling represents the noble Lama of Tibet as a pilgrim seeking the River which washed away sins, and another tells of a poor Korean woman who came out of the country district to one of the towns, asking all she met to guide her to "the place where they heal the broken heart"—which things are parables of our humanity in its moral agony, of which each of us finds the interpretation in his own heart. Emerson dreamed of a Church founded on moral science, as sunny as a Greek temple, the shrine of jubilant and beholding souls. If such a Church should be erected—bare

at first, he said, but at last gathering to itself the colours of art and the rhythm of music—there would still be need of a Gothic chapel nearby for the wounded and world-broken, who are neither jubilant nor beholding. The bitter necessity remains, and it is fact that men have found in Christ, and through him that in God which heals the heart of the old malady of sin—restoring the soul and leading into the paths of a new life.

Even so, there are those who say that the Death of Christ has been emphasized out of all proportion, to the neglect of the Gospel of his life. The error is, however, not that the importance of the Cross has been exaggerated—that could hardly be—but that the life of Christ, as a way of spiritual realization and attainment, has not been emphasized enough. St. Paul, in the text, kept the two in balance, telling us, first, as we cannot too often remind ourselves, that the reconciliation described is that of man to God, and not of God to man; and second, that salvation follows reconciliation, and is effected not by the death of Christ but by his life. That is to say, the Atonement of Christ is not simply something done for us long ago, but something that he seeks to do in us now; not only a change in our relation to God, but also a change in ourselves, in our inner attitude, motive and character—bringing us into oneness with the spirit and will of the Father. Nor can we realize our reconciliation to God—which means a healing of that inner discord which torments us, dividing us against ourselves—until we take the whole Gospel for our delivery and guidance. For, in the nature of things, our redemption is not something transacted outside of ourselves, but Christ formed in us the hope of glory, transforming our personality, enduing us with purity and power, and making us masters of the handicaps that thwart us.

DOGMATIC CHRISTIANITY SCRAPPED

Today no one can read the signs of the times without discerning a shifting of emphasis to the Gospel of the Life of Christ, and here lies the hope of religion and of the world, in the future. "Why call ye me Lord, Lord, and *do* not the things which I say?" and hearing that rebuke we know that he is a Leader not simply to be admired, or even worshiped, but to be obeyed and followed. It is not enough to bow down to the winsomeness of his personality; we must grasp the spirit and principles of his life as the law and method whereby we may have life, and have it more abundantly. Forever his challenge stands: "If any man would come after me let him deny himself, take up his cross, and follow me." When we actually respond to that challenge, take up our burdens in his faith and bear them in his spirit, then we are living the Gospel of his life; comrades with him in his heroic errand, partners after our little measure, in his atoning life, fellow-workers for the redemptive making of a new humanity. For Atonement, as the word means, is Identification; oneness with Christ in the purpose and passion of his life, whereby we realize our oneness with God.

The old dogmatic, formalistic Christianity has collapsed, and is ready for the scrap heap. Everywhere men are in revolt against it, because it is ineffective, inadequate, unreal. It lacks both vitality and validity in that it seeks security, not adventure—peace, not victory—and tries to use Jesus instead of being used by him, reading his Gospel in a magical, partial, individual sense rather than in its spiritual, social and complete sense. Our Christianity, if it is to win the homage of heroic spirits—or redeem to heroism those who have failed—must be full-orbed, deep-rooted, and radiant! a practical mysticism fertile alike in creative personality and social ministry. Christianity is not a reminiscence; it is a revolution. It means a new heart, a new personality, a new valuation of life; a New Creation, to use the phrase of St. Paul—and, therefore, a new social order wherein dwelleth righteousness and goodwill. The new Christianity must recover the whole Gospel, not simply that Christ died, but that *he is alive*, demanding of us the same love, the same loyalty, the same heroic adventure as he required of those who followed him in the days of his flesh; as real and commanding today as when

> He walked here, the shadow of him Love,
> The speech of Him soft music, and his step
> a benediction.

For, by the life of Christ we mean not only his way of living, but also the faith-producing, life-building power that is in him, whereby he remakes men in his own likeness. Here again we have to do not with theory, but with fact. No fact could be better attested, as for example by Wesley in the Aldersgate Street chapel "about a quarter before nine" on the evening of May 24th, 1738. He met Christ, and thereafter he was a free man, a new man, a man of power, and his ministry, hitherto almost a failure, became one of the miraculous forces in the history of England. Examples are without number of how by fellowship with Christ, men not only grow stronger than the sin which once was stronger than they but actually seem to develop new capacities of insight, endurance, and achievement. Within the circle of his friendship the men selected to be his apostles—in no wise extraordinary as we first know them—became movers of an inert world and wrought results such as even men of the greatest genius seldom attain. Such power is in Christ, and it is the need of all needs today, if we are to have a new world, and not simply an old world patched up and plastered over. "In him was life," and

> 'Tis life whereof our nerves are scant,
> More life, and fuller, that I want.

Not otherwise may we hope to follow Christ in his way of living, for it is an impossible undertaking if we have not his enduement of power and the fellowship of his presence. By living that life, of course, it is not meant a slavish imitation of its outward habit—its turban and tunic, and its career as a homeless teacher—but that we shall take into our tasks, of whatever kind, his faith in God, his love of man, and the spirit and temper in which he wrought.

"FATHERLY LOVE AND THE BROTHERLY LIFE"

Anyway, by as much as we do follow him in his life of love, by so much do we realize our reconciliation with God, and to the same degree is revealed our oneness with hu-

manity. They are in truth "one grace," as McLeod Campbell said in his noble book on the Atonement—still a classic—one golden sentence of which comes to mind: "If we refuse to be in Christ the brothers of men, we cannot be in Christ the sons of God." The two are inseparably related, since to say that God is our Father is also to say that men are our brethren. Such is the Gospel of his life by which we are saved: the Fatherly Love and the Brotherly Life; love turning to God in joy and peace, and manward in sorrow for his sin and anguish for his misery.

For the rest, let us remember that when we speak of the living Christ and his fellowship, we mean that the Love which dwelt here long ago in the Life of Jesus—revealing itself in a face the kindest ever seen, a voice the most haunting, a hand never lifted save in blessing, and a heart of unfailing pity—is the Love which holds us evermore in its benign embrace, thinking for us, planning for us, seeking to fulfil its will in our lives.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the fatherhood
And heart of God revealed.

The homage that we render Thee
Is still our Father's own;
No jealous claim or rivalry
Divides the Cross and Throne.

A Letter to Father Time

By Edward Scribner Ames

DEAR FATHER TIME: We are all thinking a great deal about you today, for it is the beginning of the new year. The other night we sat before the fire in silence at midnight listening for the bells. It was like a funeral and a birthday together. Without any effort of the imagination we felt something slipping away from us, and now we stand at the portal of a new existence. The old year had come to seem like a close and intimate friend. We had written his name every day. All our letters, contracts, bills of purchase and bills of sale, railroad tickets, street-car transfers, theater programs, menu cards, newspapers, magazines, monthly reports and numberless records and accounts acknowledged him. Some events are so identified with the being which we call Nineteen Hundred Nineteen, that his name will never be mentioned by us without those events surging up into thought. In that year a great sorrow came, or a marvelous joy, or some sudden awakening of love or fear or pain. It was the year of a great anxiety, a surgical operation, an acute illness, of business inflation or depression. It was the year of an inner transformation, hidden from all the world, but wonderful and immeasurably great to the soul to which it came. It may have been a book or a friendship or a journey which wrought the change. Perhaps it was just a discovery, an insight, a realization of the truth of an old motto or the revival of an old conviction with more power and urgency. And even if the year were quite empty, it was yet between us and the end. With it a fraction of our life has slipped away. How we would have stayed the very sun or moon in its course at some golden moment fraught with its treasure of joy and beauty. But, like all things, the year grew gray and hurried away. Our brooding hearts feel the onward rushing tide as if we had for a little while become conscious of the motion of the earth itself and were drifting with it in a mingled mood of retrospection and of excited anticipation.

* * *

Now another child of yours, great Father Time, has been born. What will he bring in his hand? Will it be a message of peace for the poor bleeding world? Will it be a scroll of bright promises? How we scan his face! Every morning in the papers we look to see what he has in store for us. Quickly he will grow up and take on the features of your other children. He will resemble them but he will have his own individuality. How we would shrink from him if we knew all that is to be done by him. How we would cling to him with tears of gladness if we could anticipate his most precious gifts. Like all others of your children, O Time, he will seem very partial and arbitrary in some of his dealings with us. He will give to him that hath. But still we welcome him. There is novelty about him and a fascinating mystery. He cannot be entirely without caprice and chance. What a year he would be if he came with a steady, even pace, without surprises, or disappointments or adventures! Like all other people, his character will be revealed in what he does and he will be celebrated among all the years for his actual deeds. Besides, he will disclose his family traits and in him will be seen something of the character of yourself.

Like these years moving in the long line of the centuries, you yourself, O Mysterious Father, have a personality for us when we think intimately of you. Then we picture you with the form of a man: old, but masterful. In your face are the lines of the wisdom of age and your eye shines with a far vision and expectancy. You move like one who has come a long, long journey but still is resilient and eager to try the path stretching on ahead. We have many instruments to count all your days and hours and seconds. A savage interpreting our life in terms of his own, might naturally be impressed by the number of shrines we set up for you on public buildings, in shops, in schools and in our homes. Everywhere we have set clocks and we pause meditatively before them many times a day. No task or journey is undertaken without first consulting you, and many times through the day and night we turn to one of these little images gazing at what we call its face in order not to forget you. Each day we observe an elabo-

rate ritual in your name. In the morning, with the sound of gongs and bells and whistles, we arise and purify ourselves, bathing in clear water and attiring ourselves in fresh garments and clean linen. Turning to you by means of the little image, we eat our breakfast, read a few moments in the paper, and then consult you again to make sure of a safe journey to the train. On the way we give greetings to our friends in your name and as we enter the office or workshop we cast an earnest glance at the clock, comforted if we are right with you or anxious if the hands show that we have not been quite faithful to you. We also hang calendars on the walls, where we may see plainly the exact course of your days. Not infrequently we turn the pages back to the past or forward to the future to be sure that we reckon our affairs in keeping with your decrees. Do what we will, we cannot escape you nor outwit you. It is of the utmost importance for us to learn to respect your authority and to bring our lives into cheerful obedience to your manifest requirements.

* * *

After I wrote that last sentence I became suddenly aware that not all people would agree to it as I meant it. I was thinking of you as a man of the Occident thinks of you, and as an American thinks of you and as a resident of this hurrying, breathless city thinks of you. We are all so conscious of you and of your smallest parts. We live at a constant tension as if you, too, were always anxious, Great Father, to have all human beings working at top speed. We have lighted our streets and houses and shops so that you shall not escape us in the darkness. Time-keepers and overseers are on watch through all the hours to reward us for over-time work and to dock us when we falter. It has put the marks of strain upon the faces even of women and children.

When I was but a child I learned some lines which I have never been able to forget, though at times I have longed to throw off their spell. They were put into the phrases of an advertisement as follows: "Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." Often at the end of a hapless day, occupied with a multitude of little things of such small moment that none of them could be remembered, those lines have come up to mock me. Or when out for recreation, fishing or tramping, or dreamily floating with the sense of aimlessness and irresponsibility, that reproachful advertisement has appeared upon the screen in blazing letters.

Finally I discovered that there are very different ways of thinking of you. I read once of one of my countrymen, with this same restless, anxious conscience about the use of time. He was traveling in the Orient. In a little Turkish bazaar he was engaged in that most deliberate and circuitous task of buying a rug. He reported the following conversation: "Wasting their time," I said to Abu Selim as I bargained with him over a rare rug and pointed to two sturdy porters dozing under the shadow of his awning. "Wasting their time." Abu Selim looked at me in amazement. "How can we waste time?" said he, "for time has no beginning, neither has time an end." And he puffed at his naigileh, and sipped his coffee, while between us lay the rug. Past the open door of his shop drifted the endless stream of leisurely Arabs, breathless tourists, begging children, laden donkeys. "See," he said, and pointed to the throng, moving like a steady river. "It was so in my father's day, some hastened, some lingered, some watched. It will be so all my days, and all my son's—there is no real change. All time is ours, the gift of Allah, the merciful. How, then, can we waste time?"

This is the opposite of the westerner's feeling about you. He may enjoy that idea of you when he is tired or on a well-earned vacation, but he cannot imagine how his business would ever get on if his workmen and those with whom he traded regarded life in that way. It would seem like chaos and the depths of inefficiency to him.

* * *

There is another type of man whose notions about you interest me. He is the scientist. He is not governed by the immediate personal interests of business as the trader or salesman or piece-worker is. Nor is he so aloof as the fatalistic and impractical Oriental usually is. The scientist takes a still ampler view and yet he is not unappreciative of the concrete periods of the passing days and hours. The geologist and astronomer are not content with the estimates of you which are expressed in terms of thousands and tens of thousands of years. They talk of hundreds of thousands of years and of millions of years and of hundreds of millions of years. Their words are not merely empty repetitions, used for rhetorical effect. These vast cycles of milleniums are calculated upon the basis of observed changes which are now taking place in the life of the earth and of other planets and suns. By studies of the rocks and fossils, of the action of water and sun, of the growth of forests and of coal and other deposits, a great body of facts have been gathered and interpreted to throw light upon your marvelous unfolding eons and their wonderful events. They tell us that something like a hundred million of your years measure the lifetime of our mother earth up to the present day.

How strange the chronology of Bishop Usher now appears which still is found on every page of our Oxford Bibles giving the date of creation exactly 5921 years ago, while inscriptions have been found in Egypt and Babylonia giving records from twice that length of time. The implements of stone and other remains of human craft and wit carry us back another ten thousand years before the records of Egypt and Babylon. But beyond this twenty thousand years of man's history of which we have substantial evidence stretch the slow, far-reaching ages in which he was so slightly human as to be unable to leave any trace of himself. I wonder how this picture appears to you which an historian has drawn of the total period of man's life on the earth and especially of this last twenty thousand years.

He says: "Let us imagine the whole history of mankind crowded into twelve hours, and that we are living at noon of the long human day. Let us, in the interest of moderation and convenient reckoning, assume that man has

been upright and engaged in seeking out inventions for only 240,000 years. Each hour on the clock will then represent 20,000 years, each minute 333 1-3 years. For over 11½ hours nothing was recorded. We know of no persons or events; we only infer that man was living on the earth, for we find his stone tools, bits of pottery, and some of his pictures of mammoths and bison. Not until twenty minutes before twelve do the earliest vestiges of Egyptian and Babylonian philosophy begin to appear. The Greek literature, philosophy and science of which we have been accustomed to speak as ancient, are not even seven minutes old. At one minute before twelve (1623) Lord Bacon wrote his Advancement of Learning, and not half a minute has elapsed since man first began to make the steam engine do his work for him."

How near such a conception of the past brings events and persons which we have thought of as remote! The Greeks of the golden age of Athens are of our own period. Still nearer is Jesus. In this revised perspective of human affairs he lived only six minutes ago. The streets are still vocal with his gracious words, and his kindly touch is yet radiating its virtue upon the souls of men. In these few minutes his gospel has gone out over the earth far from his Galilean home, and already in lands entirely inaccessible one minute ago his life and message are more familiar than they were to his neighbors and friends. How ridiculous in the light of this nearer view seem the rival claims of religions which boast of their great age of two hundred or a thousand years as evidence of their truth and authority! Equally vain are the proud claims of individuals to longer lines of distinguished ancestors as marks of distinction over their neighbors who have not cherished the records with the same care.

I find comfort, too, with the historian, in this study of the great clock of the ages in the fact that progress, though so slow and imperceptible at first, has become now at this hour of noon relatively rapid and tends to increase with greatly accelerated momentum. "It was scarcely more than half an hour before twelve by our clock," 'he says, "that they can be shown to have invented pottery and become the possessors of herds. It is a commonplace remark that there has been more progress in mechanical inventions in the last fifty years than in all the history of our world before. By this clock, that is about ten seconds of time, and we are fascinated and amazed at the prospect of the coming fifty years which by the same rate of increase should introduce still more marvelous things. In view of this, how shall we begin to imagine what a thousand years more shall add to human life?

But it is not only in these vast objective cycles that we know thee, O Time. We have a more intimate life with thee in our own individual hearts. It is strange how thou canst appear to each of us and conform to our mood and task. In spite of all this great universe which you measure and attend, you are able to live in the world of my inner life also. Here you are always responsive to my thoughts and need. This little present in which I seem shut up is a very fairy house of memories and hopes wherein you keep dates or banish them as I require. You come at the twilight hour and unroll the days that are gone, giving me in minutes the scenes of years. Or you let me hold for an hour an ecstacy which lasted in its lifetime but a short moment. And then sometimes you seem to tease me. You lengthen out every minute in which I am empty-handed and waiting for a train or for a friend. Even when terrible pain is upon me you seem to lag and dally with your seconds as if they were hours. How slowly you turn the hands of the clock when I am ill and how you fling them around when I am lost in happiness and absorbing work!

But I thank thee for this adaptation to my moods now that I have come to understand you better. For I have learned to be able to take advantage of your readiness to meet my needs. I realize that you have been showing me that you have taken me into partnership. For you do not tie me to this narrow world of my individual life. More than any other creatures you have taken us men up into your conning towers and allowed us to live whole centuries within our three score and ten. You are helping us children of the shadows and the world of withering blades of grass to share the boundless and measureless things of your great cycles. By this we are given a new dignity and a new belief in ourselves. Our days, as they pass, are after all as long as the memory and the imagination we possess. Gradually we are pushing back farther into your past and we are laying hold upon your future. We are becoming immortal!

Help us, then, O Father, to cherish these gifts of thine hours as they come. May we live joyously in them, realizing that in everyone is mirrored thy vast and exhaustless nature. But let us not be niggardly with them. Make them glorious with restful companionships as well as fruitful with arduous toil. Give us faith in the treasures they bring us out of all the experience former years have furnished and give us faith that this new year now upon us shall see the further advancement of the great kingdom of love and beauty.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Southern Baptists Meet With Success in Their Money Raising

The Southern Baptists are in a big money drive for a hundred million dollars, and when their goal was first announced it seemed a very startling one. Dr. L. R. Scarborough, the director of the campaign, has recently telegraphed the Baptist press as follows: "Southern Baptists in six months with our own denominational forces in a great world-wide spirit have raised more than eighty millions, and still climbing. Twelve states far above apportionments. All others are going over. We will run far above eighty millions. The fight continues. Much of our victory is due to the great efficiency of our state and associational organization. All our forces have co-operated. The money victory is the smallest part.. Our churches are revived, enlisted, mobilized and organized with a world vision and an increased loyalty to Jesus Christ and the old doctrines of the Word of God as never before. With a great spirit of brotherliness for all others, we are pushing the cross of Christ around the world. Join us in praising God."

Some Suggest that City Temple Be Protestant Cathedral

It is suggested in England that the City Temple change its character and be organized as a Cathedral with a regular rota of preachers of different denominations, each occupying the pulpit a month at a time. A modification of this suggestion has been presented by Dr. J. D. Jones, which is that a dean be elected to fill the pulpit on alternate months, allowing otherwise the rota of preachers. The problem of finding a successor to the brilliant ministers who have occupied this pulpit is one which at the present time taxes the resourcefulness of the pulpit committee.

Dr. Batten Would Discipline the Profiteers

Dr. S. Z. Batten, the Baptist writer and lecturer on social subjects, believes that the money of profiteers is tainted money and that these individuals should be dealt with by the churches in a disciplinary way. He says: "No self-respecting church would tolerate in its fellowship a person known to be guilty of highway robbery, adultery, or horse stealing. But the sin of profiteering is meaner, blacker, more sinful than any or all of these. Growing rich out of the misery of people is a serious thing. Causing revolution is a tragic thing."

Propose to Revise Quaker Doctrine

Even the Quakers feel the need of modernizing their religious message and recently a representative meeting of English Quakers was held in London for the consideration of proposals for the revision of their Book of Doctrines. The present book consists of extracts from the writings of George Fox and of the official documents of the society. It is said the new statement will be less evangelical. A committee will prepare a book for "Seekers."

Executive Committee of the Federal Council Meets

The executive committee of the Federal Council of Churches of Christ in America met in Baltimore, December 10-12. The meeting was full of interest by reason of the national and international questions which were discussed. The statement of the executive secretary, Rev. Charles S. Macfarland, with regard to a recrudescence of denominationalism is interesting. "The whole movement for Christian co-operation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena—intensified denominationalism and increasing unity. The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality."

Fleming H. Revell Aids War Against Leprosy

Fleming H. Revell, the New York publisher, has been elected to represent the American committee at a conference in India of the workers with lepers, which will be held in Calcutta. This meeting is under the auspices of the Mission to the Lepers. At this meeting scientists, doctors and missionaries will bring together their experience in combatting this great physical menace. Isolation and treatment are proving effective wherever the means are found to make the program of science effective. The Mission to Lepers also carries on religious propaganda and announces frequent conversions.

Plan to Found a Christian Daily in Chicago

Announcements have been received by pastors of Chicago churches of a newspaper to be called "The American Christian Daily." It is announced that publication will begin about the first of next September. Rev. J. Clover Monsma is president of the company and among the trustees are Judge McKenzie Cleland and A. B. T. Moore. The paper will serve in the middle west much the same function that is served by the Christian Science Monitor in the east.

Dr. Shannon a Man with Interesting Life Experience

Dr. Frederick F. Shannon, who comes to Central church, Chicago, in January as the successor to Dr. Gunsaulus, has had an interesting life experience. He was a printer at the age of twelve and at the age of twenty was converted and began to study for the Methodist ministry. After being transferred a number of times, he repudiated the Methodist itinerant system and became a Presbyterian. He has in recent years been pastor of a Reformed church. He has published several books and is forty-two years old.

Chicago Presbyterians Prepare a Social Message

The Chicago Presbyterians are to carry on an intensive study of social conditions in the city this winter. At the Y. M. C. A., in the "loop," a leaders' class is being taught by prominent pastors and by professors of the McCormick Theological Seminary. Some of the topics considered are: women and children in industry, the right of collective bargaining, industrial management, profit-sharing and hours and wages. When the training of these leaders is completed, they will each conduct a class in the local church on the topics mentioned.

More Interest in Pilgrim Tercentenary in England

Rev. Melbourn E. Aubrey has just left America for his native land and he has expressed the judgment that more has been done in England in preparation for the celebration of the tercentenary of the landing of the Pilgrims than in America. There are study circles in England which study Wood's

"Adventurers for Christ's Kingdom" and Matthews' "The Pilgrim Adventurers." Leading ministers are touring the country and lecturing in the churches. In America the Congregationalists and Baptists have arranged to co-operate and the Federal Council has taken an interest in the event. Meetings will be held in England and in Holland in September of next year at which both English and American speakers will make addresses. There is some discussion of the founding of an Anglo-American university at Plymouth in commemoration of the great anniversary.

Propaganda of Premillenarianism Widely Scattered

The propaganda of premillenarianism, which is expounded by the Adventists and Russellites, is finding its exponents in the pulpits of evangelical churches. In Tacoma, Wash., two Presbyterian ministers have been conducting a discussion in their respective pulpits, one being in favor of premillenarianism and the other opposed. Much of this propaganda goes out from the Moody Bible Institute and other interdenominational short course ministerial training schools of the country. The Biblical World, published by the University of Chicago Press, has been answering this propaganda in various articles, the most recent of which is a series by Dr. Rall of Garrett Biblical Institute.

Will Elect Successor to Apostate Bishop

The standing committee of the Diocese of Delaware will meet in Christ church, Dover, on Wednesday, January 14, to elect a successor to Bishop Kinsman, who recently resigned and accepted rebaptism and confirmation in the Roman Catholic church. The retiring bishop was of the high church persuasion and believed that the Episcopal church was too tolerant.

Great Religious Pageant in New York

Under the auspices of the Interchurch World Movement there has been presented in New York in Madison Square Garden the greatest religious spectacle ever presented in America. It is called "The Wayfarer." It is said that this is a far more dicicult enterprise than the great exposition at Columbus last summer. The same director, Laurence H. Rich, is in charge. Among the costumes are some very remarkable Chinese and Thibetan mandarin and priestly robes.

Methodists Project Great School for Negroes in Chicago

Plans for the erection in Chicago of perhaps the biggest educational institution for negroes in the United States was announced by Methodist leaders recently. The institution, to be known as Morton Culver Hartzell Social Center, will be located on the south side in the heart of the black belt, and will use the present location of Trinity Methodist church. A quarter of a million of centenary funds will be used in the enterprise. Rev. John Thompson, city superintendent in Chicago, is much interested in this enterprise.

New Minister in Spurgeon's Old Pulpit

The Metropolitan Tabernacle in London has recently called the Rev. H. Tydeman Chilvers to Charles H. Spurgeon's old pulpit. The new minister has come up much the same way as Spurgeon did. He was a native of Essex but in his early life came to London to engage in business. While thus engaged he was a lay preacher in the missions of London. He later accepted a call to Keopel Street Baptist church, Bloomsbury, and labored here for nine years. He has been pastor for the past sixteen years of the Bethseda church at Ipswich. The Christian World of London thus describes his personality: "The worshippers of the Tabernacle will find in their new pastor a living example of the principle that the Christian life is the life of joy. You cannot associate melancholy with Mr. Chilvers. A little under medium height, sturdy in build, fresh in complexion, he gives the lie direct to the ascetic principle. It is this personal charm which is in a large measure responsible for Mr. Chilvers' influence. Those who disagree with his theology (and they include the present writer) value him as a friend who has somehow managed to catch the spirit of true brotherhood. Sincerity is stamped upon his face, intensity peers through his eyes, humour lurks about the corners of his lips."

Dr. R. J. Campbell Will Go Around World

Dr. R. J. Campbell, once of "new theology" fame, but now a quiet minister of the Established church, is making a tour around the world this winter. He will spend some time in Jamaica. Passing through the Panama canal, he will visit in California and then go westward around the world, stopping in Egypt.

New Scottish Moderator Has Wide Fellowship

The Rev. Principal Martin, D. D., recently made moderator-elect of the United Free church of Scotland, is a resident of Edinburgh, where a number of the moderators recently have resided. He is a man of broad sympathies and recently on a visit to Dundee there was a joint meeting of the Established churches, the United Free churches and the Congregational churches. The spirit of union is making rapid progress in Scotland at this time.

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THE SUNDAY SCHOOL

What Do You Possess?*

ON the way to church Peter and John came across a cripple. He sat on the church steps asking for help. The response of these two men is full of significance. Many self-righteous people would have gone on into the building and would not have seen the poor man at the door. Like the Levite and priest in the parable religion would not have seemed related to this unattractive beggar. They would have stressed the beautiful architecture, the rhetorical sermon, the entrancing choir, the orthodoxy of the preacher and other members, the social standing of the worshippers and the stateliness of the service. I know people who are very much put out when the perfect decorum and quiet richness of the service is in any way disturbed.

But Peter and John, being Christians and not Pharisees, saw the cripple at the door. They saw him; they took notice. He appealed to them. They felt sorry for him. They wanted to help him. They intended to help him. They did help. They had big hearts, like their Master. They had been long enough with him to know how he dealt with such cases—pardon me! I do not like to refer to poor people as "cases"—it is too impersonal. I believe in the Associated Charities with all my heart. I serve on its board, but I do not believe in "cases" and second-hand kindness. Jesus walked right up and put his own hand on the sick people. We must do the same; we cannot pay some one else to do our charity work for us. We need the contact with those who suffer; we need to pour out our best for them. I called upon a sick soldier today in the hospital. I had met him in Camp Hancock. He did me more good, in this call today, than I did him. I needed him to perfect my day. So I want you to grasp the fact that Peter and John saw this man and that they saw him because they had a real brand of the Christian religion. The kind of religion that fights shy of all unpleasant tasks is a poor brand. Going to church is important, but so is caring for the sick and the poor. They saw him.

They had no money. It was a good thing that they did not. They might have given him a dollar instead of sound legs! He would have been happy to have received a dollar, instead of the plugged nickel that the old orthodox brother threw in his hat a minute before! Silver and gold and copper they had none, or if they had possessed copper, they would not have given anything so small to this poor fellow. A silver offering was the least Peter would have given! But they possessed something better. Please not that—something better. This chap had been getting money in his old hat for years and he was no better off. These apostles had the power of God to give this man. They cured him or rather they caused Jesus to cure him and they gave Jesus all the credit. They were modest as all big men are modest. I sat at a luncheon given in honor of Cardinal Mercier yesterday. What a noble soul that cardinal is! How humble, kind, brave and big. He stopped to bless two little crippled children on the porch of the Bishop's house. He often stopped to speak to the little ones. He accepted all the praise as for his country, not for himself. One needed only to look at that patient face, so noble and so kindly, that face that looked as if it had been carved from old ivory, to know what a wonderful personality he possessed. Who would want his silver who might have his presence? He has great possessions of heart and soul. A true shepherd and a brave priest. He counted not his life dear unto himself when righteousness, justice and mercy were at stake. He teaches us what it may be to have a fine soul!

*Lesson for January 11, "Peter and John Heal a Lame Man." Acts 3:1-16.

Sometimes, in these days of material standards, some gentle and beautiful souls feel that because they lack money they have nothing to give. We do not need more money; we need more soul. What are your possessions? Have you any soul to give to heal the world? Answer!

JOHN R. EWERS.

APPRECIATIONS

We read The Christian Century with much pleasure and profit. I hope nothing may hinder it in the great good it is doing in our brotherhood. MRS. LOUISE J. TAFT.
Colusa, Calif.

I wish with all my heart that all my congregation could read the articles from the pens of the men you have secured to write on the future of the church. As a pastor, permit me to thank you for the most excellent service you are rendering the brotherhood through your paper. LEE SADLER.
Greenville, N. C.

I have been so much impressed with the appearance of your paper, and so pleased with the quality of news and reading

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material it gave me that I must have it. Enclosed find my subscription.
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GEORGE P. SNYDER.
Rushville, Ill.

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The Christian Century is up-to-date, forward-looking, meaty, scholarly, and profoundly christian both in thought and spirit. When I read it I am strengthened, enlightened and spiritually helped.
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New York, N. Y. TYLER DENNETT,
Publicity Director Interchurch World Movement.

I enjoy the "Century" very much and find it helpful to me in my work.
ELVIN DANIELS.
Monticello, Ind.

We enjoy the "Century" greatly.
EDWIN S. PRIEST.
Pittsfield, Ill.

We are enjoying the paper as much as ever. We look to the "Century" for a sane and comprehensive view of just what such actions as the recent one at Cincinnati mean to the church.
E. GRACE TAYLOR.
Harlan, Ia.

We all love this paper and extend our best wishes for the success of both the paper and its editors.
Long Beach, Cal. MRS. JOHN HALL.

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NEWS OF THE DISCIPLES

B. H. Bruner Goes to Prosperous St. Louis Church

A few years ago B. H. Bruner was pastor at Third church, Danville, Ill., then he resigned to take up war work for a year or more. During the past few months he has been in charge of circulation for the Christian-Evangelist. Word comes that he has been enthusiastically called to the pastorate at Hamilton Avenue, St. Louis, in which church L. W. McCreary has been leader for more than ten years. This is one of the most effective and prosperous churches of Missouri and without doubt Mr. Bruner will find there a worthy field for his ability, energy and vision.

Missionaries Want Union

Paul H. Stevenson of Luchowfu, China, sends the following letter representing the attitude of our missionaries on the subject of union:

"The question of the union of all Christian forces is fast becoming the one absorbing question on the mission field today. That more along this line has not already been accomplished is not due to the missionaries or the Chinese, for both have long since been convinced of the folly of seriously attempting the solution of the great problems of heathenism with the present pitifully divided forces of Christianity. But over them there hangs the spectre of the indifference, if not the actual antagonism, of the constituencies at home. There is hardly a missionary of any denomination in China who has not at some time or other felt his hands tied, when face to face with this or some other vital though intrinsic problem of his field, by the policies of the church whose representative he is and to whose doctrines he tries his best to be true. Denominationalism has never been understood by the Chinese Christians and union, in spite of their foreign teachers, never far removed. Now that three of the largest missions in China, with over one hundred thousand native Christians enrolled in their churches, have definitely decided to do away with a portion of the farce and foible of Western Christianity and organically unite in the United Church of Christ in China, it is becoming increasingly difficult for our own missionaries to present "our plea" and yet continue to remain apart from all movements toward that union for which they pray. That the time is swiftly drawing near when they dare not but take a definite stand on this question that means not alone so much to the future of the Christian Church in China, but possibly the very existence of our mission in China, is obvious to all. The Disciple missionaries are therefore following with more than unusual interest the currents of thought and feeling among the brotherhood at home, in the hope that their own church will not fail to find a large place in all such movements that mean so much to the evangelization of the world."

* * *

—Kingshighway church, St. Louis, is much interested in a new member received on December 7. He is Evaristo Vittorio Ghidoni, an Italian. Born in Italy in the Catholic church, he came to America and once over here became an American and a Protestant. He has been a member of the Baptist church but among the Disciples has found a more perfect embodiment of his faith. He is said to be a fluent and interesting preacher and the ministers in St. Louis are trying to establish him in a church. His wife is a Missouri woman who has given special attention to Bible school work.

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Finis Idleman, Minister

—A boiler explosion did not stop the work at First church, Scranton, Pa., where Rev. Howard W. King is pastor. The following Sunday another auditorium was secured and the work of the church continued.

—The church at Auburn, N. Y., had a very encouraging day on December 7. The leaders asked the people to come together to liquidate a $4,000 debt on their building. This was accomplished and $500 additional was given to be used in making some repairs.

—In Kansas City the official in charge of fuel saving orders closed churches for all but morning services on Sunday, but allowed the movie houses to remain open all day. The Ministerial Alliance made a vigorous protest against this order and the committee that voiced the conviction of the Alliance was headed by R. H. Miller of the Independence Boulevard church.

—A fine new building was dedicated at Leipsic, O., on December 7 with George L. Snively master of ceremonies. The building has cost $35,000 but it is believed to be worth ten thousand more at present prices. On dedication day the people were asked for $26,500 and they pledged $28,000. The material of the building is the best and it is the most modern in that section of the country. The minister is W. W. Carter.

—The church at Bethany, Neb., has been making a campaign to free its property of debt. It was planned to burn the mortgage January 1, which was for $3,000. C. F. Stevens has been assisting in the campaign.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—J. E. Bell has donated his services to a colored church in Los Angeles for three months, during part of which period he has been assisted by other Disciple ministers of the city in holding some evangelistic meetings. The col-

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CHICAGO

ored church has been divided and was about to disappear, but this volunteer service has brought it back to efficiency again. The church will now call a colored man as pastor.

—After a year spent in the service of the American Red Cross, H. Goodacre is now ready to accept a regular pastoral charge. His permanent address is Greenwich, O.

—High prices have not intimidated the Tolleston church at Gary, Ind., from building a new house of worship. Work has been started on a $40.000 edifice. This congregation is ministered by D. Emmet Snyder, who also preaches at Hessville, near by.

—The project of uniting First church and Broadway church in Los Angeles is still alive and was recently considered by Broadway church and acted upon favorably. The present properties will be disposed of and a new building will be erected.

—J. H. Garrison, the veteran editor-emeritus of the Christian-Evangelist, still preaches occasionally. He recently supplied the pulpit at San Dimas, Cal.

—W. G. Johnston, for many years with the Hammett Place church, St. Louis—now bearing the name "Kingshighway Christian Church"—has entered the field of business, but ministers to one of the churches near St. Louis. He expect to re-enter the regular ministry after a while.

—The church at Washburn, Ill., led by George A. Reinhardt, by a recent every member canvass, made a 20 per cent increase over last year both for missions and current expenses. The united missionary budget of the church for 1920 will be $1,300.

—A new $100,000 building is in prospect at Abilene, Tex. The official board has recently approved a set of plans. W. O. Dallas is pastor.

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Why Observe Education Day?

I. CHRISTIAN EDUCATION IS FUNDAMENTAL TO THE NATION.

"Education is the corollary of Democracy." *John Dewey.*

"Whatever you would put into the State you must first put into the schools." *Humboldt.*

"Education has always yielded its best fruit when associated with religion." *Woodrow Wilson.*

Without Christian Education there will be no Christian Nation.

II. CHRISTIAN EDUCATION IS FUNDAMENTAL TO THE CHURCH.

"Let our people remember that Christian Education is necessary to the very existence of the church."
Dr. Walter W. Moore.

"For the sake of the church we must have and maintain Christian schools." *Martin Luther.*

"We must have family, school, college and church education, adapted to the entire physical, intellectual, moral and religious constitution of man." *Alexander Campbell.*

Unless the Christian College survives, the Christian Church will perish.

III. CHRISTIAN EDUCATION IS FUNDAMENTAL TO WORLD EVANGELIZATION.

"If I had a thousand dollars to give away, I should put it into a Christian school in America, because in building Christian schools and filling them with boys and girls, we are raising the seed corn of the world." *Adoniram Judson.*

"In this time of world upheaval and as we enter the period of world reconstruction, it is clear to me that there is no work more important than that of insuring an able, well-educated leadership of the Christian forces." *John R. Mott.*

In solving the missionary problem the most important single factor is the Christian College.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 8, 1920

Our War Aims—After the War

By John Haynes Holmes

Hearing Eminent Preachers

By Ellis B. Barnes

Published Weekly—$2.50 the Year

"Feed the Profs."

So yelled the students of Cornell as they recently paraded the streets in protest against the low salaries of their teachers. The salaries of teachers in colleges must be increased at once, because:

I. Economic justice requires it.

Negro porters in hotels, scavengers of the streets in cities, unskilled ditch-diggers, and hod carriers are receiving more pay than the trained, consecrated teachers in Disciple colleges.

The treatment of teachers in Disciple colleges is the outstanding economic crime of the Church.

II. Saving a profession demands it.

College teachers are leaving the profession in alarming numbers because they cannot live on the salaries paid. Teachers in church colleges are being offered large increases to go to tax-supported institutions. President Neilsen of Smith college says:

We are facing the elimination of a profession.

III. College existence compels it.

It is not too much to say that the very existence of the church college depends upon an immediate substantial increase in teachers' salaries. President Schurman of Cornell, in speaking of teachers' salaries, recently declared "Nothing less than the future of American civilization is at stake." Yale, Princeton, Harvard, Smith, Cornell and others are raising millions for salaries alone.

A starving teacher cannot teach a living corpse

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII JANUARY 8, 1920 Number 2

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer for Social Justice

O THOU RULER OF MANKIND, our Heavenly Father, whose mind is the home of justice and love, breathe Thy spirit into the hearts of men and show us the way of righteousness and truth. Confusion sits in our councils. Our leaders know not what to do. We walk by faith, and we know not whether our path leads to the light or into deeper entanglements of darkness. The ancient way by which mankind has come to this present hour has not led to equity and peace. The customs of intercourse between man and man have made room for base passions and selfish motives, and have too often called forth from our human nature harsh and cruel designs and bred in men the tempers of hate and greed—in men whom Thou madest brothers.

Give to us, we beseech Thee, grace and courage to change these false customs that corrupt the world. Our hearts, unawed by hoary institutions, are disturbed by the dream of a fairer world than that which our fathers bequeathed to us. We yearn for a social order of brotherhood and justice rooted in kindness and sympathy and trust in one another. We cannot be persuaded that such a world is too good to be true, too ideal to be entrusted to the keeping of our humankind. We are not convinced by those who declare that man is too base and coarse to be trusted save as he is hemmed in by customs and institutions built upon inequality and brute force, and which offer the best goods of earth to the few while the many are doomed to lives of humdrum and futility.

We protest to Thee, our Creator who knowest the stuff of which we are made, that vast ranges of our human failure, our greed, our selfishness, our inhumanity to man, are but the warping of our nature by the false institutions under which we live. We yearn to be set free from the thralldom of all this venerable injustice. We would prove to our own souls and to Thee what moral strength is within us, and of what achievements in beauty, in character and in moral power we are capable.

Help us, O Thou Spirit of justice, to unthrone all usurpers of authority and privilege, and to set our human spirit free to act its divine part in a world in which it has never yet had a fair chance to realize Thy purposes. We appeal to Thee, Thou God of righteousness, to end Thy patience with evil. Smite Thine enemies and set Thy people free!—Amen.

The Devotional Life of the Church

THE Week of Prayer should mean more this year than ever before, for the program sent out to the churches by the Federal Council and the Interchurch World Movement is of more than usual helpfulness. At a recent meeting of the church leaders of Chicago, Rev. J. Ladd Thomas declared that the problem of the world is to be solved by prayer. Once we have been taught how to pray, this becomes altogether apparent. The world today is in sorrow because it is in rebellion against God. Mammon worshippers in limousines and in overalls have vied with each other in their greed. Class consciousness has triumphed over the sense of world brotherhood. The things that are seen have been esteemed above the things that are not seen. The remedy for the hatred, the greed and the materialism of the age is in a conscious walk with God realized through the practice of prayer. The revival of the prayer life of the church must be no return to forgotten and discarded habits of devotion. We are

seeking no new "Welsh revival" of whom some still talk fervently. We want a revival that goes deeper, one that saves not only the brands from the burning but which puts out the fire as well. Never have the disciples of the Lord been in greater need of saying, "Lord, teach us to pray."

How the Socialists Look at Religion

THE meeting of the American Sociological Association in Chicago during Christmas week had an important session devoted to the relation of sociology to religion. The main address was presented by Professor Ellwood, of the University of Missouri, but interesting contributions to the discussion were offered by Prof. E. A. Ross and Prof. Allan Hoben. Professor Ellwood made a sharp distinction between "conventional religion" and the "religion of Jesus." The former he found to be often inimical to the aspirations of people interested in brotherhood, but in the "religion of Jesus" the sociologist found a powerful ally. Professor Ross was introduced facetiously by the chairman as "the latest convert from paganism to Christianity." He accepted the introduction and spoke on what amazing good fortune it was for the men of his science to work out a set of ideals and then find that a religion with the authority of two thousand years of history embodied these very ideals, even though the churches did not always live up to them. At the close of the session a minister said, with a mixture of humor and seriousness: "What a pity they did not extend the gospel invitation! Many people would have been glad to make the Christian Confession." The thing that most disturbed this group was that the great religious bodies have all made satisfactory pronouncements on the social problems of the day but that local congregations seem oblivious to these pronouncements. The need of the hour is to carry the social vision of the national convocations of church leaders down to the groups of worshippers in the local churches.

The Story of a Great Soul

ONE alert reader has declared that there are no bad biographies. Every life story when told with any measure of fidelity to fact has in it elements of charm and helpfulness. The recently published "A Labrador Doctor: an Autobiography of Wilfred T. Grenfell," is a book of more than usual helpfulness. Many Americans know something of the recent service of the distinguished missionary doctor on the Labrador coast, but the story of his boyhood and of the influences that led him to devote his life to the service of humanity has not been hitherto available. It is a book of universal interest, engaging at once the hero-worshippers of Boyville as well as the more seasoned readers of mature life. It is especially fine medicine for the sceptic who has lost faith in human goodness and unselfishness. The story carries conviction with it and makes every reader long for some kind of work to do which will be a work for God. A Sunday-school teacher in the under-privileged section of London, with a night for giving boxing lessons, becomes the doctor on a fishing fleet in the North Sea and at last the light-bearer to men and women in a section of the world where neither medical science nor religion had gone to any considerable extent. There are pleasanter places to live than Labrador, but there can be no deeper satisfactions than fill the soul of this great servant of Christ.

Hearing Both Sides of the Irish Question

PROBABLY most American citizens regard the Irish question as being outside the field of our legitimate concern. Since, however, we have more Irish in America than are left on the Emerald Isle, and since these American citizens of Irish extraction have been making demands upon Congress that might conceivably disturb our relations with Great Britain, it is incumbent upon our citizens either to let the Irish question alone or hear both sides of it. There is in our country at this time a group of ministers and laymen from Belfast, the leading industrial city of Ireland, and these gentlemen insist that there is another side to the story of Ireland. They propose to tour the country and present the facts at their disposal. The so-called president of the Irish Republic, De Valera, has just finished a tour in which he has collected much good American cash. The men of north Ireland want no money but only a chance to tell their story.

Imitative Tendencies in the Roman Catholic Church

THERE are several attitudes of mind which Protestants may assume toward the Catholic Church. One of these is the fanatical and superficial mood of suspicion and terror in the presence of an exaggerated peril which is believed to be threatening all that America holds dear. This is the type of thinking common to readers of the Menace and other rabid anti-Romanist publications. At the opposite extreme there is the mood of unconcern which is quite indifferent to any danger from Romanism, and believes that the natural progress of events will correct any serious tendencies toward religious autocracy in that institution. A more balanced and sensible attitude than either is that which studies with keen interest the curve of events in that church, and seeks to interpret their meaning in reference to the future of American Christianity. Just at the present time nothing is more informing than the manifest interest of the Roman Catholic organization in America in the development of Protestant theory and practice. It is clear that these watchful promoters of the papal power are greatly impressed with the value of some of the methods which Protestantism is adopting. A few weeks ago the Protestant Episcopal Church, after careful consideration of its best interests from a business standpoint, adopted the plan of unifying all the activities of the denomination under a single administrative headship, and appointed one of its bishops to this important and exclusive function. Within a month afterward the Roman Catholic Church in America adopted

the same principle of appointing a business manager for the vast enterprises which that church controls and has under way.

The Charity Work of the Roman Catholics

THE Roman Catholic Church has long been busy at the task of social welfare, conducted in its own peculiar manner. Through the force of time-honored traditions built up in Europe it has given great attention to hospitals and asylums for children. But it has had very little system in its so-called charity work, and has rather tended to perpetuate vicious conditions of improvidence and thriftlessness, and apply charity as a salve instead of social reconstruction as an actual remedy. But there are proofs at the present time that the Roman Catholic Church is studying with careful attention the social agencies set at work by the Protestant churches and especially by Protestantism in its united capacity. The work of missions in foreign sections of cities, lodging houses, dispensaries and other redemptive agencies is receiving careful consideration, and still more the sincere compliment of imitation by the Roman Catholic Church. It hardly needs statement that the Knights of Columbus are purely an imitative organization, started at first as a means of possible protection against the more violent forms of anti-Romanism, but gradually adjusted to the activities of the Y. M. C. A. as the most efficient means of meeting the emergency created by the war. The imitative element in the work of the Knights of Columbus is familiar to all who have any acquaintance with the two organizations. Most of the imitation is rather ineffective, but it has served a useful purpose to the church. Those however who put emphasis upon the menace of the Knights of Columbus in any community ought to remember that the stronger the organization becomes the more it threatens the autocratic organization of the hierarchy and introduces the democratic spirit in a church which has been yielding only by the slightest diameters to the modern spirit even in America. The Roman Catholic Church is perfectly aware of the contest which is on, not between it and Protestantism so much as between it and the spirit of the age, the spirit of education, of social solicitude, of democracy and of unity in religious life.

Where Is the Nation's Center?

THE United States is unique in the territorial relation of its chief commercial city, New York, to the area of the remainder of the nation. In this regard it differs radically from nearly all other countries. London is sufficiently near the heart of England to seem central even though it is so near the coast. Paris holds all France in regional command by its central situation. The same is true of most of the older capitals and chief cities of the world.

But with New York it is different. If it was not the earliest port of entry it soon became the most important harbor on the Atlantic Coast, and it is inevitable that it should remain the chief gateway for arrivals from Europe and for exportation eastward. The former precedence of Boston is only a memory, and with its fortunate location New York has become the unquestioned metropolis of the first important period of American history, including the present time. Commercially it is rightfully entitled to this prestige, for no American city compares with it in bank clearings. Along with this business leadership has gone hitherto very much of the intellectual mastership of the nation. This was due, in large measure to the academic foundations like Harvard, Yale and Columbia situated in that region. It was aided also by the immense public alien enterprises which centered in New York. Following these types of leadership came the religious movements, most of which had their origin in New England or some portion of the east, and exerted at first, and still exert, a considerable portion of their influence through missionary and other boards located in the metropolis.

One does not need to be versed deeply in the psychology of American educational and religious interests however to perceive that this situation is rapidly changing. There was a time when New York was almost the only great city on the continent. Today there are a score of cities larger than was New York when it set the type of the first period of American commercial and intellectual life. And these great urban centers scattered over the nation's area are increasingly conscious of the provincialism which New York exhibits in its efforts to supply direction, commercial and educational, for the remainder of the nation. Newspapers which are published in New York are notoriously deficient in fair and appreciative estimates of the broader aspects of the nation's thinking. Most of the business enterprises which at first set their controlling and administrative headquarters in the east have been compelled to broaden their plans by recognizing the fact that New York no longer represents the nation as a whole.

The central and western portions of the republic are rapidly developing types of thinking which are as characteristic as those which New York and New England produced a generation ago. The new educational movement of the present period expresses itself far more potently in the state universities which dominate the middle west than in the older forms of university organization familiar in the east. Moreover, the center of theological education in America has been moved from the Atlantic Coast to Chicago, where practically every one of the denominations has some important theological seminary. The growing importance of agriculture and labor as controlling factors in the modern industrial era indicates another vast area of interest and control in which the west is taking a new and commanding place.

All this is a part of the explanation of the growing sensitiveness of representative educators and religious leaders throughout the nation to accept unquestioningly the plans and programs organized in New York and sent out with the expectation of quick and grateful appropriation on the

part of the remainder of the nation. Time after time, particularly of late, this policy has failed of success and has awakened wonder and resentment. There is a naive feeling on the part of religious leaders in the east that a conference program or a convention pattern devised by them needs only to be posted to some more or less well- known and representative minister or layman in any particular community of the middle or western portion of the country to be put on at short notice and carried through with efficiency. The cardinal mistake of this superficial estimate of other regions than the east has proved its undoing of more than one promising enterprise. Perhaps the Interchurch World Movement is showing its wisdom in nothing more strikingly than in its partial recognition of the equality of the various sections of the nation in strength of intellectual life and in awareness as to the features of Christian service which are capable of expression in the different areas.

It is no longer possible to administer any great enterprise, either commercial, educational or religious from so remote and in many regards provincial a center as New York. There seems to be a certain disqualifying parochialism inseparable from the rush and importance of that great town. Its well-known and unmistakable commercial advantages make it difficult for its people, either those to the manor born or those who have migrated from the west and caught something of its self-valuing spirit, to comprehend the fact that some of the finest expressions of American life and most of the forces which are to dominate the future find their initiative and most potent manifestation in the great sections of the republic that lie west of the Hudson river.

It need not be imagined that western cities have to be jealous of New York's manifold greatness in order to perceive its equally striking limitations as related to the nation's total life. One needs only to be a calm and judicial observer of the facts. The territorial one-sidedness and isolation of Washington as a national capital is of small moment compared with the rapid movement of American life and interests westward and into the score of great cities that are becoming increasingly the glory of the nation. For Washington has an existence of its own which is in large measure independent of location. Of it far more truly than of Boston in earlier times may it be said that it is not really a city but a state of mind. It is always sure of maintaining a certain representative character by the necessities which take to it people from every part of the national domain.

But with commerce, journalism, educational leadership, civic spirit and religious enthusiasm it is different. These cannot be controlled by tradition or custom. They find their own grooves and take what forms they will. And this is the reason why in all of these regards the movement of American life is westward and will continue so until not only in the central region but in the further west as well there will be cities that will inevitably surpass New York both in population and national influence.

For this reason the great religious movements of the time need to learn the lesson which other interests are rapidly accepting today by recognizing that no nation-wide influence can be permanently exercised from a locality on the rim of the republic. The missionary and evangelizing agencies are recognizing this fact and either placing their administrative headquarters nearer the center of the country or distributing them through two or three commanding areas. This will be increasingly the case as the nation develops a unified and balanced body of interest and is less and less controlled from accidentally and unhappily chosen centers.

It must be remembered that tradition counts but little in American affairs. The state of things which has prevailed in the first period of our national life, now drawing to its close, is very little indicative of that which is to be the controlling motive and temper of the new time upon which the republic is entering. And religious leadership that is aware and alert will take this fact into enlarged account in making up its plans for the next quarter of a century.

Novels and Morals

ONE is utterly at a loss to account for the lack of correspondence between the morals of real life and those of modern fiction. In the old novels the characters did much stealing and shooting and some irregular love-making, but it was a kind of magnificent outlawry, and seemed rather excusable because of the primitive conditions. Moreover, in the old-time novels there was a fixed code, rigidly adhered to. Splendid pirates must limit their acquisitions to the property of unprincipled aliens. A hero might shoot or stab and escape condemnation, but he must make sure that he had picked out the villain for his victim. He might even carry off somebody else's wife, but the somebody else must be a cruel Bluebeard, and even then the hero did not get possession until the wicked husband's head had been chopped off in some quite righteous fashion.

With the new novels it is altogether different. The "heroes" altogether ignore the police and the White Slave laws. They maunder about "self-expression" and "living one's life," quite ignoring the fact that one's life must be lived and one's self expressed with some respect for the standards of civilized society. That heroes and heroines never get arrested is a most misleading fact, and shows that the authorities are even more easily hoodwinked in fiction than in real life.

Of course we are not now speaking of melodrama, where the burglar is always noble but sadly misunderstood, and where the erring working-girl is always the victim of a well-dressed capitalist. This is a plain play to the galleries. But we are speaking of novels that claim to be literature, and should therefore be representative, or at least typical, of life as it is.

For instance, one of the new English novels, the work of a woman writer whose artistry has given her a rather select following on both sides of the ocean, holds up the heroine to admiration because she refuses to marry the hero and allow her invalid mother to distract him and interfere with his studies, though she consents to spend a

vacation with him in his London apartment. This last experience she refuses to regret, though she confesses to deep sorrow over having ever done any thing to cause her mother unhappiness. This, though it is plain that, her mother, if she had chanced to know of her daughter's lapse, would have died of shame and grief. But she didn't know!

A popular American novelist, much read by young girls, apparently has for the hero of her latest book a highly refined bachelor, who is the trusted friend of a family in which there are two charming young girls. The younger marries a commonplace man, and then the bachelor discovers that he has always loved her. He goes right on loving her, when, on the death of her father, he becomes trustee of the estate and chief adviser of the family, but he marries her sister, an out-of-doorsy sort of girl who appears until near the end of the book to be a person of good sense and good morals. But the troubles of the family guide, philosopher and friend have only just begun. He finds that he loves the younger sister more madly than ever, and they project an elopement, trusting to the splendid generosity of the elder sister for forgiveness. But she reads their minds and exceeds their expectations, for she plans to kill herself and her commonplace brother-in-law, and thus make the way easy. Her plan does not fully succeed. The unselfish sister is killed, but the commonplace husband survives, and his wife makes a tardy repentance, refusing to leave him for the afflicted widower, who goes about at the end of the story groaning that he has lost them both, but that he now knows it was his wife he really wanted, after all!

The code of honor in the old novel was shown in nothing more plainly than in the obligation of friendship. A friend's castle and a friend's wife were sacred. But a most popular situation in the modern novel is that of a distressed lady loved and courted by the noble dearest friend of her noble husband; and we are called upon to sympathize with her in her hysterical efforts to choose between the two.

It would seem that too many writers of modern fiction get their inspiration from Bohemian London or from Greenwich Village, and choose for their characters persons who apparently exist for no reason but to be written about in novels. If these authors would go about their respective countries a bit they would meet a great many excellent and intelligent persons, who live in conformity to the laws of the land, who find self-expression in quite decent ways, and who are infinitely more interesting than are the hectic heroes and heroines of today's novels.

Redemption

LOVING man, I have wearied of the ways of men:
They have shut themselves up within strong walls of self,
The rich from the poor, the poor from the rich.
They have given themselves over to the pursuit of gold,
The rich and the poor.
They have lost their desire for high things;
Knowledge and wisdom and human sympathy
Have lost their ministrants. Greed and lust and pride
Have set up altars in the market-places and the homes,
And gossiping crowds throng them.

Blow, O fresh winds of God, blow through our prairie lands,
Dotted with towns and villages;
Sweep, mighty tempests, through our wide city-deserts;
Let the blasts from the river-cleansed Rockies
Sweep eastward to our white halls of state,
Where giant Greed has builded her shrine,
Where laws are made for a few.
Flaming fires of war, smouldering fires of peace,
Burn, burn from the heart of our life
The decay of death. Let there come forth
From the furnace of flames
A nation, God-loving, God-inspired, God-led,
Purified, transformed—a redeemed people.

THOMAS CURTIS CLARK.

The Worm in the Concrete Gutter

A Parable of Safed the Sage

THERE came an Heavy Rain, so that the Angle Worms did come out of their Holes in the Earth.

And one of them wriggled over the Curb into the Street, and came into the Gutter. Now that street was Macadamized, and the Curb and the Gutter were of Concrete. And the Worm Wiggled along, and he was unable to Bore an Hole through the Concrete that he might find him an home in the earth; neither could he climb again up the side of the Curb. And he was much Discouraged.

And I found him there.

And I said, This world is the world of a Good God, and in it every form of life hath some mission. I have read in a Learned Book how the Earth Worms like unto this one or its Ancestors did make this earth Fertile; else there had been no soil for the growth of such things as men do eat. And Worms are good also to feed the Early Bird, and to bait an Hook wherewith to draw out Leviathan. But where in all the providence of God is there moral meaning in the catastrophe of a Worm in a Concrete Gutter?

And I said, Little Worm, I have no present call to go a-fishing, and there is no early bird in sight. I might make an Hymn of thee, as certain men have done who call themselves Worthless Worms; but a man for whom Christ died hath no right to call himself a Worm; therefore will I cut out the Hymn Stunt, and call myself by a name either better or worse. But I have been in case like thee, where the Heavens were Brass, and the earth offered no refuge, and I should have been in Despair but for the Help of a Friend or the Love of God. Behold, I will be unto thee as God; for I have the power of life or death of thee.

And I picked up the Worm, and lifted him over the curb, and laid him on the Wet Earth.

And neither he nor the Early Bird knew that I had done this.

Even so hath God holpen me in times when I wot not of it.

Our War Aims—After the War

By John Haynes Holmes

WE were told, from the very beginning, in 1914, that the ills of the great war could all be borne with an easy conscience in view of the immeasurable good which a victorious outcome would bring upon the world. There were losses, of course, but there would be greater gains! The net result of the battle would be beneficent and not harmful, to humanity. In order to test this affirmation to the full, let us move straight to the consideration of those purposes and ideals for the sake of which we were told the war was fought, and by the fulfillment of which we were told the war would be justified. What were those purposes and ideals, and have they been attained in such fashion that we can regard them as gains which compensate for losses?

So far as I can recall, these purposes were three in number. In the first place, there was determination on the part of all the Allies to destroy German militarism, and end forever the menace which it presented to the world. This, of course, has been successfully accomplished. The German army, the greatest military machine in history, has been broken up, its leaders scattered and the head and front of the entire system, the German Kaiser, driven into obscure and shameful exile. Here is a real gain as a result of the war. But let us not exaggerate or misunderstand the significance of this event. For I am inclined to believe that, when the historians survey this period a century or more hence, they will agree that the great menace of our times was not merely German militarism, but militarism in general. I think that these historians will declare that German militarism was only the most efficient and terrible manifestation of that which had become an evil in every part of our western civilization. In one of the most biting and cynical passages in Henri Barbusse's last book, Clarte, or "Light" as it is called in translation, the great Frenchman states that there is a difference between German militarism and French militarism. "Yes," he says, "there is a difference; the one is German and the other is French!" In this, I think, Barbusse is a little unfair. There were other and vital differences between these two things; never at any time did the militarism of the French Republic present such a menace to the world as the militarism of the German Empire. But the important thing to note is, that there was militarism present in both places, and that it was this general system, rather than its particular expression in Germany, that threatened the world with destruction. And this system, for all the victorious fighting of the Great War, is still with us!

MILITARISM STRENGTHENED

It is true that German militarism has been crushed; but it is also true that, as a consequence of this triumph, French militarism and Italian militarism and English militarism have been enormously strengthened, and here in America a wholly new machine of militarism has been suddenly created. Conscription, universal military training, martial law, censorships, imprisonments, all these are now a part not of German but of English and American life. What mankind, in other words, has gained in Germany, it has lost, and more than lost, in the Allied countries. There was never before so much militarism in the world as there is today. That militarism, in its distribution, its physical power, its class leadership, its popular temper, was never such a menace to human progress as it is today. What we have snatched from our enemies, we have taken madly to ourselves. The devils driven from Germany have been welcomed without our own borders. As Bernard Shaw puts it, in his last book of plays, entitled "Heartbreak House," "The victors are already fastening on themselves the chains they have struck from the limbs of the vanquished." Which means, to sum up the entire situation, that, "with the usual irony of war," it is the vanquished who have gained and the victors who have lost! As for mankind, it finds itself confronted by exactly the same problem which it has faced from the beginning. We do not see it, of course; we are too near the event, and too exultant over the triumph we have won. But our children will see it clearly enough, when they are summoned once again to battle against this monster, and try to do in their time what their fathers failed to do in this.

MAKING THE WORLD "SAFE FOR DEMOCRACY"

The second purpose which the Allies had at heart in the Great War, if I remember rightly, was a positive and not a negative one. I refer to the idea, stated in immortal phrase by President Wilson, "that the world must be made safe for democracy!" This was a great conception, adopted with sincere and noble acclaim by millions of men who gave to it "their last full measure of devotion." But I wonder if there is anybody, in this or any other country, who really believes, deep down in his heart, that this ideal has in any sense been fulfilled by the sacrifice of all these youthful lives? If so, I commend to this person a reading of J. A. Hobson's recent book, "Democracy After the War." For myself I can only say that I believe there has not been any time within the last one hundred years when the world has been so unsafe for democracy as it is today. We in this country have learned to interpret democracy to mean government by "consent"—the glad and cooperative "consent of the governed." Today this government by consent has everywhere been superseded by government by terrorization. For the first time in our history, our prisons are filled with "political offenders"—a phrase unknown to us hitherto excepting in connection with the government of the Czar in Russia. For the first time in history, we have an espionage law which, one whole year after the ending of hostilities, makes hazardous to you and to me such an address as I am now giving. It is a fact that, for the first time in our history, we are beset by censorship, secret police, raids and seizures—all the things which have made tyranny intolerable to free men from the beginning of the

world. And, worst of all, we have today a public temper which acquiesces in these outrages, approves them, and therefore has no intention of ending them. Whatever else the war has done, or not done, this much at least we know—that it has made America and the other Allied countries the most unsafe places for democracy the world has known since the Kaiser ruled in Berlin and the Czar in Petrograd.

WHERE DEMOCRACY IS UNSAFE

But there are many persons who contend that this idea of making the world safe for democracy was never meant to apply to individuals, who have to be put under restrictions in war time, but to numerous groups of oppressed peoples in the Central empires, Turkey, and elsewhere. These peoples, they say, are now delivered of their masters, and great progress has therefore been achieved in the direction of democracy. There is truth in this remark, of course, for the Jugo-Slavs, the Czecho-Slovaks, the Poles, the Lithuanians, the Finns, have all been set apart from their former allegiances, and given governments of their own. But how peculiar must be our conception of democracy, if we believe that this marks an advancement of this principle. For these little peoples, as a matter of fact, have been given not the governments which they themselves might well desire, but the governments which are satisfactory to the Allies in Paris, as they formerly had to be satisfactory to the Germans in Berlin or the Austrians in Vienna. Poland is an example—a government aristocratic and reactionary to the core, bitterly opposed by the majority of liberty-loving Poles, and celebrating its accession to power by pogroms against the Jews carried out after the most approved Russian style! Revolutionary Russia, at this moment, is a still better example of my meaning! In the Soviet regime, as it is interpreted by Raymond Robbins, Col. Thompson, Arthur Ransome, and other competent observers, may I say, I find much to admire. In this same regime, also, I find many things to condemn—the same things of oppression and tyranny, by the way, that I find to condemn in my own country at this moment. But what I see at bottom in Russia today—deep down underneath all the surface failures or successes, sins or virtues, of a particular political regime—is one of the most profoundly moving spectacles of history. I see a great people who have delivered themselves from bondage, trying to find their way to liberty. I see a great people trying to build, out of the wreckage inherited from the Czar, a social structure which will serve their needs and prosper their lives. I see a people grappling with a new experiment of democratic organization and idealism, and working heroically at this experiment amid indescribable conditions of cold, famine and disease. Here is a spectacle which should move us all to compassion and instant help—but instead we are repudiating these brethren of the common life, and lifting up our arms against them. Do we talk about making the world safe for democracy? I accept in answer to that boast "the acid test" laid down by Woodrow Wilson—namely, revolutionary Russia. When, in that unhappy country, we bring food to the hungry, drink to the thirsty, clothing to the naked, as Christ bade us to do, even to our enemies, I shall believe that we have accomplished something in this Great War, for liberty. But so long as we bring to these millions who perish, the blockade, the machine gun, and the knout, for no better reason than that they refuse to become our slaves and do our bidding, I shall continue to believe, as I believe today, that the war has not made the world safe for democracy, but only confirmed it in the insecurity in which democracy has always lived.

"A WAR TO END WAR"

One more purpose, for the sake of which we went to war, I must still discuss. I refer to the resolve, again sincerely taken and nobly served by millions of dead on a hundred battlefronts, that this war should be the last war. "The war to end war" was the phrase made familiar to us all by constant usage. Have we gained anything in this regard, think you? Is there anybody so innocent as to believe that this war has been ended under conditions that make a durable peace a probability, or even a possibility, in the future? At the very moment when the Allied premiers were summoning the young men to take up arms and die, that their children might not have to take up arms and die in their turn later on, these same premiers were writing secret treaties of lust and "grab" which made certain another war in another generation. Six months after the Armistice was signed, there were fourteen different wars going on in Europe, in which heavy artillery was being used. Last summer, Mr. Bonar Law, in the English House of Commons, announced that this number of wars had been increased to twenty-three. Today, when we are right on the edge of a formal declaration of peace, we see these wars still going on, and, what is more significant, all the Allied countries feverishly restoring their armaments. Germany, the arch-enemy of the world, is prostrate; but England is enlarging her fleet, and spending more money today in her air service alone than she spent on her entire army before the war. France is continuing her system of conscription and military service; and here in America we find our Secretary of War arguing for an amy of half a million men and adoption of universal military training. War ended, you say? There is not a responsible official in any responsible country in the world who is not talking about the next war, and preparing for its coming. In spite of all our treaties and all our covenants, the world which has come out of the war, internationally speaking, is practically the same world that went into it. There has been shifting of power, some rearrangement of balance, but at bottom there are the same principles at work, the same methods invoked, the same pious and futile hopes proclaimed. These have always brought war sooner or later in the past; and, if recognized and maintained today, are sure to bring war again in the future.

Such are the purposes and ideals with which we went into this war? Here are the disappointments and defeats which we face today. We have sought to kill militarism,

and we find that it still survives. We have sought to safeguard democracy, and we find that we have only increased its perils. We have sought to secure a durable peace, and we find that war and preparations for war are still with us. Does this mean that we have no gains to compensate for our prodigious losses? Have all the heroism and pure devotion of millions of self-forgetting souls been spent in vain? Is the war, after all, what Gilbert Cannan calls it, in his new book, "The Anatomy of Society," "a futile and sterile" thing? From the standpoint of the gains which we had hoped to achieve, I believe that we are forced, however tragically, to answer, Yes! These gains have not been won. But I believe that in this very confession of despair there is a ray of hope. Another word must still be said, and this a word which shall teach us that this war has not been fought in vain!

THE TRUTH DRIVEN HOME.

I refer to the fact that, in our very loss of these things which we had hoped to gain, there is renewed the lesson—this time, perhaps, to be truly learned!—that war cannot, by its very nature, bring good to the world, but only evil. War must be "sterile" of everything but the revelation of its own sterility—it must be "futile" of any contribution to human welfare but that of its own futility. Again and again has this been taught in the past, but never with such finality as in this vast conflict against the Central Empires. For never was there a war which was glorified by a nobler devotion, never a war into which was poured so unstintingly the idealism of so many men, never a war in which such losses challenged these men to seek compensation in greater gains. If this war could not be made to serve the better interests of mankind, no war can ever be made to do so. At last this truth has been driven home! We see it in the social unrest which is now sweeping around the world like a devouring flood. How stupid we are, if we think this unrest is the work of agitators and desperadoes; rather does it spring from the deepest sources of human idealism and consecration. How blind we are, if we think this unrest is confined to the working classes, and is the expression of nothing better than a selfish desire for higher wages and shorter hours; rather it is shared by the intellectuals of all countries, by all men who have ever had a vision of beauty, or a hope of brotherhood. How mad are we if we think this unrest is a peril to be repressed, an enemy to be destroyed; rather is it a troubling of the waters of life, as by an angel's touch, that the ills of humankind may at last be healed. This war has taught men its lesson. They know that there is something wrong at the heart of our civilization. They know that war can never mend this wrong, or end it—that war is itself only the evidence and aggravation of the wrong. And behold, as those who pray for life for themselves and for their children, the sons of men are rising to the task of making all things new. Who would deny them this endeavor—who would not leap to be numbered among the builders of this better world! The tribulation of our days is great. The sun has been darkened, the moon has not given her light, the stars have fallen from heaven, and the powers of the earth have been shaken! But lo, there appeareth "the sign of the Son of Man." By God's good grace, "this generation shall not pass, till these things be fulfilled."

Hearing Eminent Preachers

By Ellis B. Barnes

ONE advantage of the city to a rural-bred preacher, like myself, is the opportunity to hear great preachers and eminent speakers in other callings, which, to the preacher, is the best training he can have in the art of public speaking. The city has its disadvantages, as a human whirlpool is expected to have, wherein the preacher with a million others loses himself amid the atoms in the drift and the mad rush, and finds himself at night more out of the body than in. But he has many compensations compared with those ministers who live in green and quiet pastures, and feast on the best that the land affords at tables where society is thoroughly established and where neighborhood respect entitles the minister to a prestige to which we dwellers in the city rarely, if ever, attain. We drive furiously in the big centers or we are trampled under foot; we eat at lunch counters; we are aliens to our next-door neighbor. Yet we turn aside now and then and listen to the converse of the great. We may see and hear every Socrates and Cicero that comes to town. To me these men are always new, though, if I may judge from the indifference of fellow-ministers who have spent many years in the city, the day will come when genius will no longer surprise, for they seem to regard all men alike, having heard all, seen all, tasted all, chewed all, eschewed all, and pronounced life as vanity.

Now and then I find a veteran of the city actually waxing enthusiastic over a speech or a sermon, but not often; it is the newcomers like myself who betray the weakness of interest in great men and themes. So the day may come to me when after a great sermon I will nod my head wisely to the response of some stripling just arrived from some rural parish, and say, "Very good," in a manner that will suggest full and complete satisfaction with everything of the kind on this mundane sphere, the sense of discrimination long since having completely disappeared. When it comes to seeing and hearing I am a "gad-about," and would have broken Spurgeon's heart, for he had a sermon on "The Sin of Gadding-About," meant for such as I. I really love a preacher's voice if he has anything to say,

and when he says it well I know of no greater pleasure. I like to be moved with the preacher's pathos, laugh at his wit, and be made captive by his argument. I love to study preaching through the preacher.

But the preacher who comes to the city to say something must have something to say, otherwise he is doomed long before he gets well started, and is sure to "cast his anchor in the harbor of a dream," every minister present contributing at least one dream for the occasion. We preachers are the best and the worst hearers on the face of the globe, good when the message is powerful enough to get under our defensive armor, and poor when the message fails to do that. Our admiration for the men who can make us sit up is greater than the admiration of any other class, but if admiration be not awakened those in authority might as well set the alarm clock for the moment of the benediction. The reason, of course, is that the city dweller is likely to be as well informed on any subject of the hour as the great man who brings us tidings from afar, and if he fails to stimulate attention by his own personality or by some new venture or new story or experience, the proprieties of time and place are small matters; he is not hooted at, or stoned, or cast out of the city. He is paralyzed by the anesthesia of indifference which announces its presence with all the publicity that glaring headlines could secure. Still, now and then I find men sleeping the sleep of the just under the stirring appeals of the great men of the age, and I take heart, not because of their frailties, for their liver may be torpid, but because they give every preacher a "come-back" who is worried by the sleepers in his own congregation. But, generally speaking, the interest in great men at any time is always in proportion to the greatness of their message.

DR. JEFFERSON OF BROADWAY TABERNACLE

Dr. Charles E. Jefferson is one of the preachers who is always heard with profit. He has not the oratorical gifts of Dr. Cadman, for instance, yet he is a most effective speaker. His voice is a light baritone containing not the slightest suggestion of thunder which has made some of his neighboring preachers famous. He is quiet rather than demonstrative, a speaker of the conversational type, yet so effective withal that the congregation in which I sat recently heard him with almost breathless interest. This variety of manner makes the student of preaching modify his views of what constitutes oratory, and if by that word we mean speaking that brings home a message to the heart and conscience, Dr. Jefferson would have to be given a high place in our assignment. In the many books he has written, and the preacher ought to read every one, one will be continually reminded of valuable suggestions about public speaking, and he will turn to them with fresh interest after seeing and hearing the man. Dr. Jefferson has none of the arts of the orator, and very little of the endowment, for instance, like Mr. Bryan who has both art and endowment in larger measure than any man of our generation. Yet Dr. Jefferson can send his hearers away as deeply impressed as any man of the age can, and from a friend who heard him for the first time, he won the highest compliment, "He reminds me of the Master." If quietness in speaking for an hour on a great theme can be termed power, then Dr. Jefferson has developed that in a high degree.

While listening to him not long ago a passage from a sermon of Dr. Parkhurst entitled, "Power in Repose," kept flitting through my mind. It is so suggestive that it is worth reproducing:

> Quietness of mind is not one of those qualities of character most likely to impress us by its assertiveness. . . . . Especially is this the case in times like the present when one's ears are being mercilessly hammered by that word that has become to some of us almost repulsive, not to say exasperating—I mean the word "strenuous,"—the holding taut of every possibility of power, the continuous knotting of the muscles of the body and of the mind in readiness to precipitate themselves into some one of the Twelve Labours of Hercules or even into some thirteenth labour too "strenuous" for the reputed son of Zeus even to have ventured to think upon or execute,—the current disposition to measure values by the standard of the overwhelming and detonating tremendousness of the results which they purchase;—when we have operating so many men, not only of low but especially of high degree, who have a peculiar gift, granted from heaven or elsewhere, for keeping everything in an uproar, so that if one desires to invest himself with a restful environment it becomes necessary for him to close his eyes, his ears and even his thoughts, to all sublunary things and to go out into the night, and contemplate the voiceless drifting of the stars, forever unhasting and unresting.

Quietness is power with Dr. Jefferson, and he needs neither the knotted muscles of the tongue or of the soul to carry his message to the remotest recesses of the conscience.

Dr. Jefferson makes little use of the humorous or the pathetic, though he has a fine sense of humor, fine enough to restrain himself from telling a story for its own sake, while the effect of his discourse is to "strangely move" the hearts of his hearers, to use John Wesley's phrase. One goes away mellowed and conscious that a great man has spoken words which one must heed in a world where so much thinking has to be revised, where so much has to be done, where so much has to be made anew. In his theology there is a fine blending of the old and the new without any foolish attempt to take a middle-of-the-road position which sooner or later means entanglement and disaster. It ought to be remembered that no middle-of-the-road character in history has ever invited the eulogy of the preacher. In the Congregational body, better than any other, there has been developed the liberty of thought and speech which many other denominations are reaching after, notwithstanding the greatest hindrances. Dr. Jefferson has a right to a place in thinking and in speaking among the great prophets of the age. When one hears him, the old ideals of the pulpit are revived, and the conviction is deep that no printed page can ever take the place of the living voice. What printing press could make audible the thunders of Luther in comparison to that mighty voice which rolled them through consciences that were in the final stages of decay? When men like Dr. Jefferson speak how fluting and feeble the voices of the time-servers sound; he reveals the difference between the

man who has been mastered by his convictions, and the men whose convictions are just strong enough to give them a comfortable seat on the fence until self-interest invites them to choose the most lucrative side.

BISHOP WILLIAM A. QUAYLE

Early in the past year I listened for a week to Bishop William A. Quayle of the Methodist Episcopal Church, who is known far and wide as a preacher to preachers and the author of many entertaining volumes. As a pastor he preached to large congregations, though he cares nothing for crowds in themselves, having warned preachers against counting noses, etc. He is a popular preacher, everybody's preacher. Now that he is a bishop, he keeps close to the shore of conventionalities and maintains the traditions of his office. Bishops who say unusual things or show reformatory symptoms attract a good deal of attention, though it is not likely that if theirs were a four-year term they would enjoy a re-election. The bishop must take for granted whatever has come to him, and declare as the first article of his creed that "whatever is is right." If Bishop Quayle is not a reformer or a man of startling statement, his sympathies are broad, and you find him interested in the class struggles of the world around him. He has the tolerance which much study and travel give to the preacher, together with a deep conviction of the reality of the fundamentals common to all evangelicals, and I am sure he grants considerable leeway to all who are dealing with the perplexities of theology which might range all the way from grace to evolution. If he would not side with the moderns I am sure he would have no cheap flings at them. Withal, he is a hard-hitter of sin and theological fads, Christian Science getting a good share of "apostolic blows and knocks." On the intellectual and theological side, Bishop Quayle is a very satisfactory preacher, one whom you can always hear with profit, eminently sane in all his thinking, and delightful in his manner of speaking.

Whether early in life he took Dr. Talmage as a model I do not know, but no one I ever heard reminded me so much of the great Brooklyn preacher. Bishop Quayle delights in figures of speech and picturesque words. Of poetry he is full and running over. The sermons are a series of beautiful appeals to the emotions, dealing mostly with the popular themes of home, children, love, the sea, the heavens, the glory of the fields, and heaven itself. His hands move with his tongue, gestures are superabundant; as an actor he is unstudied, there is action rather than repose in his delivery. The voice is light though of wide range, a little worn in these later days when age is stealing up to put its hand a little more heavily on his already bowed shoulders, but it responds well to all his moods. Few speakers have more pathos than he. The eyes fill with tears, the voice trembles and breaks, and the hearer enters into the sorrow or tragedy he describes. A wet-eyed audience goes away from Bishop Quayle's preaching. His humor flows as freely as the tears, but is always kept within bounds; he never tells the story for the sake of the laugh—I do not remember that he told one in a week—but the word or the allusion comes so naturally to him that the sermon would lose without the smile. Pathos, rather than humor, is the dominant trait of his preaching.

Bishop Quayle draws few illustrations from the Scriptures. As I recall his sermons there are few illustrations except the stories drawn from his experiences, and, in this respect the contrast with such a man as G. Campbell Morgan, for instance, is very great, as is the material of their sermons.

When that everlasting nuisance, the congregational vendor of smart sayings, said to Bishop Quayle on one occasion, "Pastor, you gave us husks today," it was refreshing to know that the pastor said, "I am glad the hogs were here to enjoy them." Whereupon the fire department was called out, as I say to my small boy when he asks me what happened next.

Bishop Quayle and Dr. Jefferson are the writers of great books. Every preacher ought to know some of them, and look forward to the day when he can possess them all. Preachers young and old should read Bishop Quayle's book, "The Pastor-Preacher," and Dr. Jefferson's "Things Fundamental" or "The Preacher as Prophet." These are the books that will help any man to make his ministry effective. At any rate, they are sure to enrich the reader for life.

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What the American Family Has Gained from the War

By James H. Tufts

WAR and the family have fought a long duel. From the earliest beginnings of history we hear voices and see pictures which typify many of the tragic features of this conflict. For War has not merely taken away son and husband and father from the home; it has sacrificed its Iphigenias to speed the fleet; it has compelled Jephthah's daughters to bewail virginity upon the mountains; it has brought home as spoil, even as Sisera's victorious hosts were expected to bring home, a damsel, two damsels to every man; with Agamemnon and his fellow Greeks, it has robbed fathers and husbands of daughters and wives whom it has taken to the tents and households of haughty victors; it has returned warriors to their Penelopes only to find themselves like Ulysses, restless until they have again set forth "roaming with a hungry heart."

In general, war and militarism have developed the power and assertiveness of the male, and tended to subordinate the woman. Denied his normal family life the warrior has often claimed great license, and has felt impatient at the standards of peace. War has tended to build up aristocracies, and as Sumner puts it, "In aristocratic society a man's family arrangements are his own prerogative." We may perhaps place to its credit some part in establishing the greater permanence and unity of the family which male dominance favored—so long as male dominance was unchallenged. But if we put this to its credit we must also charge it with thereby laying the basis for a long history of struggle against such dominance when democracy began to assert itself, and the pair-marriage ideal, fostered by the middle class and by peace, gained more and more the ascendency.

So firmly, indeed, does our family type seem now to be fixed that it has not merely come through the great upheavals of this war less disturbed directly than the seemingly more powerful institutions of government and property; it has even received a notable tribute from radical sources. So long as Russia was overthrowing her government all Western Europe and America said Amen. When land was redistributed and private property changed hands, radicals at least acclaimed the swift advance of the proletariat. But when there came a report that the Bolsheviki were proposing to replace the private family by a nationalizing of women, there was denunciation not merely by conservatives but by radicals. The proclamation in question was declared to be from the Anarchists and not from the Bolsheviki; then the Anarchists were quick to brand the decree as an invention of their enemies. It does not matter for our purpose whether any group in Russia actually attempted a revolution in the family system; the point is that no one in this country hailed such a revolution as a sign of progress. It was rather denounced as a clumsy fabrication of the enemies of radical movements. Certain other possibilities which loomed large at one time or another soon disappeared below the horizon. War babies and official polygamy no longer threaten. It may well seem that the family has emerged from this war safe from violent overthrow or from organized attack.

OUR YOUTHFUL SOLDIERS

In this country, moreover, we have no such directly destructive influence as the war has exerted in those countries which have borne the burden of the struggle. "How young your soldiers are!" was the exclamation in France as our boys passed to the front. The French armies were no longer young. The generation just coming upon the stage of action in 1914, as well as those who had just begun their family life, had almost to a man gone on, or else had returned as cripples and invalids to undertake as best they could a broken and patched existence. "In England," Mrs. Mary McArthur Anderson is reported as saying, "there are no marriages now. Our young men are dead." In this country, despite the gold star which is found here and there upon the service flag, our homes as a mass are not directly destroyed. There is little change in the balance between the sexes.

Further, the direct effort of war upon the families of soldiers in this country is bound to be less than in Europe. Mr. Galsworthy, in a recent lecture upon the new factors in the society of the future, named as the first the difference in attitude between men who have been in the war and those who have not. Something as yet undefined, a certain disturbance of all values, a certain shaking loose from older foundations and an uncertainty as to things once settled, which as yet cannot be precisely described or estimated, marks the men who for four years have lived away from home and native land and have been led to measure many things with a different standard. Our boys have many of them been in the army for two years, but most of them have been out of the country but a short year; during much of this time they have been thinking more of home than of the world events; they are still in essence much as they were. Most of them have but one thought when discharged, which is to get off their uniform and get into civilian clothes where the sergeants cease from troubling, and saluting is no more.

But it would be hasty to assume that because war and revolution do not assail the family structure directly such an upheaval in civilization can pass without effect upon even the most ancient and stable institutions in the social order. Anything that affects health, disease, and housing, birth, marriage, or death, the work of women or education of children, the distribution of wealth and property, the drift from country to city, the standards of living in different social groups and classes, the political status of

women and their place in industry, the stability of manners and morals, is bound to affect family life. It is the indirect effects of war that have most decisively affected the family in the past. Changes in form from polygamy to monogamy or from patriarchal dominance to democratic equality have never come direct as a result of a battle or a campaign. They come rather as the slow cumulative effect of changes in work, in power, in wealth, in class, and in general moral attitude as men continually build and rebuild their civilization.

Five lines of influence stand out conspicuously: first, the establishment of new standards of public health, particularly with regard to the health of children and to venereal disease; second, the establishment of national prohibition; third, changes in standards of living, including wages, hours, and housing; fourth, the greater entrance of women into industry and responsible public service; fifth, the drive toward equality.

NEW STANDARDS OF PUBLIC HEALTH

The movement for greater care of the health of children was a natural outcome of the terrible devastation of war and of the lowering of the birth rate in those European countries which had been longest exposed to war's effects. It is hardly necessary to dwell long upon this point at this time. Our efficient National Children's Bureau has properly taken the lead in setting on foot measures that will mean a higher standard of infant welfare. To measure and weigh babies is of course only a first step, but it is the most difficult and important step in every reform to get some kind of standards established toward which we can reasonably work.

Far reaching in its possibilities, not merely for good health but for the happiness and morals of the family, is the new attitude toward venereal disease, which has been forced upon the nation by military necessity. Prior to this war we have had so small an army that the effect of army standards upon the general attitude of the community has been negligible. The tradition in the army has been that sex indulgence is necessary for men who are away from ordinary associations and occupations and shut up to a life of strict discipline with no home environment. The mobilization upon the Mexican border served the valuable purpose of illustrating what this theory meant, when vice interests took advantage of it to provide opportunities for indulgence. The experience of European armies as to the reduction of fighting strength by sexual immorality reinforced the moral argument that a revolution in the program was necessary if our army was to be efficient and if the morale of American women at home was to be sustained. To send their sons into an organization which maintained the old military attitude was more than could be asked of the women of this generation, even though the appeal came from the highest and holiest of causes. The vigorous campaign waged in this country and in France by the Commission on Training Camp Activities, the National War Work Council of the Young Men's Christian Association, and other agencies, has in the opinion of military authorities had a great direct effect upon the attitude of the army. In the opinion of Dr. Exner, it has produced the cleanest army the world has ever seen, in freedom from the venereal diseases; it has all but disposed of the question of "a sexual necessity." But aside from these results of immediate bearing upon the army—results which would doubtless have been greater had army officers not so frequently taken the attitude in speaking to their men of "Do as I say and not as I do"—more permanent and significant effects of the movement are, according to Dr. Exner:

(1) It has greatly advanced the movement for the conquest of gonorrhea and syphilis; (2) it has brought about a new and significant public attitude toward the special problems of sex, an attitude of readiness to discuss these problems frankly and to deal with them constructively; (3) it has dealt the death blow to segregated or tolerated prostitution in America; (4) it has largely broken down the prejudice against sex education; (5) it has committed our government to a policy and program and secured appropriations of adequate funds for dealing with the social problems of sex in aggressive and constructive fashion.

FEAR OF DISEASE AND MORALS

It would be difficult to exaggerate the possibilities in this change in general public attitude. Some have been critical of the disposition of the medical service of the government to feature prophylaxis rather than to insist upon absolute continence. But when I think of the enormous saving in the health of innocent wives and children which would be brought about by conquest of these diseases, I am disposed rather to let the medical people work in every conceivable way for the prevention and cure of disease and to rely upon other agencies for the very different task of moral education. I believe that we have in the past made entirely too much use of venereal disease as a moral agent. It has too often played the part which hell played in the religion and morality of the past generations. Probably few are now deterred from wrong-doing by the fear of hell; yet on the whole I do not discover that the morality of the community is noticeably lower by this change in belief. Other motives have come in to take the place of fear. Is it not likely also that the actual deterrent effect of fear of disease has been much exaggerated? If this were operative anywhere it might be assumed to operate in the case of women leading a life of prostitution. But a woman who has talked with hundreds of prostitutes in an effort to understand their psychology and find out as much as possible about their attitude, told me that so far as she could discover, the fear of disease played almost no role whatever with them. They supposed that others did occasionally contract disease if they were not careful but they feared nothing for themselves—and this despite the fact that many of them were shown by medical tests to be infected. If we can by any means diminish disease, let us do it, and at the same time let us take advantage of the new public attitude and see what can be done by education, by wholesome recreation, by removal of public temptation, by encouraging early marriage, and by a better and more sympathetic study of the actual motives in

human conduct. The old methods of suppression, repression, silence, and fear, have worked very ill. We can at least give the new policy a fair trial.

THE PROHIBITION MOVEMENT

Closely related to this matter of public health is the new national policy of prohibition of the manufacture and sale of alcoholic beverages. In a recent suggestive article by Floyd Dell in the "Liberator," the writer holds that the most important aspect of the changes to be expected is sexual. "Women hate alcohol," he says, "not so much because their husbands sometimes come home drunk as because it keeps them away from home so successfully." "Alcohol is truly the enemy of womankind; it competes with them all too successfully for what they know belongs to them, man's leisure hours, which should be their mutual play time." And for yet another reason why alcohol is an enemy of women, Mr. Dell says "the uglinesses of prostitution are so gross that the young and unspoiled part of each male generation is only able to view them through an alcoholic gaze. The hucksters of the underworld do well to mourn the passing of alcohol; for without that pink mosquito netting of illusion to spread over its rotten fruit, who will buy?" Mr. Dell points out, however, that if men and women spend their play time together, this will not necessarily ensure a happy home. "For if a man has been able to put up with a home only on the absentee plan, he will hardly bear its unmitigated wretchedness; and so with women."

In the case of prohibition, as in that of sex morality, it goes without saying that negative and repressive action will not get far alone. To open up new ways of enjoyment in which the whole family can share is a pressing problem. The moving picture theatres have probably been the greatest single agency in this direction. When I occasionally visit one of these to see what millions of my fellow citizens are doing every evening, I see a great many families going together. The saloon in this country has never been what similar institutions have been in Europe, a family gathering place. Doubtless shrewd purveyors of amusement will devise still other means of entertainment, but social workers and public agencies should press vigorously the campaign for parks and playgrounds and all sorts of outdoor and indoor instruction and entertainment. In my own city an Art Institute and a Museum attract not merely "high-brows" but a great stream of all sorts and conditions. Some take away much, others probably a little, but it is an inspiration to see how many respond to what might seem a rather limited appeal.

STANDARDS OF LIVING

The third point at which the war will touch family life will be through its influence upon the standard of living and the cost of maintaining the family in health and vigor and with some regard at least to the decencies and conveniences which mean so much for the smooth conduct of living together. No one can know precisely what is to come. The enormous amounts of capital goods which have been destroyed during the war will lay a heavy burden upon industry for their replacement. Great wars in the past have usually been followed sooner or later by periods of distress. For many years after the great Napoleonic wars the condition of the laboring classes in Great Britain was bad, despite the great increase in production which the power of steam and the new machinery made possible.

Two problems now confront the world. Can our total production be so increased by greater economy and efficiency as to reduce the burden, and in the second place, who is to carry what must be carried? Although the first of these is probably the more important, the second is more fruitful in unrest and a sense of injustice. The burdens of this war have thus far been laid to a higher degree than usual upon the well-to-do. The graduated income tax, the larger income tax for larger incomes, ought to stay. Taxes upon luxuries ought to stay. A headline in the morning paper a few days since read, "Rush bills to lift tax burdens." This looked well, but the next line read, "Plan speedy repeal of the levies on luxuries." I believe in keeping the taxes upon luxuries instead of shifting the burden to necessities. It is unthinkable that we should go back in principle to the older methods of taxing the consumer for the principal part of national burdens. An important factor is, no doubt, the resolute attitude taken by organized labor that wages shall not be reduced. Employers are disposed to acquiesce in this policy and to pass on to the consumer the charges necessary to maintain high wages. Those labor groups which have a strategic position have undoubtedly benefited at the expense of other groups. Nevertheless the very fact that many families have gained a glimpse of larger incomes, of a higher standard of family life, is bound to help in preventing the laborer from carrying so much for his share as he had to carry after wars in the past.

WOMEN IN INDUSTRY

Yet we cannot improve the condition of all laborers to anything like a desirable standard if we give to labor all the profits now going to capital and the salaries now going to management. We cannot (as a mechanic recently maintained in conversation) "give five thousand dollar salaries to everyone" so long as the country is only producing about one thousand dollars; but if labor and capital share hardships there will be more energetic efforts put forward to increase production and improve the condition of all. An engineering friend tells me that high wages are a great stimulus to the invention of labor saving machinery. How far can the nation move forward to a new plane of greater production? One of my economic colleagues is inclined to doubt whether our national production at present is more than 5 per cent efficient. Our wastes in agriculture by bad soil, poor methods, by pests of various sorts; our wastes in coal mining and coal burning; our labor turnover, our strikes, our absurdly expensive distribution of milk and groceries, would go far to substantiate such an estimate. Yet this same colleague believes that we have gained a conviction that production is a national enterprise and not a matter for private profit.

If both employers and wage workers can get this point of view, and if the wage worker can be protected so as to receive his share of increased production, a most important step toward family comfort in large will be taken.

The fourth line of effect of the war upon the family which I shall mention is that which relates to the greater employment of women in industry and other out-of-the-home occupations.

As has frequently been noted, the interests of the middle-class woman and of the factory worker or those who come from the less well-to-do families, are not the same. The middle-class woman on the whole probably needs more outlet for her activity and would be better off with more definite work. The opening of new occupations is distinctly welcome to her. At the time of our Civil War, we are told by Mr. Arthur Calhoun in his recent work on "The Social History of the Family in America," there was a great entrance upon many new occupations on the part of women. And on the whole they have remained in possession of many of the fields which they occupied at that time. It is likely that as a result of our present war women will continue to fill many of the places which they have been found so capable of filling. Is this to be loss or gain for the family? If it means that more women are to be childless, or if it means that no distinction is made between mothers or prospective mothers and those who are not in either class, the result is bound to be bad. Instead of talking about the employment of women as a class, is it not the more hopeful line to concentrate public attention upon the problem of the mother and prospective mother? Is it not one of the next lines of attack to make sure that every woman shall have that free period and suitable care for the birth of her child, and that attention after, which has already been secured in other countries? And then further that the mother with young children shall be given the opportunity to be at home and to care for them?

I cannot feel that the present indiscriminate raid of industry upon women regardless of family ties can be justified. I am not sure but that the statisticians would find it more destructive than war to the life and health of children and to the morale of family life.

THE DRIVE TOWARD EQUALITY

The influence which in the long run may well prove greatest of all is the great drive of the war toward equality between men and women—equality in work, in wages, in political rights, in social responsibilities, in authority in the home. Not that the war initiated these things, but it speeded up the movement already started in this direction. To have more occupations open to women means power; to enter into organized industry and get training through labor unions in leadership and co-operation means power; to manage war campaigns of all sorts means power. What will be the effect of this new power and this new education of woman upon the family? Will it tend toward any wiser mating? Will it tend to increase still further the divorce rate which for many years has been mounting steadily? Probably the effects will be mixed. Education in all these various lines, and the greater freedom and power of woman will probably make on the whole for more careful choosing of a mate. But it is not likely for a time at least to lessen the frequency of divorce. For since three-fourths of the divorces are sought by women, divorce seems to be largely a matter of what a woman will put up with. If she has more power, she is likely to be less tolerant. For it is true in domestic life as in industry that democracy is far more delicate and difficult to manage than is autocracy. This is not to say that it is hopeless. The rate of divorce in the country as a whole is now about one divorce for nine marriages. In the group that I know best it is about one for a hundred. I do not think that is because the college professor is less exasperating, or the college professor's wife less of an equal. I incline to think it is because she is somewhat more cautious in her original selection and more philosophical afterwards—that is, that she views large and small with better perspective, for the courts tell us that it is more often the small than the large that wrecks marriage.

But whether divorces increase or decrease, the movement toward equality can no more be blocked than the tide. And it ought not to be if it could. If the family were committed to the older type, it would remain only at the cost of perpetual conflict between impulse on the one hand and certain well-considered goods on the other, between social duty on the one hand and self-respecting life on the other, between parental affection and other almost equally imperious demands. It is because the family not only satisfies passion, but sublimates it; because it not only involves sacrifice, but on the other hand opens up new fields of thought and emotion, action and living, that it will keep its place in genuine democratic development. For democracy means co-operation, and the family is not only the oldest, but in many ways by far the finest type of co-operation.

Yet none of these gains for the family is greatest. The greatest is the hope and the deep resolve that war itself shall cease.

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Gordon Is Opposed to Big Financial Campaigns

The sensation of the winter in church circles in Boston is a recent sermon by Dr. George A. Gordon, in Old South Church, in which this noted Congregational divine speaks against the Congregational Forward Movement and against similar pieces of "wild-cat campaigning by ecclesiastics." His sermon was fully reported in The Boston Herald. Dr. Gordon said: "I plead for sound business sense in the service of religion against all wild-cat schemes. Such sums should be given, and will be given, as will not arrest productive power. He would be a poor farmer who should fail to save eggs enough from the eager market of today to insure a new race of egg producers for the coming season; and they are poor economists in the service of faith who would exhaust the surplus capital of the men of business in our churches, who would bring about failure in one year or in five to do what the churches are doing now."

Will Enlarge American Church in Paris

Since 1857 there has been an organization called the American Church in Paris. It is now proposed to greatly enlarge the work of this influential organization.. The plans include the erection of a social service building near the Latin quarter at a cost of a half million dollars. This building takes on significance from the fact that students will be going to the university in Paris rather than to universities in Germany henceforth. It is planned to put a million dollars into a new church edifice and to set aside a half million dollars as endowment. The interests of this movement are represented in America by Rev. Stanley Ross Fisher. The enterprise has the endorsement of prominent missionary leaders in our country.

Conference in Latin America

The results of the great Panama Congress on Christian Work held in 1916 continue to appear. When the Congress was held, plans were made for the holding of regional conferences following adjournment. These were held in the West Indies and in South America immediately. Others had to be postponed because of existing conditions. The regional conference for Mexico was not held until 1919. The one for Central America will be held in Guatemala City, March 26-29, 1920.

Annual Meeting of the Home Missions Council

The Annual Meeting of the Home Missions Council will be held in New York January 13-15. Dr. A. Williams Anthony is executive secretary of the organization. He announces that during the past year there has been organized "The Associated Evangelical Churches of Alaska," with a central committee in charge of comity and co-operation. One of the features of the year has been the publication of an irenic and balanced book on Mormonism which is designed as a statement of evangelical faith to the younger Mormons. It is written by Rev. William A. LaRue and is called "The Foundations of Mormonism."

What to Do About Americanization

The subject of Americanization is one that is to the fore this winter and the home mission organizations of America are circulating a pamphlet which answers the question, "What can we do about it?" The answer is given in concrete terms. The right kind of preaching is emphasized, as are prayer, the investigation of local conditions, the use of present equipment, the opportunities open to the Sunday-school and young peoples' societies and kindred organizations. Definite and sensible plans are presented to the women and men of the church in which duty finds standing room with opportunity. The methods suggested have all been tried out by churches which are assimilating the "foreigner" in a way that emphasizes God's love instead of the stranger's nationality. Acquaintance, good-will, co-operation and the spirit of Christ are the dominating goals sought.

Episcopalians Make Gain in 1919

The reports are not all in from the various evangelical denominations, but it is already known that a number of them suffered losses in membership during 1919. The Episcopalians are able to report a gain of 6,500. This does not offset, however, their loss of 12,000 during the year 1918. The giving in the Episcopal church is back to normal. It is to be noted that it is in the central west that the best gains have been made, while in New York city, where the denomination is strong, there has been an actual loss.

Death of Mrs. Haley Gordon Poteat

One of the foremost missionary spirits of the Baptist church is Dr. Edwin Poteat. He has recently suffered the loss of his gifted wife. She was the mother of a large family, but had time for much of the larger work of the kingdom of God. Dr. Poteat has in recent years been president of Furman University, Greenville, S. C. Dr. Arthur Gordon, pastor of Clarendon Street Baptist church, of Boston, brother of the deceased, conducted the funeral service.

Gipsy Smith will Evangelize in Brooklyn

Gipsy Smith, the well-known British evangelist, who is working in this country now, will spend ten days of this month in Central Congregational church, Brooklyn, where Rev. S. Parkes Cadman is pastor. He will also hold some services in Clifton Avenue Congregational church, where Rev. Nehemiah Boynton is pastor. During the past month he has been in the west. The announced purpose of the Brooklyn meetings is the deepening of the spiritual life of believers.

Theological Schools in Chicago Getting Back to Normal

There was recently held in Chicago the thirty-third annual social meeting of the Theological Faculties' Union of Chicago. It was shown that the seven schools represented in the meeting had this year 662 students for the ministry. This was said to be an increase of 100 per cent over last year. Garrett Biblical Institute (Methodist) made a report on a new department of religious education which has been so successful that the faculty has had to be enlarged.

Presbyterians Evolve New Plan of Young People's Work

At Morrisonville, Ill., a Presbyterian church is carrying on some new experiments in work for young people. A series of group meetings are held on Sunday evenings and the four groups are called a "college." The course of study and the activities are varied according to the ages. The freshmen are the younger young people. The sophomores are fourteen and fifteen years of age and are taught church history. The juniors are sixteen and seventeen and these are studying missions and

personal work. The seniors range in age up to thirty and take up their time studying teacher-training. The college has its "fraternities" and other features. The idea of creating a "fraternity" in a local church has been utilized with great success by Rev. George Craig Stewart in St. Luke's Episcopal church, in Evanston, Ill. He has two hundred young people in such an organization. Many of these are students in Northwestern University.

Congregationalists Plan Their World Movement

The action of the Congregationalists at their recent national gathering in launching a campaign for fifty million dollars has resulted in the formation of a committee and the naming of the new movement "The Congregational World Movement." The immediate campaign will not be for money, but for certain spiritual ends. It has been decided to ask for a campaign for habitual church attendance, fellowship in prayer, and pastoral evangelism, culminating with Easter.

Federal Council Opposes War with Mexico

At the recent meeting of the executive committee of the Federal Council of the Churches of Christ in America, at Baltimore, the Mexican situation was considered and resolutions were passed opposing any action by the state department that would be construed as unfriendly by Mexico. It was resolved that "the Federal Council appoint a committee to seek an interview with the state department to convey to it the sentiments herein expressed, and to inquire whether it is not possible, by the appointment of a friendly commission, to meet for conference with the representatives of the Mexican government, that misunderstandings between friendly nations may be removed, and that agreements may be reached which will protect the citizens of both republics, and secure the maintenance of international peace. Or, if for any reason that is not found feasible, then by such other conventions as will allay friction, and make permanent good understandings."

English Congregationalists Have a Modified Episcopacy

For three centuries the Congregationalists of England have been defending their "independency," but the exigencies of modern life have brought about fundamental modifications of their form of organization. There are now nine moderators and to each is assigned a province. The authority of these religious leaders is advisory, but is none the less real for that. Nor is there any talk of apostolic succession or of a third order of the ministry. The need of the day, according to the Congregational leaders of England, seems to be episcopacy with the medievalism left out.

Y. M. C. A. at Bethlehem

The British occupation of the Holy Land has brought a modernization of the land which places in strange contrast the new and the old. For instance, there is now a Y. M. C. A. building at Bethlehem. William Jessop is in charge of Association work in the near east. He has ambitious plans for work in Cairo, where there is the largest Mohammedan population in the world.

Council of Organic Union Will Meet Next Month

A year ago last spring the General Assembly of the Presbyterian Church in the United States of America issued an invitation to the evangelical bodies to unite with them on the basis of a common faith in Jesus Christ. This invitation resulted in the formation of a council composed of a number of the leading denominations. This council will meet in Philadelphia February 3-6, 1920. Dr. William H. Roberts is chairman of the ad interim committee. It is stated that the committee is working on a plan of federal union and that some other plans of union are also being considered. This movement is much more advanced in its attitude towards union than is the World Conference on Faith and Order, which will meet in London next summer.

The Pope Needs More Money

The increased cost of living has struck the Vatican. The Pope has been compelled to raise the salaries of the cardinals from $4,000 to $4,900 per year. Many enterprises of the Catholic church are supported by the fund called Peter's Pence and in America the faithful have been giving generously to increase this fund.

Veteran Religious Leader Active at Eighty-four

There is no more inspiring example of a green old age than that of Dr. Lyman Abbott, the editor of the "Outlook." Dr. Abbott recently celebrated his eighty-fourth birthday. He continues his weekly writings for his journal and indicates that he is abreast of the times in every field. He was once pastor of Plymouth church in Brooklyn as the successor of Henry Ward Beecher and is widely influential in American Christianity.

Enabling Bill in England Will Probably Pass

The Enabling Bill has passed second reading in the House of Commons and is now before the Standing Committee. This bill will give the church of England large powers of self-government. The bill was first introduced in the House of Lords, but in the House of Commons it has been consideraby modified. The House of Lords has also passed a bill which would make clergymen eligible for a seat in the House of Commons, but this bill is being opposed by the Archbishop of Canterbury.

Big Student Volunteer Meeting in Des Moines

The quadrennial convention of the Student Volunteer Movement is now on in Des Moines and it is estimated that four thousand students from 800 colleges and universities from Maine to Florida and from Seattle to Boston will be in attendance. Des Moines is to be still further favored this year as a student center in that the Intercollegiate Prohibition Association will be held in Des Moines this week.

Seminary Professors Organize a Union

Through the leadership of Dr. George A. Coe and Dr. Harry F. Ward, both of the Union Theological Seminary, there has been organized a union of college professors with members in sixteen institutions. The aim of the organization is to bring about "democratic methods for the determination of the tenure of office of instructors and of working conditions" and to work for "better pay for teachers." It is a part of the constitution of the organization that the members will never go on strike.

Episcopalians Will Enlarge Holy Trinity Church, Paris

Holy Trinity church is the famous Episcopal church in Paris. During the war many bodies were kept in its crypt, awaiting shipment to America. It is expected that within a few months there will be a student population within its environs of ten thousand American students. At the last General Convention of the Protestant Episcopal church in the

United States, a half million dollars was appropriated out of the Nation-wide fund for the endowment of this great church in Paris. Thousands of tourists visit Holy Trinity every year.

Day of Prayer for Ireland

That the Irish question is regarded seriously by Britishers is indicated by the fact that there was held in London recently a day of prayer for Ireland. Sermons were given in the churches, especially those of the evangelical sort. The Archbishop of Armagh was in London on this day and spoke with regard to the problems of his native land.

THE SUNDAY SCHOOL

Boldness*

JESUS transforms men. There can be no doubt about that: it is the greatest miracle. When the divine nature molds the stubborn human nature into forms of worth and beauty we stand in awe of that power. "Duty and Beauty are made to walk hand in hand."

How do you account for the transformed lives of Peter and John? There is a very significant sentence to be studied: "And they took knowledge of them that they had been with Jesus." There is your answer. They had been in intimate association with the Master. They were twice-born men. I remember a simple prayer, made over a quarter of a century ago, by a school-teacher who belonged to our Christian Endeavor society back in the old home church. It was this: "O, Father, may we impress people that we have been with Jesus and have learned of him." That prayer was one of the formative elements in my life. Thousands of times I have thought of it and always the idea has challenged me. Now Peter and John had done just that; they had companioned Jesus until they had caught his spirit. But you say that was the spirit of gentleness; yes, but not exclusively. If Jesus was anything he was bold. He was the "Lion of the tribe of Judah." When a principle was at stake he risked his life. When compromise was suggested he scorned it. I like to think of my Master as fearless, aggressively bold, splendidly courageous, laughing danger in the face. I could not worship him had he been gentle only. In him we find perfect blending of gentleness and boldness. General Grant was one day riding back from a battle, when he came upon a little girl, sobbing, by the dusty road. Some way the tide of war had swept by her home, burning the house and barns, scattering her family and leaving her unharmed, save for her fright. The brave soldier reached down from his battle steed and gently lifted the frightened child to a place before him and took her to the place where her anxious mother was. I cannot conceive of a noble gentleman being without courage. The man who is gentle only is soft, while on the other hand the man who is bold only is hard. The Grecian temple was beautiful and strong. The true man is gentle and bold. Jesus was such a God-man.

Therefore, when we companion with him until we catch his spirit we shall be like him, for we shall see him as he is. That is the secret—staying in his presence until we become like him. Three years the disciples spent in intensive study in the school of Christ and in the final examination one failed, but eleven came forth to imitate their Master. Aristotle spent forty years in one school before he assumed the role of instructor. But, as a result of that preparation, he taught the world. Too soon we venture forth as teachers; we would do well to sit longer at the Master's feet. Alas, for the briefness of that period! We need to turn to the fifteenth chapter of John and study those ten "abides" in the first ten verses. "Abide, abide, abide" over and over again—that is the large lesson Jesus wished to teach. We must stay with him until we catch his spirit of being interwoven with Christ, just as the fibers of the grape-vine are interwoven. Did you ever try to break off a grape branch? If you did you know how those strong fibers are intertwined until it is almost impossible to wrench them apart. It is in that way that we must be bound up with Jesus. Here is the strand of meditation on his words; here is the strand of prayer; here is the strand of loving service and here is the strand of spiritual imagination—all these intertwine and bind us firmly to him. Religion means to be tied back again to God. The Christian religion means to be tied up again with Christ. I know that you want to be bold; then companion with Jesus, until people shall see that you have been with Christ and have learned of him, until you shall have learned gentleness and boldness.

JOHN R. EWERS.

*Lesson for January 18, "The Boldness of Peter and John." Acts 4:8-21.

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CORRESPONDENCE

British Preaching Not Superior

EDITOR THE CHRISTIAN CENTURY:

It is but fair to myself and to the City Temple, London, as well as to you, that the facts be stated about an alleged "interview" with me, in which I was made to say that no American preacher can really succeed in England—implying that I felt my ministry in the City Temple was a failure. The "interview" provoked the remark by Dr. F. B. Meyer that all American preachers fail in England, and that the curse of the American church is "catch-penny" preaching.

The interview was a forgery outright, deliberately manufactured, as the man guilty of it confessed, "to keep American preachers from coming to England." It is an example of the emphatic anti-American feeling which exists in England —not in Scotland or in Wales—taking among the upper classes an insufferably patronizing and contemptuous attitude toward all things American, and among the lower classes an ignorant hatred. Hence the deliberate attempt to injure me and to make my ministry appear a "failure," as both Dr. A. C. Dixon and Dr. Len Broughton were pronounced "failures" after they had left England.

As for my ministry at the Temple, it speaks for itself. If it were a failure, I should not have left it, but would have made it a victory. As a simple fact, it was a triumph from the beginning, and I left it only at the demand of obligations which no honorable man could evade or longer postpone. The City Temple church wished me to settle down and stay permanently—which shows that they like the kind of "failure" they had—but that was a sheer impossibility, for purely private and family reasons; and failing that, they wished me to stay another year.

I did not wish to go to England, and twice declined the City Temple before I finally accepted it. Indeed, I should not have gone at all but for the war, which offered an opportunity for a ministry of interpretation of American life and thought to our British kinsmen. To that ministry I gave strength without stint—more, in fact, than I had to give—but I thought and still think it worth while. I went all over the island more than once, and everywhere I was received with the greatest kindness and good will.

The talk about British preaching being far superior to American preaching is absurd. They are different in accent and emphasis, but neither is what it ought to be. If American preaching is too topical, too journalistic, British preaching is too remote from actual life, too buried in the past. Also, with a few exceptions, the churches in England are almost empty, and all the churches are declining, not only in actual numbers, but in influence and power. This began before the war, and goes on unarrested. The fault lies largly in the pulpit, and unless there is a different type of preaching, the future is dismal.

The only regret I have about the forged "interview" is that it may embarrass British ministers who may be working in America, of whom there are many—but not half enough.

J. FORT NEWTON.

Church of the Divine Paternity, New York, N. Y.

The Student Volunteers' Convention

EDITOR THE CHRISTIAN CENTURY:

It seldom comes to an ordinary mortal to experience that which has come to us these days in DesMoines, namely, the greatest gathering of student volunteers the world has ever known. From a seat in the rear of the gallery were visible, delegations reaching into hundreds each from Novia Scotia, Ohio, Virginia, Mississippi, California, New York, besides those from neighbor states such as Missouri, Nebraska, Minnesota and Wisconsin. There were large delegations from Harvard, Yale, and Berkeley. They were of every race and from every clime. Forty different nations and a thousand colleges. They fairly swamped the city. Eight thousand of them. A special train every ten minutes.

Has this old planet ever known such a gathering! Eight thousand of the cream of the cream of the land. Eight thousand young people, consecrated, devoted, purposeful, prophetic, as Dr. Medbury expressed it, "asking nothing but the opportunity to give."

There was a spirit of reverence that was rare. State and sectional yells fairly shook the building but when Dr. Mott let the gavel fall a reverent silence fell upon them. There was a heartiness and a spirit in the singing that was equally rare.

The spirit of fraternity was there incarnate. Poets and philosophers have discoursed about it, prophets have foretold it but there it was a fact. "In honor preferring one another," students from foreign countries were given the honor seats, and negro yells were especially applauded.

What a testimony is such a gathering to the vitality of Christianity! No other religion could command such a concourse. Such promising, forward looking intellects, such fine spirits, such devotees to the common good! Theirs no fanaticism; no partisan or sectarian zeal. Theirs only to establish the kingdom of God on earth; to help the world to live and live more abundantly. Here, too, is the answer to irreligion. In all that throng not one was planning to make money. Not one was plotting the overthrow of another. Not one was meditating a rise to prominence by crushing a fellowman. On the other hand, every one was planning the uplifting of each other. Absent, the spirit of competition; the spirit of commercialism; the spirit of aggression. Present the spirit of cooperation; the spirit of service; the spirit of Christ.

What lessons there were for our church leaders. Eight thousand Christian workers and not one asking "What is your creed?" What an anachronism would have been a doctrinal sermon to that body! Imagine a hair-splitting, system-spinning divine of the conventional type, before these virile youths. Doctrinal ghosts and hoary-headed heresy hunters have not the courage to show themselves before such a company, whose one impelling thought is service. The audience was predominantly men. The task is one calling for sacrifice, for heroic endeavor, and men are never lacking when such a call comes. There was no quarrel between the intellect and religion. Dr. Mott emphasized that the call is for scientists, writers, statesmen, business organizers, teachers, as well as preachers.

F. E. ROBEY.

Drake University.

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NEWS OF THE DISCIPLES

Disciples Minister Becomes Protestant Episcopal Rector

Mart Gary Smith, who has served the church at Waynesburg, Pa., for the past two years, and who ministered at Ada, O., previous to his work in Pennsylvania, left Waynesburg on December 29 for Memphis, Tenn., where he will begin service as rector of the Holy Trinity Episcopal church. The official board of Waynesburg church urged Mr. Smith to continue in their field, offering to grant him a substantial raise in salary, but this fact did not alter Mr. Smith's plans.

Charles H. Winders Welcomed Back to Indiana

A reception was held at the Central Christian church, Indianapolis, on the evening of December 30, in honor of Dr. M. C. Pearson, the retiring secretary of the City Church Federation, and the incoming secretary, C. H. Winders, late of Hannibal, Mo. The churches of the city were represented and the event was of more than passing interest. Indianapolis Discipledom is rejoicing over the return of Dr. Winders to Hoosier soil and his inauguration as Secretary of the City Federation. Dr. Pearson goes to Detroit, Mich., to accept the position of secretary of the Church Federation.

Plan for Bethany Assembly, 1920

The Bethany Assembly Board of Directors met in all day session at the Indianapolis Y. M. C. A. December 29. The annual report showed the greatest year financially in the history of the Assembly. The following officers were elected: President, W. E. M. Hackleman; Vice-pres., A. L. Ward, Franklin, Ind.; F. E. Davidson, Indianapolis, Secretary; G. I. Hoover, Indianapolis, Treasurer, and E. E. Shelton, Indianapolis, Superintendent of Grounds. One of the features of the 1919 program will be continued in 1920, viz., the Epworth League Institute, which registered 467 delegates last year. The motto for 1920 is "Six Hundred Strong for Bethany, 1920." The goal of the institute is the choosing of a life-work by the young people who attend. Last year, among others who chose a life-work for Christ and the Church, were eleven young men who volunteered for the ministry and all of these young men are now in DePauw University. A similar work will be inaugurated for 1920 for Disciple young people if proper arrangements can be made with those who have the welfare of our young people in hand.

Encouraging Convention in Mississippi

In the estimation of many in attendance, the best state convention Mississippi has ever held was that at Vicksburg, November, 19-21, with Sam J. White of West Point as presiding officer. The convention was less given to oratory and more to conference than in former years. The youngest church in the state entertained the convention and acted the part of host most graciously. The next convention will be held in Hattiesburg.

* * *

—I. E. Reid, who served for several months in war work, with headquarters at Louisville and elsewhere, has received an enthusiastic call to the work at Denison, Tex. A big program has already been laid out and the new leader is now at work. Mr. Reid recently lost his eldest child by diphtheria, from which disease also his wife was a sufferer.

—Dr. S. Parks Cadman, Dr. Frederick Lynch, Raymond Robbins and others will be on the program of the coming session of the Congress of the Disciples of Christ which is to be held at First Church, Springfield, Ill., April 5-8. This is Easter Week, Easter coming on April 4. Set the date down now in your date-book!

—A. W. Conner is holding "campaigns for boys and girls and their friends" continuously. A. E. Smith, late of Washington, D. C., and one of our most efficient young ministers, is manager of these campaigns. Work among the boys and girls of this character is of the greatest value to any community. A large portion of the campaigns now being held are return dates.

—Evangelist H. G. Knowles is assisting A. G. Smith, First church, Enid, Okla., in a meeting. W. E. M. Hackleman is leading the music and conducting classes in Theory of Music and Church Hymnody.

—The Bible school Department of the A. C. M. S. is asking the schools this year to contribute $50,000 to the relief of Armenia. Last year the schools gave $25,000. Herbert Hoover says that if America does her best 500,000 out of 750,000 people will be saved from starvation. Robert M. Hopkins is secretary of the Bible School department.

—Mrs. Laura DeLaney Garst is back in Japan after an absence of twenty-one years in company with her daughter Gretchen who is in the service of the missions board. She has sent back to her friends in America a letter containing New Year's greetings in which she expresses the hope of a better attitude in the United States toward Japan. Anti-Japanese articles in our newspapers are reprinted in Japanese dailies and have their inevitable effect upon public opinion. Mrs. Garst is located at Akita where she is interested in the kindergarten that is superintended by her daughter Gretchen.

—O. C. Bolman has arranged a series of World Conferences for the West Central District of Illinois, where he is superintendent. Each county in the district has been organized into a kind of Chautauqua circuit and on successive nights the various missionary and benevolent interests will be presented. Fulton county will enjoy the first series of addresses and the speakers will be Clifford S. Weaver, Mrs. Austin Hunter, Ward E. Hall, and O. C. Bolman. Each of the pastors in the county will deliver two or three addresses. There is an aim of a ten per cent increase of membership in the district by May, 1920 and in the realization of this aim evangelistic meetings have been held recently by O. C. Bolman at Pleasant Hill, D. D. Dick at Barry and C. E. Barnett at Illiopolis.

—A special committee of the Interchurch World Movement is making a survey of the lesson curricula in use in the Sunday schools and the Disciples representatives on this committee are W. C. Bower and Walter S. Athearn.

—J. T. Ogle began his pastorate at Blackwell, Okla., on May 1, and since then 99 new members have been received and these have pledged on the budget $1,000 for the new year. The program called "White Gifts for the King" was observed at the Christmas season and as a result $125 was secured for Ministerial Relief.

—Bruce Brown made a long journey from Los Angeles to hold a series of meetings in Boise, Idaho, in the church where H. J. Reynolds is pastor. In spite of adverse weather conditions the enterprise was a great success and 77 members were added to the church. The debt on the Boise church is being steadily decreased, $3,600 having been paid recently.

—The largest offering ever made by a Disciple Sunday-school for American missions was that recently made by the Sunday-school of First church, Mayfield, Ky., where J. J. Castleberry is pastor. The offering totaled $701.25. Mr. Castleberry is now serving in his eleventh year as minister of this church.

—Roger T. Nooe of Frankfort, Ky., sent his people a spiritual message at Christmas time, with many beautiful allusions to the power of Christ in the world.

—The Board of Temperance and Social Welfare has issued a call to good citizens everywhere to assist in the enforcement of law, particularly that which relates to making effective the recent amendment to the federal constitution.

—First church, at Benton, Ill., recently put on the Every Member Canvass in which the congregation was asked for $6,380. The pledges ran to a total of $7,000, so the church is soundly financed

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for the coming year. The household of the pastor, S. E. Fisher, was saddened at the Christmas season by the death of his daughter Emma Edith. The mother has been confined to her bed for several weeks with the influenza; the little son also is ill. The funeral of the daughter was conducted by R. H. Robertson and John I. Gunn.

—Under the leadership of the church at Greensburg, Ind., the church membership list has been revised from 700 to 500 to conform to actual facts. The Sunday schools gave the "White Gifts" program which resulted in an offering to Ministerial Relief of $50.

New York — **CENTRAL CHURCH**
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—The young people who were home from college were the guests of honor at Richmond Avenue church, Buffalo, during the holiday week. The assistant pastor delivered the sermon.

—South Broadway church, Denver, provided the Christmas dinner for the people at Colorado Christian Home this year. The church provided $50 to meet the additional expense.

—At the annual meeting of First church, Beatrice, Neb., recently the mortgage of $15,000 was burned. Plans were immediately adopted for the erection of a new $25,000 building. The pastor, W. W. Burks was called for another year.

—The Christian News, the state paper of Iowa, has changed owners frequently of late and it is now announced that there is a new editor in the person of Charles D. Titus, who has purchased the paper. He comes from Lake City, Ia., and has been a student in the Bible College at Drake. He served as an officer during the war.

—The religious debate is not quite dead yet, as is evidenced by a press announcement of a debate between C. C. Crawford of Albia, Ia., and A. R. Ogden, the latter a Seventh Day Adventist. The debates will run through eight sessions of two hours each. The Albia church is offering to furnish entertainment free to ministers.

Memorial Chicago — **CHURCH OF CHRIST**
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—The church at East Machias, Me., is one of the old Disciple churches of New England and has had some famous ministers in the past. G. W. Ford is pastor of the church and under his leadership the building has been placed on top of a hill and completely remodeled. It was dedicated recently by Henry Mahon who continues in a series of evangelistic services.

—The church at Wooster, O., recently presented its pastor, John Neilson, with a library table and a purse of money. He has been called for a third year of service.

—M. B. Ingle has formed an association of like-minded spirits in Florida who declare of their organization, "It will have no connection with any of the present societies, but hopes to work harmoniously in extending the gospel. It will make no bargains with the denominational institutions, which are so sadly hampering the work of the societies and proposes to preach the gospel whenever and wherever time and opportunity permit. It therefore has not and will not have any affiliation with federations, Interchurch Movements, and the like, and would consider money used for such purposes as misappropriated either in paying the salary or expenses of its agents in connection with such experiments."

—A dinner at the church every Sunday has been the program of East Side church, Portland, Ore., where R. H. Sawyer, is pastor. As not all the members of the church can be accommodated in the annex, the members were taken in groups in alphabetical order. The dinners were served at the close of the morning service.

—A number of ministers have been making money in business investments the past year. The minister at San Luis Obispo, Cal., bought a farm of three hundred acres, paying nothing down and has recently refused $60,000 for it. There is also a story afloat of a minister in Texas who has made a million dollars in oil.

—On the first Sunday in January, J. H. Goldner entered upon his twenty-first year as pastor of Euclid Avenue church, Cleveland. His term of service is exceeded by only two other ministers in the city. The day was observed as Homecoming day and a special effort was made to secure the attendance of those who had been at the church twenty years before. At a Christian Endeavor meeting in the evening all of the former members of the society were present.

—In some special evangelistic services at La Porte, Ind., recently 62 members were added to the church and at the close of the meetings thirty young people volunteered for definite Christian work. F. E. Smith visited the congregation and spoke on the last Sunday. A. L. Stamper leads at LaPorte.

—Third church, Philadelphia, will make a radical change during the new year. The property will be sold and the congregation will move to Overbrook Heights, a rapidly growing residential community. It is planned to erect here a modern church and educational building.

—Prof. A. W. Taylor was called to Evanston, Ill., recently to speak in the Community Sunday Evening service on "Our Social Work in Foreign Lands." He is spending the winter in the service of the Interchurch Movement in Missouri.

—The church at Campbellsburg, Ky., is not daunted by high prices but plans to erect a new building during the coming year. They are asking the loan of a set of plans from some other church. S. T. McCarty is pastor.

—The church at Evanston, Ill., was dedicated with an indebtedness of $7,500. A year ago this amount had been reduced to $2,700. This was all subscribed in 1919 and most of it was paid in. In a few weeks it is hoped to hold a mortgage burning. The deficit of a previous year in the budget was made up and at the end of the year the church was almost clear in this account. There were 30 additions to the church during 1919. Many of the members doubled their pledges for the new year. The Pastor, O. F. Jordan, was given a box of gold coins at the Christmas season.

—If any minister wants to work on a hay ranch and preach for a brand new church just organized, he may go to Clatonia, Ida. The minister will be given a house and garden, a horse and a cow, as well as a salary. This is a field not occupied by any other religious body.

—The "White Gifts" program which was put on at Payne Avenue Bible School, at North Tonawanda, N. Y., resulted in a large donation of supplies for the home at East Aurora, a gift of $40 in money for the same institution and a gift of $100 to the Ministerial Relief fund. Charles H. Bloom is pastor at Payne Avenue.

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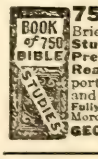

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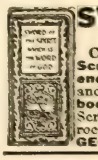

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 15, 1920

Interchurch Movement Moves

Council of American Churchmen at Atlantic City

Is the Church Impotent?

By Fred B. Smith

Published Weekly—$2.50 the Year

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SINCE the War the Colleges have come up hard against a new situation—the new economic order Prices have soared beyond all reasonable anticipation. Meanwhile, incomes remain stationary; for endowments have not been enlarged and tuitions have been only slightly increased. The Church College, with limited endowment, faces extinction. This is no scarehead. It is the cold, naked truth Unless our Colleges can quickly and greatly increase their incomes from Education Day offerings from our Churches, they face the greatest crisis in their history.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII JANUARY 15, 1920 Number 3

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer on Sunday Evening

UNSLEEPING God, who watchest over Thy children with a love that all their folly does not tire, who seest us as we truly are and knowest all our ways and thoughts, who dealest in unimaginable tenderness with our misdirections and our rebel wills, whose mystic companionship utters itself in a thousand quiet voices as we walk the steep ascent of duty, and in whose forgiving goodness all our shame and guilt melt away, it is with gladness and deep yearning that we seek to realize Thy presence at the end of this gracious day. It has been indeed God's day. In pastures green Thou hast led us beside the still waters, far from the din and stress of our daily duty and work. Our heart, stifled with many cares, has had its chance to breathe, and our whole inner being is refreshed with the leisure and worship and companionship of these precious hours.

We thank Thee, Father, for the hours spent in Thy house. The hymns of joy echo even now in our soul. The truth Thou didst utter through Thine ancient Book and Thy living prophet will be the meat of our meditation for many days. More than all, the sense of Thee, of the real presence of Thy Spirit, stealing softly into our hearts, laying bare the ugliness of our sin, yet opening within us the cleansing fountain of Thy grace—it is for the sweet meeting of our spirit with Thy Spirit that we thank Thee beyond all else.

Yet it is not alone in the public and stated services of the day that Thou hast spoken to us. In the renewal of some neglected friendship, in the unhurried tendernesses of our family circle, in the aimless walk on unwonted paths, in the penning of a message of love to a distant dear one, in innumerable ways the day has been vibrant with meanings which only Thy circumambient presence can explain.

So we cannot let this Lord's Day pass without giving Thee our thanks for all its hours—its dawn, its noon, and this its eventide. Touch our eyes and give us sleep. Waken us on the morrow renewed in will and vigor to serve Thee as we ought. And if we miss our way lead us gently back into Thy love, through Jesus Christ, our Lord. Amen.

The Missionaries and Church Union

THE conquest of the world by Christian ideals waits upon the death of our secterianism. The world will believe when the disciples are united, just as Jesus said it would be. However denominationally-minded a missionary goes to the foreign field—and he is usually the most loyal of his denomination at the outset—he returns with broadened outlook and convinced that our American hair-splittings in religion have no value for the orient. Charles F. Sweet in his book "New Life in the Oldest Empire," puts it very forcibly when he says: "It is these denominational divisions more than anything else which hinders the prompt manifestation of the life which is in Christianity. The Gospel is intolerant of the sect idea, and whatever weak excuses or attempted justification we may offer, a divided Christendom is a contradiction in terms. A missionary force which merely stretches along the front of battle without open unity of command and full control lacks that high morale which alone can bring final victory. In the mission field this union weakens all, so that none, even of the highly organized, can speak or act with power, and it paralyzes the body so that it cannot act according to its own nature."

Disciples' Proud Record in Interchurch Preparation

OF the Disciples of Christ it is grateful to record that no apology has to be made for their relation to the Interchurch World Movement. From the beginning they were in it. They have raised no quibbling questions. They have sought out no denominational advantage. They have expressed no sectarian suspicions. Their leaders would have gone the whole length and supported a common treasury. They had no impulse to back away from whatever implications of Christian unity might inhere in the new movement. Indeed their only regret is that the full glory of the Movement has had to be sacrificed to the selfishness and blindness of certain denominations. The Disciples could have been counted upon for twice as much money and zeal and consecration of youth had the Movement kept the semi-organic character with which it was originally conceived. It has been so often true in the past that the Disciples have been tardy and unsure in their participation in these great united enterprises of the church that the record in this crucial instance deserves to be written in words of light.

The Funeral of John Barleycorn

ON January 16 the new federal amendment goes into effect and the last hope of the liquor interests of America will have fled. For awhile the unwary will buy wood alcohol, but a few deaths have already done more than many policemen to put fear into the unlawful. There will be some smuggling across international borders. The sports with a lot of money can always go to another country and kill themselves with booze if they insist on it. We live too near the event to realize the full significance of America's going dry. The richest and most powerful nation in the world carries some weight in the opinions of other nations. It will not be possible to sneer prohibition out of court in other sections of the world when it works successfully here. Some of the more conservative nations of Europe may delay for awhile, but the demands made by economic competition between different nationalistic groups of workingmen will end the saloon in one nation after another. Well begun is half done.

Redeeming Army Life

IN the unsettled conditions that now prevail we hear on every hand that we are to have a larger standing army than before the war—perhaps a half million men in that army. The effect of the life in a standing army is admittedly bad. It has usually attracted men not of the highest type, save for the young men who go to military training schools like West Point. There recently gathered at Camp Zachary Taylor in Kentucky a group of officers who are to be the army educational officers of the future. Under these, the men of the standing army will drill for part of the day, and then go to school for part of the day. A recreational program is set up by the army and henceforth the activities of the men for the full waking day will be supervised. Just what opportunity this will give for the development of initiative and character will depend upon the directors of the educational and recreational activities, but it will be better than having thousands of young Americans spend their leisure time with lewd women, as was the case before the war when we "guarded" the Mexican frontier.

Getting Full Credit for Intimacy With God

THERE is a type of conservative evangelical who talks about his intimacy with Deity and pretends that his every day actions are guided by direct suggestions from on high. These individuals would call God by his first name, if they could find out what it is. The claims to wonderful special providences form the substance of many remarkable testimonies. Part and parcel of such testimony is the following newspaper report of a negro meeting in Kentucky:

> The Efficacy of Prayer.
>
> As a result of the failure of the world to come to an end Wednesday, a new religious sect has been organized in Paris, which starts with a large and enthusiastic following. "Rev." Josiah Bedinger, a colored propounder of the gospel, called together a number of his neighbors at his home in Llyesville, a colored settlement, to spend the day in prayer to the Almighty to avert the threatened calamity. A goodly number gathered, and the entire twenty-four hours were spent in prayer and chanting of hymns. At 12 o'clock Wednesday night, when the Paris court house clock announced that the period had passed and the world was still in existence, a mighty shout went up from the gathering which aroused every one in the village. Many rose from their beds and joined the assembly, and before the rays of the sun announcing a new day had appeared a new church had been formed, with Bedinger as pastor, whose creed was announced to be the efficacy of prayer.

The modern Christian believes not less than these negroes in the efficacy of prayer. The difference in the viewpoint is that an educated man is less certain that he ought to change the mind of God and more certain that God ought to change the mind of the man who prays. Prayer is a form of fellowship with the Lord in which the weaker is influenced more by the stronger.

Following up the Mexican Hoax

NEVER have special interests more flagrantly betrayed country to pecuniary profit than in the case of those interested in promoting a war with Mexico. The press has inundated our country with various stories which on a very little investigation prove to be fictions. The Chicago Church Federation has been at some pains to run down these false reports about Mexico. The story of a German colony at "El Caro" proved to have the flimsiest foundation. There is no such colony there at this time. What beginnings there were of one consisted in furnishing articles to the American press to the dis-

credit of Mexico. Mr. L. J. de Bekker, who was a staff correspondent of The New York Tribune in Cuba and Mexico and who was a confidential adviser of the government during the war, has recently written a book on "The Plot Against Mexico." The first paragraph in the preface shows the author's viewpoint. He says: "This is a fighting book. Its purpose is to expose and defeat the plea of a handful of plutocratic Americans to involve the United States in war with Mexico under pretext of intervention, in order that our neighbor to the south may be permanently occupied and that they may be free to exploit the enormous natural wealth of Mexico in petroleum minerals and agricultural lands to their exclusive advantage."

On Educational Day

BEFORE getting ready for the program of Education Day in the church, the pastor should read an anonymous article in The New Republic entitled "The Lord Will Provide." It is the statement of a professor's wife living by the side of one of the great universities. After reading the article the preacher can find out by a little research that university teachers are in affluence as compared with the teachers of the poor church colleges. The ministry is sadly underpaid, but it is affluent as compared with these men. Most of our teachers could better themselves by leaving the teaching work altogether. Only idealistic motives hold them to the task. The preacher owes it to his intellectual godfather to see that he gets a square deal. That is one of the aims of Education Day.

The Interchurch World Movement

AT last, after a year of inner readjustment and repair, the Interchurch World Movement has found itself and launched out upon the deep, willing to accept whatever destiny in the providence of God awaits it. The Atlantic City convocation of churchmen, held last week and reported elsewhere in this issue, marked the passing of the Movement from the tentative, uncertain and indefinite stage of its beginnings into that of a positive, assured and resourceful enterprise. Setting up a goal of 100,000 new Christian workers to be added to the employed forces of the church in foreign and American mission fields, and over a billion dollars to be raised in the next five years with which to finance a program of Christian expansion in this and foreign lands, the Movement eclipses all previous undertakings in magnitude, in scientific thoroughness and in the daring of faith.

Probably no more significant gathering of Protestant leadership has ever been held on this continent than that at Atlantic City. As one thinks of the great councils of churchmen held in our present generation, the World Missionary Conference at Edinburgh in 1910 and the Congress on Christian Work in Latin America at Panama in 1916 take precedence of all others. But in the weight of its wisdom, in the representative distinction of its personnel, in the peril and urgency of the world conditions which it consciously confronted, and in the boldness of its plans for offering Christ's gospel to meet the needs of mankind, the conference of last week will take high rank in American church history. It differed from Edinburgh and Panama chiefly in the length of its sitting—three days as against ten days. There was not time, therefore, for that leisurely study and debate of fundamental issues which made the two earlier conferences so fruitful. The Atlantic City conference, however, was a natural evolution from Edinburgh and Panama, an attempt on a stupendous scale to carry into execution the findings of those more academic bodies. Its whole tone was practical and executive. It evaded with hardly concealed diplomacy the theoretical and self-interested issues upon which there might be danger of alienating this or that denomination. Yet on the practical questions of organization, expenditures, methods, dates, and all such, there was utmost candor and the freest discussion.

The conference was dominated by the immanent sense that the Church of Christ is in an unprecedented position of both peril and opportunity, and that this position demands haste, a quick though unfamiliar alignment of the Christian forces for an immediate advance. This need of haste, of speeding up the Movement, causing the suppression of fundamental discussion, has had the effect of lowering the original ideals of the high enterprise in several respects. A Movement taking form under such high pressure conditions is sure to embody the prejudices, suspicions and weaknesses of its constituent members, and to sacrifice many of the ideal characteristics which entered into its original conception. This is to be expected. And the Movement must be judged in the light of the abnormal times in which it was born and of the instant situation it confronts.

Our reaction, therefore, to the Interchurch Movement is one of both enthusiasm and disappointment. Of disappointment, because the original impulse has had to yield at so many points to the demands of the sectarian spirit which, since the war, is momentarily more clamorous than at any time within a generation. Of the larger communions, the Episcopalian and Southern Baptists have no affiliation with the Movement. Both these bodies stand utterly aloof in their sectarian self-sufficiency. This is regrettable in a Movement that undertakes in the name of Protestantism to mobilize the whole Christian conviction and resource of the nation on a scale never before conceived. The Southern Baptists have just completed their own drive for $100,000,000 by an oversubscription of the amount asked for. The Episcopalians will take advantage of the general atmosphere created by the Interchurch Movement and carry on their drive simultaneously with, though quite detached from, the larger cooperative enterprise.

But the aloofness of this or that denomination is not so disappointing as the gradual whittling away of the principle of real Christian unity which belonged to the original idea, until now there is virtually nothing left of

the concept of unity save the fact of simultaneity. When the Movement was first interpreted a year ago it was more or less explicitly assumed that the forces of American Protestantism should work together in as high degree of organic unity as possible. This unity at that time was symbolized by a common treasury for the Movement, whose funds would in the end be divided to the participating agencies in agreed-upon proportions. This would have marvelously simplified and facilitated the operation of the Movement and would have commended it to the good sense of that large Christian public which is uncorrupted by the piffling distinctions and contentions of the Christian denominations. Moreover, such a really united confronting of the whole task by the churches in a specific undertaking would have produced incalculable reflex results of the greatest value to the Kingdom of God. It would have brought release from the delusions and self-interest of our denominational type of churchmanship, and opened the way to modes of cooperation not now possible, all of which would further knit up into an organic and vital unity the now disjointed members of the body of Christ.

But this, as the past year's councils and conferences have shown, was not so to be. Faced with the specific condition laid down by the Presbyterian General Assembly in May and, more awarely, by the Northern Baptist Convention in the same month, that there should be no common treasury, the leaders of the Interchurch Movement have been compelled to construct their plan with as many treasuries as there are participating communions. This, obviously, honeycombs the whole enterprise with sectarianism. The solicitation will be strictly within denominational bounds. Presbyterians will be solicited by Presbyterian workers to contribute to the Presbyterian treasury. Baptists, Methodists, Disciples, and all the rest likewise. There is to be no common sharing of the whole church's task. Each denomination will share only its own task and in its own degree of zeal and resourcefulness.

Again and again the assertiveness of the sectarian spirit has compelled the leaders to define the character of their Movement in such a way as to insure the vested interests of denominationalism against any sort of loss. At a conference of the Baptist delegation at Atlantic City, two leading Interchurch secretaries were catechized and cross-questioned with respect to three vital and sensitive points. These churchmen wanted to be assured that the Interchurch Movement had no implications as to organic unity or federation or exchange of members between churches at home or on the foreign field, and the secretaries reassured them! Thus the bare bones of the denominational structure of the Interchurch Movement were stripped of their last bit of flesh. In his opening address at Atlantic City, Dr. Mott drew the picture so clearly as to leave no doubt that the structure of the Interchurch Movement is one of water-tight sectarian compartments. When, afterward, Dr. Inman and Mr. Eddy in their platform addresses referred to the union movements in Porto Rico and India, respectively, it was obviously with gingerly and half-apologetic words, diplomatically chosen, so as not to shake the assurance that had been established in the minds of Baptist, Methodist, and other skittish delegations.

But to point out this disappointing weakness in the Interchurch Movement is to talk of the Movement purely in terms of what man proposes. It leaves out of account what God may dispose. If what man proposes is the ground of our disappointment in the Movement, we hasten to added that what God may and, we believe, likely will, dispose is the ground of our enthusiasm for it. If the ideal of unity has been virtually cut down to mere simultaneity in the human organization of the Movement, we hold the faith that the spirit of God will show the better way by the very failures and awkwardnesses and embarrassments which the Movement is destined to encounter. And not only so, but the very fact of such simultaneous collaboration at Christ's great task is sure to bring about deeper understandings among Christ's people and disillusionment as to the things which divide them into such competing camps that in a world crisis like the present they could not march as one army.

Man lays the "branches" of the church close together in a great pile and names it the Interchurch World Movement. He refuses to apply any kindling spark of unity. But God's Spirit has many ways of applying that spark and fusing the cold and often lifeless branches into a single flame that shall light and warm and purify the world.

The Pleasant Habit of Staying Married

IN THE literature of the day marriage is frequently spoken of as "an adventure." The suggestion is that marriage is the expression of a kind of wild-westing obsession, which will subside, like the wanderlust of youth, when once it has had its way. This view seems in a manner justified by the commonness of divorce and by the obvious disillusionment of many couples who seek no divorce. The ethical incorrectness of such a view is not more marked than is the lack of intelligence which it betrays. For in marriage, as in most worth-while things, the hardest part is learning how. Those who have the "try-and-see" attitude have failed to grasp this fact.

The greatest contribution which the average man or woman can make to human society is his or her part in a successful marriage and in the making of a real home. This is a life achievement, not only because the obligations it involves are lifelong, but because a happy marriage is a habit, and its happiness deepens with every year of cultivation.

Suppose the master of the house wears his muddy shoes into the living-room. The wife of a month will certainly express her opinion on the subject—as probably she ought. But the wise wife of twenty years either has cured her good man of the practice or she has learned that he is incurable—and in either case she refrains from speech. The newly wedded husband may disapprove of his wife's high heels, and if he does he will say so, but

the same man twenty years later would have no excuse for speech — the high heels would have disappeared or they would have been "set down," once and for always. Those who look upon marriage as "an adventure" never get to this happy place. The adjustments of differing temperaments are never made. Either they continue stupidly to disagree, or, quite as stupidly, they go their separate ways, imagining their differences over trifles to be serious.

If one were to enter upon a life-vocation with as little purpose of application and self-improvement as otherwise intelligent people show in their attitude toward marriage, his failure would be assured from the beginning. That many persons with thus little purpose do stumble into happiness shows how strong is the instinct toward home-building and how many clumsy mistakes it will survive.

It seems pathetic that the church gives so little help at this point. Ordinarily, Protestant churches have far more to say upon the making of successful Sunday-school teachers and Christian Endeavor leaders than upon the making of successful husbands and wives and fathers and mothers. Sermons upon home-building are apt to be didactic and general, rather than concretely helpful. Who is the prophet who shall be endued with speech where the right word is so sorely needed?

Incomparably beyond the fire and glow of early romance is the happiness of a real marriage the ideals of which have persisted into middle age. The twain have become one in spirit. They do not need to "consider one another's feelings" or "forgive and forget." That is far in the past. The habit of marriage has become fixed and self-operative. What a pity if the gay young couples looking for the "adventure" of marriage should miss all this!

Love

LOVE bade me welcome, yet my soul drew back,
Guilty of dust and sin;
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.

"A guest," I answered, "worthy to be here."
Love said, "You shall be he."
"I? The unkind, ungrateful? Ah, my Dear,
I cannot look on Thee."
Love took my hand and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marred them. Let my shame
Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
"My Dear! then I will serve!"
"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

GEORGE HERBERT.

The Strawberry Sundae

A Parable of Safed the Sage

I WENT unto the Shop where they sell Books; for I desired to buy a Book. And the daughter of the daughter of Keturah went with me. And we rode together on the Trolley Cars, and we had a good time.

And when we came to the place where they sell Books, then did I show her a Picture Book while I looked over the New Books. And I bought one or two.

And when we departed, she said unto me, Grandpa, Wilt thou buy for me an Ice Cream Cone?

And I said, I will surely do so; and if thou shalt say, Please, then will I do even better.

And she said, Please.

And we came unto a place where they sell Sweets, and we went within.

And I said, Shall I buy for thee a Sundae?

And she said, I have never eaten a Sundae, but I should like it very much.

And I said, What flavor wilt thou have?

And she said, I desire Chocolate.

So I bought her a Chocolate Sundae, but as for myself, I bought Strawberry. For I think the Strawberry is the next to the best Berry that the Lord ever made (the best being the Red Raspberry, which I like much).

So the little maiden ate her Chocolate Sundae, and liked it exceeding well. But she liked the Ripe, Rich, Red, Juicy, Color of my Strawberry. So that she looked over now and then and almost wished that she had not ordered Chocolate. And when I saw that she was interested, I ate slowly, so that when she had finished, I had only begun. And that was Rather Hard upon the little maiden.

Now, when she had finished, she clasped her little hands together, and she leaned her little round elbows on the table, and she rested her chin on her little clasped hands, and she looked over at my dish, and she said:

It looks so nice that I will not ask for any.

Now, when I heard that, I did smile. For I thought it the very prettiest way of asking for a thing I had ever heard.

And I thought of the people whose only way of asking God for things is to tease him, and say, Give me this, and be quick about it for Christ's sake.

For I wonder how any man doth dare to say for Christ's sake when he is asking something for his own sake, and whether it doth not sound unto the angels like swearing.

For of all the sins which good Christian men commit, it seemeth to me that among the gravest may be the undisguised selfishness of their prayers.

And I wondered how to teach Christian men and women to ask for things as prettily as the daughter of the daughter of Keturah asked for the Strawberry Sundae.

For I might just mention in closing that she got all the Strawberry Sundae she desired when she asked for it in that way.

Is the Church Impotent?

By Fred B. Smith

RECENTLY at the close of a day which had been spent in a railway train, giving ample time to read the record of current events, political, social and economic, it being the day after the Senate's final vote upon the peace treaty, the writer sat bewildered by the turmoil of Congressional ideas, the bitterness of class commercial strife, the wide chasm of racial issues, the distrust and jealousies of nations, and a hundred other kindred differences of opinion, led by men and peoples so metallic in their conclusions as to give little hope of compromises which would at all promise permanent peace in any realm. Thought naturally turned to some source from which could emanate a note of humanity, of brotherhood, of good will, high enough to overcome the apparent abyss which now divides these contending elements.

I found some hope, but not too much, in courts, leagues of nations, peace conferences and parliaments. Good as they have been and may be in helping, they all seemed to lack a something deep enough to reach the real, vital, enduring quality. Then there came with fresh, commanding power a conviction of many years that, after all, the consummation so devoutly desired can only be fully realized as the Christian church, with its central message of the "Sermon on the Mount," of "good will to men," of common brotherhood and absolute justice to every man, woman and child in all the world, is made strong and efficient in leavening the spirit of all the warring factions.

I was reminded that the Christian church stands alone and unique in the world with a spiritual interpretation of life, its doctrine being that men and nations are in existence not always to insist upon their legal rights, but rather to render service to the common good of all humanity, even if "rights" have to be postponed a little.

MUST RENEW LEADERSHIP

I was also led to remember that the Christian Church has the widest platform and hearing of any institution on earth, there being in the United States alone more than 200,000 ministers speaking two and three times every week to more people than any political party can ever hope to muster, and also that 95 per cent of them are absolutely free, with no bias of class prejudice or preconceived political limitations. Common sense therefore prompted the thought that, not to the neglect of anything else which may promise help, the task of supreme importance to all those who sincerely seek a permanent solution of the present strife among groups, classes, parties and nations is that of reasserting the leadership of the Christian Church.

In the train of this thought I found myself that night in a crowded small room, with about ten typical passengers in heated discussion of the theme which had occupied my mind. They indicted the peace conference, the proposed league of nations, the Democratic party, the Republican party, the Senate and the Cabinet. Somebody was there who charged each and every one of these with being the cause of the whole trouble.

In a lull in the debate I brought forward the possibility of the Christian church as a factor in the complicated situation, with no hint of my personal views. Answers came fast and furious. One said, "Nothing doing; they are too busy quarreling among themselves." Another, "They have to spend all their time and money building up their sects; they are out of it." Another, "They are too much set on heaven to mix in this muddle." Another, who proved to be an ex-mayor of a great city, said, "If they could get together on this thing, they would do more than all the rest of us combined in settling the world disorders."

Summarizing the impression of those travelers, who may be regarded as representing the common thought of the average man, they had reached these conclusions:

First—Little hope of courts, leagues, congresses, etc., being of themselves, unsupported by something deeper, able to bring about normal local, state, national and international relations.

Second—The Christian church has the message that is positively necessary for right adjustments of every aggravated question of commercial, social and political discontent.

Third—The Christian Church is so divided upon denominational lines that she is unable to bring any unified impact to bear, and therefore will lose this opportunity.

The crux of the whole thing, therefore, centered around the convictions of these men, who I believe to be a fair representation of the so-called rank and file, that Christianity is so divided in its organized life in the church that it cannot be accepted very seriously as a great force in this vexed hour of the human race, when this assistance is most needed.

That this view is superficial, unfair and unwarranted can be established beyond doubt by an actual consideration of the facts, and there does not seem to be anything more important than that men everywhere should have their minds disabused of this exaggerated idea of the divisions of organized Christianity.

WEAKNESSES ADMITTED

In going forward to call attention briefly to some of the elements which are making for unity in Christianity, and therefore for a prophecy that the church will not wholly fail in its duty and privilege as a world power in the new world order, it is fair to admit freely that there are divisions, more than there ought to be; that here and there sectarian competition manifests itself more than it should, and that rivalries and jealousies do still spring into view over incidental theological questions.

But the suggestion is ventured that the Christian church as a whole throughout the world is more united today than the Republican party or the Democratic party of the

United States. It is more united upon essential questions than organized capital and organized labor. To understand this striking statement demands wide horizoned views, among which some of the following are worthy of serious consideration:

First—Christianity, by every name known throughout the world, is set against war and riot as a method of settling grievances. This is equally characteristic of Roman Catholic, Greek Catholic, Nonconformist and Protestant Christianity. All of these in their highest courts of expression are crying out against mob violence, rioting and resort to arms in periods of misunderstanding among groups of men or nations. It is firmly believed that should the scenes of June and July, 1914, be reenacted there could be promptly convened the most powerful characters of Christendom of every name to enter solemn protest against guns, dynamite and gas as the method of solution. This is a unity so vast and significant as to make the petty differences among the petty people of Podunk pale into a place where only petty men would talk about them.

Second—An organized expression of Christian unity is rapidly being made possible through the World Alliance of the Churches for International Friendship. Quietly but fervently this organization is sending its representatives from nation to nation, bringing Christians of every kind into permanent organization for the purpose of advancing Christian friendliness and cooperation upon those vast moral issues common to all the world. North America, Europe and the Near East are already vitally bound together in this alliance, which is an earnest of great hope for unified spiritual leadership in the new internationalism which is being born. The tourists of that railway train and the men of the street who glibly talk of church divisions probably have not heard of this great unified movement of Christianity upon world dimensions.

Third—A striking challenge to unity has been made through the Commission upon Faith and Order set in motion a few years ago by the Protestant Episcopal church and quickly concurred in by many other leading denominations, the purpose being to convene at an early date official representatives of the Christian bodies to study methods of unity in faith and order of procedure. There remain strong differences upon many points in the proposal of this commission, but it is quite certain that all Christians will be enheartened by the discoveries to be made, of how many are the things of common faith to all who bear the name. The cause of vital unity is sure to be set forward, even though much of detail may not be possible. Here again is a token of a unified Christianity so immense that the man on the street cannot fully grasp its possibilities.

Fourth—The power of a unified Christian church is being exemplified anew every day through the interchurch and interdenominational societies and movements of the Protestant churches.

UNIFYING MOVEMENTS

The critics are wont to point more frequently to the denominations of the Protestant faith than to any other to justify this disbelief in the church as a potent factor in world affairs. Admission already has been made of the bitter fact that there are all too many of them, and it may be added that some of them are existing without sense, reason or program, but after this due allowance it must be noted that those unifying movements among the Protestant churches are so much more powerful than these divisive ones that the latter need only be observed with passing pity. While these are small and trivial, the former are dignified and worthy. Among many the following ought to be widely known:

1. The interdenominational and world embracing organizations for special tasks, such as:

(a) The Young Men's Christian Association.
(b) The Young Women's Christian Association.
(c) The World Sunday School Association.
(d) The International Young People's Movement.
(e) The Anti-Saloon League.

Not one of them would come justly under the criticism of the men I met on that train that night, or of the common criticism most frequently expressed of the church. They are not overlapping each other. They are not jealous of each other. They are vast united expressions of the Christian church upon its most salient tasks.

2 The Federal Council of Churches of Christ in America.

Here is an organization of ten years' standing, officially representing the thirty-one most important religious bodies of the United States. A staff of officers, backed by a liberal budget appropriated in part by the church constituents for the specific purpose of carrying out the common united programs of these denominations. Through this council the united evangelistic plans are administered, the united temperance ideals are promoted, the united social responsibilities are met, the united demand for state and local federations is carried out.

The Protestant Christian forces of the states and the major cities are rapidly being brought into these federations for the purposes of solidarity in service. The Christian churches of such cities as Boston, New York, Philadelphia, Baltimore, Rochester, Albany, Cleveland, Cincinnati, Pittsburgh, Columbus, Akron, Toledo, Indianapolis, Louisville, St. Louis, Atlanta, Kansas City, St. Paul, Portland, Seattle, San Francisco, Los Angeles are not "divided," "competing," "quarreling sects," but are unified through federations or councils for the welfare of the Kingdom of God, without regard to denominational preferment. A casual investigation of the achievements of this federal council of churches leaves no room for sweeping censure of the churches as though they were each "going on their own," but rather gives tremendous encouragement to believe that there is a growing sentiment of unity among them.

3. The Interchurch World Movement of North America.

Immediately following the signing of the armistice, in anticipation of world demands upon the Christian churches far beyond anything hitherto known, groups of leaders of

all Protestant churches began meeting to make adequate plans. Some of these met in various parts of the country, and some under the auspices of various societies.

The most conspicuous of these met in New York in December, 1918. They represented what may be classified as the great money raising and spending boards, missionary, educational and medical. They very generously invited other groups to join them and evolved what is now known as the Interchurch World Movement of North America.

The plan proposed is the most sweeping, far-reaching, unified program ever brought forward in the history of the Christian religion. Its leaders freely say that they are building upon the foundations laid by movements and organizations already noted in this article, but they dare go away beyond anything ever before hoped for in the realm of cooperative church effort, and give final answer to the man who stands aloof and talks of trivial differences among trivial ecclesiastics.

FIVE MOVEMENTS

They propose five distinct world-wide unified undertakings among a hundred lesser tasks:

(a) A world survey of the actual moral needs of every city, town, village and people everywhere. Here, in two of the most significant volumes ever printed, will appear, in a few weeks, what the actual situation is, what areas of numerical population as well as elements in society have yet to be evangelized to the program of God. More than seventy-five churches, boards and organizations have gladly joined this common task of learning what the world needs at the hands of religion, if it is to be set right.

(b) In view of these facts, when ascertained, to undertake to allocate upon a basis of scientific efficiency the responsibilities necessary to meet the demands fully. If at some point there is more than the community really needs it will earnestly advise a new alignment. Where there is neglect to any, quickly to place responsibility upon some one for that occupation, the whole not in denominational rivalry, as some would believe, but in common, unified cooperation.

(c) A campaign to enlist enough men and women to adequately meet the needs of life service as made known by the world survey. It is becoming more and more evident that the break-down which has marked some campaigns of the past has been the lack of strong personalities in sufficient numbers to carry out the proposals. The Interchurch World Movement is making early ample plans to cover this necessity. When it is known how many more ministers, missionaries, teachers, doctors and social workers are required a drive is to be made to enlist the whole number in exactly the same manner that a financial appeal is made for a fixed goal.

(d) A simultaneous financial canvass. When the experts shall have tabulated their facts and made known what will be needed in dollars for all these churches, schools, colleges and hospitals on the basis of five years' work, it is proposed that at a given time in 1920 a demand upon the budgets of these great religious bodies shall be made without waiting for conformity of organizations or modes of services or doctrines.

(e) The constant pervading work of various departments upon special phases and types of people involved in every church policy. The movement, while diligently engaged in a vast prophetic survey, the enlistment of personnel, the securing of funds, is not less intense in its unified effort to make immediate contribution to the stronger work of every church and organization in its individual life, as well as to meet the particular problems of special groups of people.

Here once more, in the outline of purposes, plans and programs of the Interchurch World Movement, is a suggestion of how tremendously the Christian forces of all names, types and denominations are seeking unity through the channel of cooperation and is evidence that any man anywhere who superficially speaks of "warring sects," "divided counsels" or "unrelated denominations" is not in possession of the real facts.

BIG ADVANCE SURE

I do not think any one anywhere would expect that the Interchurch World Movement would within five years accomplish all it hopes, but it is firmly believed by all those who have carefully looked into its real program that it will set forward by many, many years the great unified purposes of Christianity.

What the church needs most now is hearty, thorough and genuine cooperation upon the part of the strongest leaders of economic, political and social life. The elements making for unity throughout Christendom are a thousand times more powerful and significant than the elements which make for division, and, therefore, those who sincerely seek the more just and speedy settlement of disorders of any character, local, state, national or international, may have confidence that this unified Christian force will not be an indifferent factor in bringing about that better day.

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The Truth

By Joseph Fort Newton

PERHAPS we do injustice to Pilate, in that we did not see his face and hear the tone of his voice in which he asked: What is truth? He has come down to us in the character of cynic, and if he was in that mood, he asked the question in scorn and with a thinly veiled sneer. Had he been asked in such a mood to answer his own question, no doubt he would have said that the truth is the fiction agreed upon—the lie that survives. But it may be that, warned by his wife who had been troubled by a dream, and in the presence of that Figure—gentle, serene, majestic, etc., who, unlike any other prisoner, asked for no mercy—he was touched to wistfulness, and felt vaguely, if only for a moment, that there may be a realm of reality beyond what we see and hear. Anyway, like so many men when they are touched by that mood, he did not stay to hear the answer to his inquiry.

What Jesus would have said in reply we do not know, yet one recalls those words spoken in the tender and intimate fellowship of the upper room: *"I am the Truth"*—surely the most remarkable utterance that ever fell from mortal lips. It is either arrogance or sublimity; sheer nonsense, or fathomless profundity. He does not say that he is a teacher of the truth, but that he is the truth; not all truth, but the highest truth; the truth that men most want to know—the truth that makes all other truth true. It is amazing, and if it be so we have personality and idea joined, the practical and the theoretical, activity and philosophy, theology and life, united in one revealing life—not in a dogma, but in a Person. And that, indeed, is what Christianity is: revelation by incarnation, the Word become flesh, the abstract concrete; the invisible humanity of God walking with us, sitting at our table, and breaking the bread of life.

RELIGIONS OF THE WORLD

The great religions of the world may be divided into two kinds, those that emphasize personality and those that emphasize principles. Mohammedanism is an example of the first, its watch word, "Great is Allah, and Mohammed is his prophet"; and there is still an amazing force in that faith. But the penalty of emphasizing personality is that it wins only primitive races, and has not helped in the search for truth since its first outburst of life. Buddhism emphasizes principles and personality is submerged—there was never a more impersonal teacher than the Buddha, noble, all-pitying, saintly. It is the distinction of Christianity that it unites nobly what these two great religions separate, or at least imperfectly combine: the appeal of a Person and the claims of truth, keeping the two poised. The seeker after truth need not bandage his eyes, and the hungry of heart need not go empty away. Under the banner of Christ the race moves forward—science advances, art blooms, and philosophy unfolds—because love and truth are joined, the love that makes us loyal and the truth that makes us free.

One recalls the experience of Dostoevsky, who must be accounted one of the noblest, as he is one of the greatest, of the Russians—a people who have been great under a terrible tyranny, and will yet show us how to be great under an equally terrible liberty. To have passed through life with the ever-present dread of a disabling malady, to have spent four years in a Siberian prison surrounded by the lowest type of men, nearly all of whom hated him with an unreasoning hatred, to have held no hatred, no bitterness against the State that sent him to such a fate, to have resolutely found in the society of outcasts the soul of goodness in things evil—surely that was a unique modern Imitatio Christi. His was the meekness that inherited the earth, if to inherit is "to bless life and cause others to bless it," and so to "live into the lives" of robber-murderers, to find among them "deep, strong, beautiful natures—much fine gold under a rough exterior." In his letters we read:—

> There is in the world only one figure of absolute beauty—Christ. That infinitely lovely figure is, as a matter of course, an infinite marvel; the whole Gospel of John is full of the thought; John sees the wonder of the Incarnation, the visible apparition of the Beautiful . . . . If any one can prove to me that Christ is outside of truth, and if the truth really does exclude Christ, I should prefer to stay with Christ and not with the truth.

For Dostoevsky, of course, Christ is outside the truth, meaning by the truth the law and order of nature—that is, the ineffable beauty of Christ is supernatural. He was one of those—whose name is legion—who accept God, his wisdom, his purpose, but who do not accept his world, as if there were some kind of deep dualism between God and his world. And so, driven by this dilemma, he makes his choice between Christ and the truth, as Sologub sided with the truth against Christ. For Dostoevsky Jesus embodies not only the ineffable Beauty, but all our passionate, pathetic, suffering humanity, before whom he prostrated himself in the person of Sonia. Happily, for us, there is no longer a dark dualism to divide and distract our loyalty, as more and more we see Christ to be the revelation of the eternal order and the fulfillment of all the dreams of humanity. Indeed, we find in him the key by which to interpret the mysterious and awful order of the world, and if we seldom speak of the supernatural it is because we are living in the dawn of a more inclusive vision in which the higher unity of things which differ is unveiled. For us there is no such dilemma as tormented Dostoevsky.

THE TRUTH THAT JESUS WAS

From this it is clear that when we speak of Jesus as the Truth, we mean much more than the impress of his personality or the gesture of his mind. Of course, all he taught has a special character derived from him—a mark distinctive and unique, so that his words shine like gems in

any setting—a point of view of his own, whereby those who walk in his radiance look at everything in the light of their knowledge of him. The Apostle Paul put it perfectly when he spoke of the truth, "as truth is in Jesus," implying that there is a Christian way of looking at things, as there is a pagan point of view. But when we speak of Jesus as the Truth we do not mean merely that truth, as taught by him, bears the stamp of his way of thinking, or the charm of his gracious spirit. That is true enough, but we mean something different and deeper, something more revealing, more redeeming, more satisfying, not simply the truth that Jesus taught, but the truth that he was; something capable indeed in some measure of being put into words, but more easily known than described—a fact which must commend it to those who know how little, after all, words are able to tell of the deeper meaning of life.

First of all, Christ is the truth about God, as those in the upper room knew when he said, "Ye believe in God, believe also in Me"—that is, believe that he is in me, like me, speaking to you through me. God, indeed, is everywhere, in drifting seas and majestic mountains, in winds and waves and the songs of birds; but that truth is cold as ice. Nature knows no sympathy, save as we may read our moods into her forms and colors, as the poets are wont to do. The flowers would as soon grace a funeral shrine as a wedding altar. They do not know, they do not care. Let any man walking in the awful loneliness of a great sorrow—in the awed stillness which death casts over us—seek comfort in the God whose voice speaks in the thunder as it breaks above us and dies in the distance, and he will learn how little power the sphery music has to heal his heart. But even the name of Jesus brings a warmth, a tenderness, a healing sympathy, as if the far off God were sitting across the table, speaking words so haunting that our sorrow is forgotten, and the fountain of prayer wells up where before there was a desert of arid desolation.

CHRIST REVEALS MAN

No one can pray to a Force. Devotion dies in the presence of the "infinities and eternities" of Carlyle—petition, supplication, thanksgiving freeze on our lips. A Stream of Tendency Making for Righteousness does not touch the heart, does not bring a shred of comfort in an hour of moral anguish; it leaves us only a faint hope that in a dim, far time, things will be put to right. But when we know that above our fleeting life, in it, through it, there is the presence, the purpose, the love of a Father, seen in the merciful face of Christ, revealed in all he said and did and was here below, and brought so near that we can grasp a hand in the dark—then religion becomes real and prayer is a joy. Jesus does make God living, loving, personal, and at his touch life is lifted into the realm of personal fellowship, moral obligations and spiritual values. When we walk in his light we know the truth that lights up all other truth: the truth that in the purest and holiest affections of the human heart we may discern something of the love and goodness of God, as when he said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

By the same token, if Jesus is the truth about God, the out-shining of "the love that moves the sun and all the stars"—if, through him, the spirit, the character, the will of God are revealed—he is also, by that fact, the truth about Man. All great tragedy, from Sophocles to Shakespeare, is a revelation of man, showing us, as if his bosom were made of glass, what strange things have their hidings in his heart. Shakespeare found in his own deep heart the materials out of which he created the myriad-motived figures that move lightly or sadly on his stage—Iago no less than Hamlet—the noble and the foul, the true-hearted and the demon-haunted; and we know as we read whence they came, interpreting what we see by what is in ourselves. But nowhere is there such a revelation of man—what he really is, what he can be, and to what fine issues his life may ascend—as in the life of Jesus, who fathoms deeper depths of our human nature, and in those depths realizes that union with God, which enables us to read the revelation in his face. The more we know of Jesus as he moved among us in the days of his flesh, the more we know our humanity; and the more we know God, because we think of him in terms of these overflowing human meanings which break our hearts by their tenderness and command our loyalty by their truth.

Of course, the truth to which the text especially refers is the truth of a life beyond; not a bare, cold immortality, but something more real, more radiant—the Eternal Life revealed in Christ. No doubt there is truth of a sort in all talk about a higher state, and "worlds whose course is equable and pure," but it leaves us unmoved. How much more real is the kindly, home-like heaven of which Jesus tells us, whither he has gone to prepare a place for his own—a house of many rooms, all gathered under one Fatherly care—where a welcome awaits all who struggle and aspire after a true life. For my part, the vision of God in Christ is enough, and the assurance grows that the reality it has in its keeping will surpass the dreams we all have dreamed. Hitherto a fine instinct has kept Christian thinkers from being too intrusive about the life beyond the veil, willing to walk by faith and not by sight, knowing that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God has in store for those who work faithfully, wait patiently, and seek his will to do it.

St. Bernard, in his lament over his brother, refused to think that the dead simply remember the past and know not the present in which we struggle. He knew, as Tennyson knew—what every sorrowing heart may learn if it is patient and true—that those who leave us do return in a new intimacy that is both inward and healing—nearer, it may be, than when they walked by our side—influencing us in ways beyond words; and that our sense of fellowship with them often rises, in moods dross-drained and holy, beyond anything that life can supply. But for many in our day this communion of memory, of ideal, of aspiration, is not enough; it is too vague, too impersonal. Nor is it to be wondered at. Never has there been a deeper

yearning in human hearts than today for the touch of vanished hands and the sound of voices that are hushed. Millions of young men have fallen in the war—the gay, the gallant, the happy-hearted, the echo of whose laughter still sounds in our ears—doubly dead because they died so young, and a great heart-ache follows the evening sun around the world. It is profound. It is pathetic. There are hours, there are days, when it is poignant almost beyond human endurance.

SPIRITUALISM IS NOT SPIRITUALITY

What wonder, then, that many seek not only communion, but communication, with the dead. There are those who tell us that they have been granted disclosures of a kind that seem authentic, but the majority have not been so blessed. Should God in his mercy vouchsafe to me such an unveiling, I would thank him with that dumb joy for which words were never made; but it has not been so. Nor can I bring myself to seek it through others, much less by the methods employed which are so open to doubt, and which make a man discredit his own senses. No, no, Spiritualism is not spirituality; and what we want is not simply the bare fact of survival, but something that reveals itself in a finer grace of character and shows itself to be true in the exaltation and amelioration of life. Evermore the never-forgotten words speak to our hearts, and as we listen we know that we hear the truth: "Let not your heart be troubled, neither let it be afraid. I am the resurrection and the life. He that believeth on me, though he were dead, yet shall be live again; and he that liveth and believeth on me shall never die."

Christ is Christianity, and his gospel reads the final meaning of life in terms of personality. Its law is love, its method fellowship, its goal character. Its salvation is a great friendship—he in us and we in him—by which we are redeemed from a daily life of selfishness to a life of sympathy, service, sincerity, and joy. It sets forth a threefold ideal, namely, a life that in the midst of the work of the day looks prayerfully up to God the Father; a life that reaches forth in fraternal effort with all men of goodwill for the common good, at any cost; a life that looks down the long future with a hope that gathers and grows with the years—seeing a shining Figure ever on before. The words of Browning ring in our hearts:

> What think ye of Christ, friend?
> Like you this Christianity or not?
> It may be false, but will you wish it true?
> Has it your vote to be true if it can?

The Captain's Orders

THE Captain's Orders!
He heard them come,
Not with the beat of fife and drum
But with the love, the hope and the song of life—
He saw his master's face,
And heard the Captain's strong "March On;"
He raised his eyes,
Then stood in his firm faith to "Follow On."

The Captain's Orders!
We heard the call;
To us it seemed the Omega of all
The love, the hope and the song of life.
But again we listened,
And we heard the Captain's strong "March on;"
Then grasped the staff of his firm faith
In love and hope to "Carry On."

The Church and Its College Students

By Alonzo W. Fortune

ALMOST significant religious gathering was recently held in the city of Des Moines. The quadrennial convention of the Student Volunteer Movement brought together seven thousand students from almost one thousand colleges and universities. These young people are leaders in the educational institutions of America. They are indeed the salt of the earth. Their eagerness was indicated by the fact that they were in the Coliseum before the convention opened; remained until it closed; and attended every session during those five strenuous days.

As I looked out over that wonderful body of students during those five days I was impressed with the fact that I was looking upon many of the future leaders in the affairs of the world. As I beheld those seven thousand young men and women, and thought of the two hundred and ninety-three thousand whom they represented, I was impressed with the fact that these ought to be the hope of the church, but I wondered if perchance they might not constitute its peril. The question, What will the church do with these three hundred thousand students? was repeatedly forced upon me. When I saw the five hundred Disciples who had come from about seventy different institutions, many of them being the large state universities, I wondered what the Disciples will do for these and the enthusiastic group of young men and women whom they represented.

REAL DESIRE FOR EDUCATION

The future of the Disciples, as of every other communion, will be determined by the answer which is given to this question. If the church enlists this mighty host for whole-hearted service, its future will be glorious; but if its attitude is such that these young people become antagonistic, or even indifferent, it will be shorn of much of its power. The great crisis which the church is facing today is in its attitude toward these future leaders of the church. If the church is to meet its responsibility in this hour, it must do three things for these three hundred thousand men and women who are to determine the character of the future.

In the first place, the church must convince its young people that it really wants them to be educated. The

church has not always desired a thorough education for the young, and it is not absolutely certain that it desires it today. The church is willing that these young people should go to school, and even to college, but it is fearful about carrying the investigation of the various subjects that are studied too far. It is doubtful about what is sometimes called the higher education. The wide-awake young people will go to college and university whether the church encourages it or not. They will go to those institutions which frankly and freely investigate all the facts, regardless of what the attitude of the church may be, as is evidenced by the large attendance at the great state universities and undenominational institutions.

If the church is to keep the respect of these young people, it must encourage them in their educational efforts. It must convince them that it stands for the best education which the age can provide. The church must not only encourage its young people to secure the best education possible, but it must convince them beyond the possibility of a doubt that it wants their services. The worst calamity which the church could face would be to permit any antagonism to develop between it and the higher education.

SYMPATHY WITH STUDENT PROBLEMS

In the second place, the church must convince these three hundred thousand students that it is in sympathy with the problems which they are facing. These young people are being educated in our own day rather than in the days of our fathers, and they must face the problems of the present. If the church seeks to bind upon them any theories of the past, it will lose their interest and support. It is at this point where the church has within its reach a great opportunity, but if it takes an antagonistic attitude, it faces a great peril. If the church is able to help these young people to adjust their religious thinking to the great intellectual problems which they are facing, it will be able to hold them and to inspire them. If it does not do this, it will lose them, and will be forced to take second rate leaders.

A WORTHY TASK

The purpose of the church college is to vitalize the faith of these young people who are facing the great intellectual problems of our day. Its task is to help them to relate religion to this larger intellectual world into which they have moved. We have in our church colleges a large group of men and women who have dedicated their lives to this most important task. They are the ones who are doing most to conserve the faith of the young, and they merit the sympathy and cooperation of the whole church. It is a short-sighted church which would antagonize these young people in the most formative period of their lives. If the Disciples would really be a great people, they must have more sympathy with the men and women who are earnestly seeking to teach religion to the young men and women who are being educated in this modern world.

In the third place, if the church is to enlist these students for service, it must place before them a task that is worthy of their powers. These young people will not be willing to dedicate their lives to the mere task of fighting denominational battles, or of perpetuating party shibboleths, when there are great world problems to be solved. If the church does not place before them a task that calls for the best which they have to give, they will accept a task outside the church. This is not fancy; it is truth.

Chants of the "Republic"

By Thomas Curtis Clark

Real Estate

A THOUSAND acres of forest land, lying under the blue sky since the first dawn; watered by undying rivers sent down by the eternal mountains: It was there before the angel raised the flaming sword at the gate of Eden; it echoes with the giant footfalls of the scudding buffalo; the red men were late comers to its ancient wilds.

A small, thin, bumptious biped steps over its border and plants a sign which reads "For Sale."

A Revolutionist Sprouts

A LITTLE child born of parents with more dreams than dollars—and therefore doomed to live in a tenement district—learns from them of wonderful forests; "God's trees" they call them. He learns too of beautiful gardens of flowers, and is told that they are "God's gardens." The lad longs for the time when he shall grow up that he may see God's wonderful trees and flowers.

Finally, as a youth, he sets out to find the dreamed-of forest, outside the city. He finds it, but he finds also, about it, a stone wall ten feet high and two feet thick. He then goes in search of the beautiful garden and there too he comes up against a stone wall, with terrible steel spikes topping it. He looks for an open gate, but the only gate he finds is closed, and is moreover as heavy as the wall itself.

"God's trees, God's garden," he mutters, as he goes back to the filth of Poverty Flats.

Life Is A Feast, They Say

LIFE is a feast, they say: Yet millions of men, born in squalor, pass their lives in weariness and wretchedness and when they come to die wonder why they had to live.

Life is a feast, they say: Yet millions of women forever doomed to the smoke and shadows of a back alley in Factory Row, reach the day of death without a glimpse of a garden of lilies in springtime, and with no memory of a country road in October.

Life is a feast, they say: Yet millions of children, having glutted their eyes on the sparkling beauty of the Christmas shop-windows, must go back with empty arms and aching hearts to a cold corner of a dark room in Tenement Alley.

Life is a feast, they say.

The Student Volunteer Convention met this demand in every particular. There was nothing in the convention that would indicate a party spirit. What is sometimes designated as mere sentiment was strikingly absent. Christianity was presented in world terms, and as a challenge which demands the very best of the strongest men. The Christian life, as it was presented to those seven thousand students, would demand, not only the reshaping of their lives according to the spirit of Jesus, but also the reconstruction of the world according to his ideals. The result was that most of those students, even if they did not respond to the missionary call, returned to their colleges determined to make their lives count for Christianity.

We Disciples are in danger these days of wasting our energies in little things. The strifes and bickerings which have been so common recently are dissipating our powers. We are wasting our time denouncing each other when the world is calling for help. This will not inspire the best young men to dedicate their lives to Christian service; on the contrary, it will tend to repel them. Our great need is to undertake such tremendous tasks that we will forget our pettiness. This larger service will not only unify our forces, but it will inspire our brightest students to consecrate their lives to Christian leadership. These college students, with their hopes and ideals, are calling us to the higher things. The spirit of the fathers is urging us on. The world is pleading, and we dare not fail.

The Hard Things in the Twenty-third Psalm

By J. H. Jowett

THE Twenty-third Psalm is one of those lovely creations of the Spirit which every expositor fears to touch lest he should bruise it in the handling. It is like fingering a cluster of grapes as it hangs in tender bloom upon the vine. It is like touching anything where touching is perilous, and where beauty can easily be marred. But, strangely enough, in the very middle of the psalm there are some hard and difficult things. First of all, there are toilsome roads of duty which are called "paths of righteousness." And then there is a narrow and fearful passage of gloom which is called "the valley of the shadow." And, in the third place, there is a ring of encompassing foes which is set forth in the phrase, "In the midst of mine enemies." What is there in front of these difficult places? What is there behind them? In front of them, and behind them, and in the very midst of them, there is the astounding rich provision which the good Lord has made for pilgrims who have to go through them, so that they may march along in holy triumph, rather than stumble along in paralyzing fear.

Well, then, there are these roads of duty, the paths of righteousness. Who is there who finds it easy to walk in straight paths? How is it with the path of straight thinking, with no perverse crookedness, and every thought as straight as truth? How is it with the path of straight desiring, no wish wriggling in obliquity, but every aspiration running in the line of rectitude? How is it with the path of straight willing, every choice resisting the enticement of the evil lures? Are these paths easy? The Apostle Paul writes of "a crooked and perverse generation," and it is in the midst of such moral twistings and turnings that believers in God are to maintain a straight coarse, and take the road of hallowed duty, the path of righteousness which is the path of peace. "He leadeth me in paths of righteousness."

And then there is the valley of the shadow. There is nothing in the original word which compels us to accept the suggestion of death. Indeed, the margin of the Revised Version gives us the alternative rendering, "the valley of deep gloom." This valley may have nothing to do with death. It may rather represent those hard experiences in life when the devil appears to be more powerful and more in evidence than God. Deviltry seems to be rampant on every side, grinning and mischievous, and apparently triumphant. "When I walk through the valley of gloom I will fear no evil, for thou art with me."

And the third of the hard places is the place of the encircling foes, "In the midst of mine enemies." Who does not know these besetments? Sometimes these are sins that chase us across the years, full of the menace of destruction. Sometimes temptations get round about us. Sometimes sorrows ring us round and we cannot see a way out. In all these experiences it may appear that the enemy had us fast in his gloomy prison. And yet, blessed be God, "Thou preparest a table before me in the presence of mine enemies."

What may the loyal pilgrims expect to find on these roads which are full of difficult places? They will find the green pastures of evangelical truth. They will find the quiet waters of the promises of grace. They will find the oil of spiritual refreshment, the unction of the Holy One, the joy of the Holy Ghost. And they will find a sort of rearguard of grace, goodness and mercy coming on behind, shielding them from the assaults of their yesterdays, intervening between them and their old sins. "Goodness and mercy shall follow me all the days of my life."

Build Up Your Library

One of our Eastern pastors has added already a half hundred books to his library without cost to himself. How did he do it? By sending in that number of new subscriptions to The Christian Century. And many others are doing likewise.

Remember, for each *new annual* subscription you send in (without premium request for the subscription) we will send you any book published which is priced at $1.50 or less.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Unitarians Learn from Evangelicals

Unitarian churches were once known for their isolation from each other and for their lack of evangelistic spirit. All of this is rapidly changing. With a decreasing membership, they have been compelled to learn many things from the evangelical denominations. In Boston just now there is a simultaneous campaign on in the churches in which the fundamentals of Unitarianism are being presented and there is a publicity program promoted by The Laymen's League, of which Charles H. Strong is president. This league has recently purchased at an expense of fifty thousand dollars a property which will be fitted up as a clubhouse.

Noted Japanese Speaks in Boston

Tasuku Harada, LL. D., formerly president of Doshisha University of Tokyo, is in America at this time and he was recently invited to speak at King's Chapel, Boston. He spoke with great frankness with regard to the political situation in the Orient, mentioning the doings of the militaristic party with which he is not in sympathy. He spoke hopefully of the rising democratic spirit of Japan.

Bishop Camphor Passes Away

An outstanding figure of the Methodist Episcopal church has been Bishop Alexander Priestly Camphor, the missionary bishop to Liberia. He was a negro of large gifts. He was in New York the second week in December attending a meeting of the Board of Foreign Missions when he was stricken with pneumonia. Two funeral services were held, one in Orange, N. J., and the other in New Orleans, where the body was laid to rest. He was born a slave and was given away by his slave mother to a minister who was also a slave. He was educated to be a missionary to Africa. He graduated at New Orleans University and later at Gammon Theological Seminary, and was discovered by Bishop Hartzell and sent to Africa. He is survived by his old slave mother, who can neither read nor write.

Send Magazines to Missionaries

There is in England an organization known as the Missionaries' Magazine Club. The members of this club send to missionaries who need them magazines of current interest. Professional journals of various kinds are selected for missionaries according to their interest. This work reached large proportions before the war and has been revived since with great enthusiasm.

Presbyterian Church for Jerusalem

Ie is now two years since General Allenby entered Jerusalem and in celebration of that event the Presbyterian church of Scotland proposes to raise a fund of $250,000 and found a Presbyterian church in that city. In connection with the church will be a hostel for the accommodation of travelers and a school for Bible study where divinity students may be cared for.

Belgian Socialists Not Anti-Religious

While Socialist propaganda in some parts of the world is unfortunately accompanied by an anti-religious bias, this does not seem to be true in Belgium. In a recent meeting of the Belgian Socialist statesmen, one of the delagates told of visiting England and seeing "Citizen Henderson" say a prayer before he ate. Another delegate, Mr. Camille Huysmans, declared that the day the Roman Catholic church became modernist he would return to her fellowship.

Dr. Orchard Preaches on Church Union

Church union continues to be one of the great themes in the preaching of Dr. Orchard at King's Weigh House in London. He said recently, "Reunion would bring Jesus Christ before the world as nothing else perhaps would. If Christians contradict one another, then where was the truth of Christianity to be found? If our Lord could not bring people together in a unity higher than that of race or nationalism or culture, how could the world believe in his power?"

Y. W. C. A. Will Seek Large Sum of Money

While religious denominations go out after fabulous sums of money, the Y. W. C. A. is not lagging behind in its plans. Already it is settled that Washington's birthday will mark the beginning of a week's intensive campaigning for a fund of $4,500,000. This money will finance the world program of the organization. In many lands the religious work for women must be carried on by women, and the organization has well considered plans for the extension of its world service.

Research in Palestine Is Resumed

The war necessarily discontinued the research work in Palestine, but it is now being resumed without the burdensome handicaps of the old regime. Prof. William H. Worrell, of the American School of Oriental Research, arrived in Jerusalem October 7. The British School of Archeology is also at work. Mrs. James B. Nies has given fifty thousand dollars to erect a building in Jerusalem to house the research workers. It is stated that the French will soon join the American and British workers in Palestine.

Philadelphia Ministers Face Modern Problems

The program for the ministers' meeting in Philadelphia has recently been striking the modern note. Dr. Newell Dwight Hillis addressed the divines recently on social conditions in America. The ministers were urged to proclaim from their pulpits that only by the religion of Jesus Christ can America hope to be delivered from the scourge that is visiting her. Dr. Russell H. Conwell also addressed the ministers and spoke on "The Church in Civil Affairs." Another address of great interest was that given by Rev. William Fetler on "Revolution and Religion in Russia."

Mrs. Kelman Will Visit Daughter in China

Mrs. John Kelman, wife of the new pastor of Fifth Avenue Presbyterian church in New York, sailed from Vancouver on Christmas Day for China. In the Orient she will visit her daughter and son-in-law, Rev. and Mrs. John D. Hayes, who are missionaries. Dr. Kelman is to join Mrs. Kelman in China in June.

Business Man Thinks America Needs Bible Study

The panaceas for our social ills continue to be offered. One man suggests work, another thrift and still another prayer. Robert Cashman, Business Superintendent of the International Sunday School Association, thinks the country needs more Bible study. He says: "I think there is little doubt that this country would have been saved much of the economic strife through which it is passing if we had had more

people in the Sunday-schools. There has been a falling off in Sunday-school attendance in practically all denominations the last two years. Through the promotion of community teacher-training classes, daily vacation Bible schools in summer months and by similar methods of pushing Bible study, the employed forces of the Sunday-school of the country are trying to bring the Bible to the attention of increasing numbers of men and women."

Baptists Observe an Increasing Christmas

Baptist Sunday-schools over the land had a special exercise at the Christmas time to set forth what Christmas means to the million of children in mission lands. The program was called "An Increasing Christmas." Pledges have been made to add seventy-six missionary churches in those lands by 1924 and to build 241 new missionary schools.

Interchurch World Movement Moves

(By Our Own Correspondent)

A GATHERING of over 1500 churchmen, more distinguished and representative and influential than any group of church leadership ever brought together in American church history was that at Atlantic City last week. It was called by the Interchurch World Movement to set the confirmatory and definite seal upon the plans for the launching of the most sweeping and deepest-going cooperative undertaking in which American Protestanism has ever engaged. Thirty-four denominations were represented by picked leaders, clothed for the most part with authority to commit their several communions to the enthusiastic carrying out of whatever decisions should be reasonably agreed upon. For three days the steel pier auditorium was crowded with these lay and clerical delegates in three daily sessions. Dr. John R. Mott, chairman of the executive committee of the movement, presided. Beside him on the platform sat the general secretary of the movement, Dr. S. Earl Taylor, who but recently led American Methodism over the top in an oversubscribed drive for $135,000,000 for the various missions and educational enterprises of that great communion.

Around these two masterful personalities were gathered a score or more of the department heads and staff officers who form Dr. Taylor's "cabinet." The first two days of the program were largely taken up with the presentation by three specialists of the facts disclosed by a comprehensive homeland and foreign mission survey of religious conditions, while the plans of procedure tentatively developed by the leaders were submitted to the assembly for revision and rectification. The third day was a day of debate with every delegate given a chance to ask questions and write his opinion favorable or unfavorable to any element or aspect of the movement.

GOAL BEYOND A BILLION

The most striking decisions of the conference were the determination to conduct an intensive evangelistic campaign in all the churches from now until Easter, fixing April 21 to May 2 as the dates of a United Simultaneous Financial Ingathering with the vast goal of $1,320,214,551 in view. This is a staggeringly larger sum of money than the churches have ever before dreamed of raising. This huge budget is said to be based upon the data disclosed in the survey and is presumed to cover the financial needs of what is considered an adequate program of Protestant-Christianity for the next five years. Each item of the budget is to be adjusted with the denomination involved. Certain bodies, notably the Methodist Episcopal Church and the Methodist Episcopal Church South already have raised great amounts through their Centenary Movement and are not expected to make another appeal this spring to those who have already pledged themselves for five years.

The total five-year budget yields the sum of $326,107,837 on a one year basis. It was recommended that each denomination should appeal for the sum needed for one year ahead. By types of church activity, on a one year basis, the budget may be divided into: Foreign Mission, Division, $104,503,909; Home Missions Division, $53,773,756; American Education Division, $84,239,050; American Religious Education Division, $2,065,500; American Hospitals and Homes Division, $21,368,566; American Ministerial Support and Relief Division, $60,175,326. By denominations, the budget shows that the denominations will ask for amounts for the five year period as follows; Advent Christian Church, $2,000; Seventh Day Adventist, $526,800; Northern Baptist, $26,079,131; National Baptist, $80,120; Seventh Day Baptist, $635,524; Church of the Brethren, $761,178; Christian Church, $1,243,752; Congregational, $30,465,228; Disciples, $19,328,652; Evangelical Association, $1,938,022; Evangelical Synod of N. A., $1,254,460; Society of Friends (Orthodox), $820,914; Lutheran Bodies, $6,366,023; General Conference of Mennonites and Mennonite Brethren Church of N .A., $850,605 Methodist Episcopal, $63,819,657; Methodist Episcopal South, $20,413,841; Methodist Protestant, $1,356,285; Free Methodist, $1,155,197; A. M. E. Zion, $63,900; Moravian, $617,756; Pentecostal Church of the Nazarene, $137,744; Presbyterian (North), $54,176,604; Presbyterian (South), $5,629,458; Associated Reformed Presbyterian Synod, $157.170; United Presbyterian, $6,202,838; Reformed Church in America, $1,912,404; Reformed Church in U. S., $3,723,837; United Brethren, $2,759,991; United Evangelical, $590,041; Universalist, $124,218.

A board of review headed by John D. Rockefeller, Jr., made an examination of the entire budget submitted by the executive committee of the Movement and made the following report: "Had the leaders (of the Movement), through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land."

THE CHURCHES' SPIRITUAL SOLIDARITY

Dr. John R. Mott opened the conference with a comprehensive review of the history of the Movement, interpreting the unanimity with which the nation's great mission leaders had accepted the plan as providential a year ago and reporting remarkable progress already made in defining goals and methods and in bringing about the cooperation of the denominations. "This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each of our communions, and which, by the way, is the choicest possession we have," he said. "The reason why we of each denomination here most value that which is distinctive to us, is not simply because it is ours, but because we honestly believe it is the truth. Without sacrificing our distinctiveness, we want to realize our unity and solidarity as we gather around the figure of our Lord with open minds, responsive hearts, and, I would say, hair-trigger wills—by that I mean wills that are eager to leap into action when we see a clear path."

Dr. Fred P. Haggard introduced the surveys with the statement that the budget presented included the programs of thirty-four denominations and 147 boards or other denominational agencies. "The denominations cooperating in the Movement enroll 71.06 per cent of the total Protestant membership in the United States," he said. Describing the magnitude of the task of "surveying the world," Dr. Haggard said: "It is not to be wondered at that some shook their heads and said we had undertaken too much." The surveys, he said, were not complete, but they were well enough along to give a cross-section of the results. The preliminary results were placed in the hands of the delegates in fifteen well illustrated pamphlets, giving an unprecedentedly complete picture of Christian duty and opportunity. Dr. Haggard said the surveys when finished would be presented in two large volumes.

Dr. S. Earl Taylor painted a picture of the many little Christian armies at present all assailing the forces of evil, valiantly but without any settled plan. He showed on the screen the names of the denominations and the denominational agencies at work. Both lists were too long to be seen in one picture and, indeed, took several seconds in passing across the curtain. But the last thing in his heart, Dr. Taylor said, was to ridicule denominationalism. "One of the most precious heritages we have is the prayers we learned at our mothers' knees and the traditions of the churches in which we were brought up," he added.

FOREIGN MISSION FIELD SURVEYED

Dr. F. W. Bible opened the foreign surveys with a striking address on China, where, he said, at the normal rate of increase as many people as there are now in the United States would be added to the population in the next thirty years. The present number is well in excess of 400,000,000. He foreshadowed a vast, homogeneous Chinese empire, stretching from Siberia across the Asiatic continent and including Malaysia. "The greatest missionary problem of modern times is to create forces capable of controlling and directing that enormous human mass which ultimately will number between seven and nine hundred millions of people," said Dr. Bible. "America has a peculiar responsibility there. The Chinese government has cooperated with us in the survey, putting in our hands the only copy of the new census at present in the United States. Out of this largest nation on earth, destined in a short time to become a modern, progressive people, only 312,000 are communicants of Protestant churches. There is only one evangelical missionary for every 80,000 people and the areas in which there is no missionary agency contain thirty-five to forty million people."

"The Mexican problem is not a question of a revolution to be squelched, but an evolution to be guided," said Dr. Samuel G. Inman, in describing the opportunities of Latin America. "American mission boards are the only organizations which have developed a practical, comprehensive, inclusive program for solving the problem." Dr. Inman asked 1,000 new missionaries for Latin America in the next five years and an expenditure of $35,000,000, in addition to what the peoples of the countries benefitted would raise.

Mr. G. Sherwood Eddy told of the cooperative movement of the native Protestant churches of Southern India, and of their determination to form themselves into a United Church of Christ without the sectarian divisions that inhere in Western Christianity.

Dr. Samuel M. Zwemer declared that in dealing with Mohammedanism Christianity is facing a foe which is bolstered by spiritual forces. He pointed out that the Moslems had a definite and insistent evangelistic program and the number of their converts was increasing at an alarming rate. "At present there are 2,500,000 devotees of this faith in Europe," he said, "42,000,000 in Africa, 150,000 in South America, 67,000,000 in India and mosques now are even being erected in Australia."

Through lack of time only a trifling amount of the interesting and vital material discovered by the foreign surveys could be told. Indeed, that was the case with the whole program—the stress of hundreds of minds working six months at their task had to be boiled down into ten or even four tense minutes.

HOME SURVEYS BEGIN WITH CUBA

Dr. Ralph E. Diffendorfer introduced the home surveys. Dr. Inman, speaking again, said that, "by train and by boat there has already been carried into Cuba enough liquor to flood the Woolworth building to the twentieth floor," and Christian Americans should see that every Cuban "has at least as good a chance to be decent as to be drunk."

Dr. Diffendorfer had thrown on the screen colored maps giving a picture of the foreign-born problem in our large cities. To reach these people he suggested an appropriation of $200,000 a year for five years for a press that would touch the five principal nationalities. Great applause greeted the plea of Mr. George Haynes, the colored leader, for the education of Christian leadership for his race. "Our people are feeling a new consciousness of being 100 per cent American," he said. He told of negro denominations voting money to send missionaries to Africa, adding: "They can carry more than money. They can carry this message—that the white race of America has Christianity enough, has democracy enough, to give them a place as men and as Christian brothers."

MR. ROCKEFELLER SPEAKS

On the second day of the conference John D. Rockefeller, Jr., who was one of the most active delegates, made an inspiring address in which he said there could be no such word as "fail" in the Movement. Instead, he said, there was "the possibility of the enlargement of this Movement, as other bodies, communions, organizations may desire to enter into this fellowship and association, and as those already within the movement may see fit to take them in. Its enlargement and extension are almost infinite under God's leadership," he said. "I believe it will become the greatest force for righteousness in this whole world. As men and women work together in a common cause they naturally come to understand each other better, to see eye to eye. Their points of agreement multiply, their points of difference become fewer." In closing Mr. Rockefeller offered the following prayer:

"Oh, God, Thou Father of all mankind, wilt Thou in Thine infinite wisdom, and in Thine own good time, vouchsafe to answer the prayer that was lifted to the throne of grace by Thy Son, Jesus Christ, when on earth, when he besought Thee that Thou wouldst make them all one."

A committee was appointed to investigate a pamphlet distributed by the Ohio Manufacturers' Association under the title, "The Anarchists in the Interchurch World Movement." The committee, consisting of Mr. David W. Teachout, Cleveland, chairman; Mr. James W. Kinnear, Pittsburgh; Mr. John D. Rockefeller, Jr.; Mr. George J. Ramsey, Raleigh, N. C., and Mr. C. M. Rodefer, Bellaire, O., found the statements in the pamphlet "false and without foundation" and it was decided in a Christian spirit to ask the association to consider certain evidence to be presented and to make a retraction.

Continuing the home survey presentation from the previous day, Dr. James E. Clark described the needs of American education. The importance of this field to the church, he said, was shown by the fact that 90 per cent of our ministers come from Christian schools and colleges. Dr. Walter S. Athearn in outlining the situation of American religious education drew a comparison between the opportunities for religious instruction afforded Protestant, Catholic and Jewish children. From studies that have been made, he said, it has been shown that Protestant children have only twenty-four

hours a year—thirty minutes on Sunday in the Sunday Schools—for definite religious training. Catholic children have eighty-four hours as a minimum and 200 hours of possible opportunity for similar instruction, while Jewish children at the formative age have eighty-five hours assured and 335 hours of opportunity.

Dr. J. B. Hingeley, who has conducted the survey for ministerial relief and support, said that although the necessities of life have advanced 82 per cent in cost in the war period, ministerial salaries have increased only 20 per cent in twenty years. Fifty-one per cent of the preachers of America are receiving less than $1,000 a year, while the income tax returns last year showed that only 1,670 pastors, less than one per cent of the whole number, received as much as $3,000 from all sources.

METHODIST CENTENARY A MODEL

Dr. S. Earl Taylor spoke on the enormous increase in giving of the Methodist Episcopal Church through the Centenary. He had to let a chart down from the high ceiling to show this in graphic form, while the spectators laughed and applauded. Dr. Diffendorfer and Dr. Edmund DeS. Brunner told of rural conditions. One map showed three ministers living within seven miles of one another and traveling respectively 85, 90 and 92 miles to preach in three churches located within five miles of one another. Investigations, it was stated, brought out strikingly the fact that the larger the rural church the greater its proportionate growth (that is, not only the actual numbers, but the numbers in proportion to the size of the congregation). The evils of an absentee ministry were stressed. Dr. Brunner said a small-church membership could never build up the moral life of a community.

Dr. J. Campbell White called for 100,000 new paid Christian workers in the next five years. He said these would be needed if the churches went through with their contemplated plans. Dr. Abram E. Cory outlined the plans of the Field Department for reaching the last church and the last man and woman with the message of the Interchurch Movement.

These are but glimpses into what was a most impressive experience for every man and woman present at Atlantic City. The Interchurch World Movement is now moving. It is no longer tentative. Its character has been defined and its resources assured. Backed by the church organizations and inspired by the prayers and yearnings of millions of American Christians its program will be hastened each day from now until its first goal is reached in the coming month of May.

THE SUNDAY SCHOOL

Keeping Back Part*

IT struck me squarely in the face as I read this lesson: "And kept back part of the price." It is wonderful how with each new reading the scripture flashes out brand new truths. It is like going out under a starry sky—you always find a new star or a group of stars. It is like going through a great art gallery, you are always discovering a picture that never impressed you before. It is like making a round of pastoral calls, you come upon people of decidedly new talents and attractions. So here we have our lesson; Ananias, noted conspicuously as a liar, was fundamentally a tight-wad. He was very prudent in the matter of handling money! He had his generous impulses under excellent control! We hate him, and yet we are like him, for we too keep back part of the price. Let us see about this. In order that we may not drift too far from our scriptural moorings, let us hold to this matter of giving. Did you ever keep back part of the price?

The Red Cross drive is now on. How did you face that call? In a generous moment you determined upon a certain amount which you felt you could, by denial, contribute. Did you hold to that, or, did your marvelous prudence come into play again and cause you to cut the amount in half, so that you gave half to the Red Choss to heal broken humanity and you walked off to the haberdasher with the other half to buy yourself something you wanted? Shake hands with Ananias, you are brothers! What a balancing of impulses there must be in this matter of giving to churches. I know a shrewd boy who sometimes stops on his way to Sunday-school and spends half his Sunday-school money for candy; he is a budding Ananias—and I know a girl who helps him eat it! An embryonic Sapphira! It is easy to get very indignant over the ancient originator of the Ananias club, but let us not be too hard upon him, we may belong to the same society. Let us see, this lesson is to be taught on the 25th of January—just when you will be filling out your Income Tax returns—do not hold back the price—be a good Christian and cut no corners as you sit at your counting table—put down every dollar and then walk up to the Revenue Office like a man and plank down that tax money—do not keep back part of the price. This cuts rather closely, doesn't it? Much easier to get red in the face over poor old Ananias who kept back part of the price. It's hard to see how Ananias was so bad—he gave most of his money to the church—he kept only a small part out—as a matter of prudence. Play fair with that old-time money-lover and before you talk loudly about his being smitten dead and before you glory in the justice of the death of his wife, just run over this tax business in your own mind. Particularly, look over your list of contributions to benevolences and see how near to fifteen per cent of your total income you gave to the Lord. I can see where Ananias is going to have an easy time of it on January 25, 1920! All he did was to keep back part of the price—maybe twenty per cent—for the church was a new institution and might not win out, and, in that case, Ananias and Sapphira wanted a few dollars to start on again! Ananias tried to bluff God; it's a poor game, for God never loses.

"Be not deceived, God is not mocked." We cannot hope to get full credit when we hold back part of the price. God loves whole-hearted service. He demands an entire life, he gives an entire heaven. He detests lukewarmness. It is this holding back of money, talent, time and thought that hinders the growth of the Kingdom. Every minister knows this, he sees people giving only fragments of themselves to the church, superfluous change, extra time, unused talent, unemployed thought; God gets the crumbs, business and recreation get the loaves. This lesson is a frightful warning againt holding back part of the price of spiritual success. Pay the full price—God wants your best.

JOHN R. EWERS.

*International Uniform lesson for January 25, "Peter Stands for Truth and Honesty." Acts 5:1-11.

BOOKS

AMONG FAMOUS BOOKS. By John Kelman. This famous New York preacher, recently from Scotland, is not only one of the finest sermon-makers among English-speaking pulpiteers, but is as well a literary essayist of exquisite charm. In this book about "famous books" he deals with great "pagan" authors and puts over against them writers of idealistic tendency. For instance, over against Pepys, the diarist, he sets Bunyan, and Sartor Resartus with its tumultuous faith is followed in the treatment by the "pagan reactions" of later days—those of Matthew Arnold, Rossetti, H. G. Wells, Bernard Shaw, Kipling, etc. (Doran. $1.50.)

THE RUSSIAN PENDULUM. By Arthur Bullard. "Autocracy, Democracy, Bolshevism"—these are the vibrations of the Russian pendulum which have made Russian history of the

past few years, according to Mr. Bullard. From the old tyranny of the Czar to the new one of Lenine, he carries the reader along with a most interesting and authoritative narrative. The author's conclusions are based upon a long-time study of Russian affairs. (Macmillan, $2.)

THE DARK FOREST. By Hugh Walpole. The author of "The Green Mirror," "The Secret City" and "The Dark Forest" has recently been touring America, as have also about half the other literary celebrities of Europe, and be it said in his favor that he has made a uniformly good impression. Lord Dunsany's journeyings seem to have about "cooked" him with a good many people, because of his unusual capers of one sort or another. Mr. Walpole served his country in Russia during a year or more of the war, and speaks with knowledge in his sometimes awful but always artistic descriptions of Russian life. "The Dark Forest" is welcomed by some critics as "the first fine story product of a high order of creative art we have had from the European War." (Doran. $1.50.)

MEN IN WAR. By Andreas Latzko. The news that Latzko is held by the Austrian government as doomed to death for his war activities adds interest to this book, which has survived a flood of other war books as a literary classic. It is terrible but real in its description of the experiences of wartime. The Boston Transcript says the work "will unquestionably rank with the greatest expressions wrung from the human soul by these years of agony and horror." (Boni & Liveright, croft leather. 85 cents.)

PREJUDICES. By H. L. Mencken. The leading literary critic of the present day in America has a good time in this book knocking over a score or more of modern idols literary and otherwise. Among those who bite the dust before his keen sword are H. G. Wells, Arnold Bennett, William Dean Howells, Professor Veblen, Vachel Lindsay, Edgar Lee Masters, Amy Lowell, "Irv" Cobb, Hamlin Garland, etc. Emerson is foully treated, George Ade and Mark Twain are given laurels, also Joseph Conrad and Jack London. (Knopf. $2.)

170 CHINESE POEMS. Among the few worth-while fruits that the much advertised modernist poetry craze has borne has been a renewed interest in the poetry of other peoples, notably that of France, China and Japan, and Indian poetry. These "170 Chinese Poems," translated by Arthur Waley, put to shame much of the leading work of some of the modern writers of "new poetry" in America—for the Chinese product says something, and a good deal of the Amy Lowell and Conrad Aiken "stuff" assuredly "doesn't mean anything." Mr. Waley presents the finest things in Chinese poetry from several centuries B. C. to recent years. His translations are excellent and the poems chosen are nearly all interesting. Valuable introductory matter on Chinese poetry, with a key to an understanding of it, makes up the earlier chapters of the book. (Knopf.)

ALEX THE GREAT By H. C. Witwer. "From Baseball to Boches," and "A Smile a Minute" were the best books of this rollicking writer. "Alex," from Vermont, "sneers at Broadway" and proves that it is after all "the champion rube burg of the world." (Small, Maynard. $1.75.)

LOST WITH LIEUTENANT PIKE. By E. L. Sabin. A new volume of the Trail Blazers Series, historical stories of adventure for American boys, as delightful to read as they are instructive. (Lippincott. $1.35.)

The books reviewed here, and any other book published, may be secured from
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CORRESPONDENCE

The Center of the Nation

EDITOR THE CHRISTIAN CENTURY:

The cleverly conceived editorial in The Christian Century of Jan. 8 on, "Where is the Nation's Center?" ought not to pass without protest. It is unfortunate that the weight of your great paper should be given to a policy that dooms the Disciples to another generation of provincialism. The metropolis has its playful flings at the growing ambitions of western cities, but these should not be taken seriously. In things purely national, like agriculture, mining, forestry and the like, the center of the country is merely a matter of geography; but in determining world influences geography is not the decisive factor. The fact remains that New York is the center, not only of the United States, but, since the war, of the world. Her commercial supremacy is indisputable. The bankers of the world are now looking to New York for leadership. But what is more to the point, New York is the religious center of the world. The great agencies that are to mould and dominate the new age are shaped up there. The missionary boards of the leading churches have their headquarters in and about New York. One or two of the smaller bodies are as far west as Pittsburgh, but all are within a night's ride of New York, and the leaders can, without breaking into a day's work, assemble at any time for a conference. It is not by accident that New York is the center. A thousand forces have united to make it so, and these forces will continue to act in increasing measure. Her supremacy will be greater a decade hence than it is now. The growth of western cities, instead of lessening this supremacy, will only tend to accentuate it.

It is plain to be seen that if the Disciples continue to huddle in the Mississippi valley, keeping their headquarters aloof from the others, they cannot hope to be a dominant force in the new age. Close cooperation with the other boards is awkward, expensive, impossible. But it is said "we must not get away from the center of our brotherhood." Where is "the center of our brotherhood?" It is no longer in the Mississippi valley. Our brethren are in China and Japan, in India and Africa. Much of the great work of the American church in the next decade will have to be in Europe. New York is the inevitable center for this world-wide redemptive crusade. Religious influences, like mountain streams, flow downward. Paul the Christian statesman, understood this. He kept saying, "I must see Rome,—I must plant the banner of the cross at the center of the world." No doubt the short-sighted brethren of his day remonstrated; they said, "Paul, you are getting away from the center of our brotherhood." He was too wise to be influenced by this timid policy. He did not rest until Christianity was established at the center of the Roman Empire, and we know how much this had to do with the victories of the early Christian centuries.

New York has the same relation to the modern world that Rome had to the ancient. If the Disciples will plant their headquarters there, at the top of the hill, the influence of this vantage point in location will at once be felt by every one of our churches. There, in close cooperation with the other great boards, will soon come the sympathetic knowledge, the appreciative recognition of our people, for which we have so long waited.

And what an unequaled vantage point for our new college of missions! Under the shadow of Columbia University, with its 14,000 students, this new institution could minister to hundreds of young people, from all the nations of the earth, who are eager to fit themselves for missionary service.

Sooner or later our headquarters will have to be in New York; why not put it there now, and save time and expense?

Eureka, Illinois. JAMES M. PHILPUTT.

NEWS OF THE DISCIPLES

"Win-One" Campaign in the Churches

At the last convention it was decided that the American Christian Missionary Society should lead a program of personal evangelism in the churches during the Lenten season with the slogan, "Each One Win One." In order that the campaign should really get under way, Jesse M. Bader, pastor at Jackson Avenue church, Kansas City, has been called to serve as secretary. From his Kansas City office Mr. Bader will conduct wide correspondence, circulate literature, visit preachers in weekly and monthly meetings, and carry on a wide propaganda in newspapers and religious weeklies in behalf of this work. He will utilize state and county organizations in an effort to reach every church in Discipledom. Mr. Bader is a young man who attended Kansas University and later graduated at Drake University. He has been known as a most aggressive organizer in local churches and his plans for personal evangelism have already been given trial in the churches in Kansas. Mr. Bader was with the Y. M. C. A. in France during the war.

Former Pastor Is Red Cross Worker

Charles H. Forster, who for a number of years was pastor of the church at Vacaville, Cal., has been appointed Director of the Department of Development of the Insular and Foreign Division of the American Red Cross and has already assumed his new duties at Washington, D. C. The division with which he is connected is one of the most remarkable and inspiring outgrowths of the war. It includes all chapters and branches of the American Red Cross outside the continental limits of the United States. Mr. Forster had charge of the work of the Department of General Relief of the Red Cross in Limoges, France, during the war. On his return to the United States he became a field representative of the League to Enforce Peace, and organized the Northern part of California in the fight for the ratification of the treaty. He originated the new Department on Oriental Affairs in the Overland Monthly of San Francisco, which is now conducted by his wife, Mrs. Gladys B. Forster.

Reorganization at Wellsville, N. Y.

The work of Christian Temple, Wellsville, N. Y., one of the leading churches in the Empire State, is progressing most favorably under the leadership of Murvill C. Hutchinson, formerly of Fulton, Mo. Mr. Hutchinson assumed the pastorate some four months ago. On Sunday morning, December 28, a special offering of $2,000 was asked for. It was raised in a few minutes. During this day there were twenty-two accessions, making a total of some forty since the new pastor began his labors. The annual meeting was held New Year's night, resulting in a thorough reorganization. The church is raising the largest budget, both local and missionary, in its history.

Chimes for Independence Boulevard Church, Kansas City, Mo.

An impressive service was held in Independence Boulevard church, Kansas City, Mo., on New Year's morning, at ten o'clock. At this time the chimes given by Mr. and Mrs. R. A. Long in memory of their "friends and neighbors," Mr. and Mrs. D. O. Smart, were dedicated to service. The occasion brought together the greatest audience in the history of the church. A program, beautiful and appropriate, had been arranged, the present pastor, R. H. Miller, presiding, while the brief address of the morning was delivered by George H. Combs, former pastor of the church. Then came the chimes, sounding the memory songs, "My Faith Looks Up to Thee," "Lead Kindly Light" and "Nearer My God to Thee." As the last notes of the latter hymn died away, Mr. Long began to speak, and his first words, "Friends and neighbors," brought home the real meaning of the day and told the message of the chimes. Mr. Long gave his own definition of friendship and true neighborliness. He described the friendship that had blessed the lives of his parents in the early Kentucky days, carrying the thread of the story through the later years when Mr. and Mrs. Smart had come to fill a like place in the hearts of Mrs. Long and himself. After paying fitting tribute to these special "friends and neighbors," Mr. Long expressed the earnest wish that all friends of the church, all neighbors of the immediate community, would feel that they had a personal share in this gift of the chimes. Pastor Miller writes that the outlook at Independence Boulevard is very encouraging. David H. Owen recently Bible school superintendent for Kansas, has recently taken up his duties as director of religious education at the Kansas City church. Mr. Owen will also have charge of young people's activities.

Central Church, Youngstown, O., Celebrates Twenty-fifth Anniversary

On the evening of January 5th the annual meeting of Central church, Youngstown, O., was held and was of more than usual interest because it was also an anniversary celebration of the organization of the work—twenty-five years ago. Reports of the activities of the church in the various departments during the past year were presented by means of the stereopticon. Encouraging progress in all departments of church life was indicated. The Sunday-school reported an average attendance for the year of 819 and a total sum of $4,585.28 was raised, $2,773 of which was spent for missions and benevolences. A remarkable gain in membership of the C. W. B. M. was reported, 150 women now belonging to this organization. They also raised and disbursed for world-wide work $1,235.73. The number of people added to the church membership was 177 with a loss by death and letter of 44, leaving a net gain of 133. The total membership is now reported at 1,260. The amount raised and expended by the church in all departments was $13,882.79 and for missions $6,612.58, a grand total for the year of $20,495.37. During the year three building lots were purchased and paid for. It is planned to erect a chapel and establish a branch church there in the near future. In its 25 years of history the church has had but three pastors, Lincoln Davis, Walter S. Goode and William Dunn Ryan, the present incumbent, who is in the tenth year of his pastorate. George S. Osborne has been president of the official board during all of the history of the church. J. V. Schrock has been superintendent of the Sunday school for 12 years. J. Charles Richards is now assistant pastor and Henrietta Herrick church secretary. The congregation supports foreign missionaries in Osaka, Japan; Manila, P. I.; Maudha, India, also a home missionary in Duluth, Minn.

* * *

—H. Marshall Wingfield has begun his new service at Seventh church, Baltimore, Md. He reports that one of the first things he is going to try to do is to

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

Recruiting for Christ. John Timothy Stone. $1.15.
The How Book. Hudson. Methods of winning men. 50 cts.
Pastoral and Personal Evangelism. Goodell. $1.15.
The Soul-Winning Church. Broughton. 75 cts.
Present Day Evangelism. Chapman. 60 cts.
The Evangelistic Note. W. J. Dawson. 60 cts.
As Jesus Passed By. Addresses by Gipsy Smith. $1.00.
Revival Sermons. Chapman. 60 cts.

Add 8 cts. postage on each book ordered.

place the "Century" in every church home. Mr. Wingfield is recovering from a severe attack of pneumonia.

—The church at Sedalia, Mo., has expressed its appreciation of the nearly twelve years of service of its pastor, A. W. Kokendoffer, in a substantial way, having increased his salary $400 per annum.

—W. A. Roberts is closing his third year of labor at Hepler, Kan.

—Clarence Mitchell assisted the church at Jackson Center, O., during the holiday week, raising the budget for the new year. The building is free of debt and the congregation plans to call a minister as soon as possible.

—H. H. Peters, state secretary, presided at the dedication of a new house of worship at Lynnville, Ill. This congregation was first organized by Barton W. Stone in 1833. It has one member who has a record of fifty years of uninterrupted service to the church. The new building cost $19,000. Over $9,000 was raised on dedication day and the house of worship was dedicated with all bills provided for. The local Methodist church dismissed its services for the day, and helped in the ceremonies. The two congregations are able to make facetious references now to a historic event of the long ago, when a Methodist minister preached for four hours in the only auditorium in town in order to keep the "Campbellite" preacher from expounding his message. The churches now work in thorough accord.

—Garry L. Cook will spend two weeks in Chicago and environs conducting Sunday-schol institutes. At Evanston church a Sunday evening tea at the church will bring together parents of Sunday-school children to consider the question of religious education of their children.

—Woodford county, Ill., has oversubscribed its apportionment to missions by $800.

—H. W. Hunter is conducting evangelistic meetings in his own church, the Highland Park church of Des Moines.

—The state secretary of southern California reports that the churches of his section have had 8,360 accessions to the membership during the past three years and at present the membership is 269 less than it was three years ago. His conclusion is that "more evangelism and more pastoral work is called for by this report." The membership is reported at 18,000.

—The Christian Missionary Society of Southern California has just issued its annual year-book. In this book are some facts of more than ordinary importance. There are 130 ministers in this section and 58 of them are pastors of churches. The remainder are accounted for as follows in the year-book: Preaching, but not located as pastors, 22; devoting part time to the ministry, 25; retired, 14; missionary and society representatives, 11. During the year ending June 30, 1919, the following ministers from this section were reported as entering other lines of work: C. C. Bentley, T. Hughes Hill, Leonard G. Thompson, Frank G. Tyrrell, A. F. Roadhouse, Lloyd Darsie, W. E. Spicer, W. H. Salyer. In a few cases the men entered Y. M. C. A. work and have since gone back into church work. Meanwhile the church in southern California is founding a college to train more ministers and it looks as if they will soon be needed.

—Claude J. Miller is in his fourth year as minister at Windsor, Colo., and he was recently given encouragement in the form of an increase of salary of $500. The offering from the White Gifts program was $300, besides a generous giving of supplies. This went to the Colorado Christian Home at Denver.

—The special evangelistic services conducted by Victor Dorris and Mrs. L. E. Lee at Remington, Ind., resulted in thirty accessions to the membership and a great increase of religious interest in the congregation.

—W. D. Bartle, who preaches at Salem, Ind., has received forty-four persons into his church the past year. He has conducted forty-four funerals and married forty-nine couples. He is in his fifth year with this church.

—The largest Sunday-school of any denomination in the Inland Empire is that presided over by S. G. Buckner, pastor at North Yakima, Wash., where the average attendance last year was 487. During the past two years the local budget of the church has doubled. This last year a member of the church gave $10,000 to Spokane University and the congregation erected a parsonage at an expense of $9,000. The physical equipment of the church is now worth $100,000. No evangelistic meetings were held during the year, but 133 new members were received into the church. The membership of the church is 1,500, the largest in the state with the single exception of the large Presbyterian church in Seattle of which Dr. Matthews is pastor. The congregation has called Miss Jessie Reinhardt, of Chanute, Kans., as assistant pastor. The local budget for the new year calls for $8,000 for local work and $3,300 for missions.

—The church at Streator, Ill., has changed its fiscal year to coincide with the missionary fiscal year. At the annual business meeting recently it was reported that only $100 was lacking to clear the church entirely of debt. A bequest has made the beginning of a parsonage fund for the church.

—Euclid Avenue church, of Cleveland, O., issued a beautifully engraved invitation to the congregation to attend the reception at the time of the twentieth anniversary of the present pastorate.

—The third Sunday in January will have a double significance in the Disciples calendar this year. It is Educa-

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tion Sunday by former custom, but this year the Board of Temperance and Social Welfare is asking that one service be given to mark the passing of the American saloon. The government executives are asking the churches for assistance in the enforcement of the law, and this will give function to temperance organizations for some time to come.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A. L. Ward, who ministers to the church at Franklin, Ind., sent out his new year's greetings in the form of a display advertisement on the front page of The Daily Evening Star. This brought his message to the attention of the entire community, with very beneficial results.

—The church at Keithsburg, Ill., presented its minister, J. W. Dawson, with a Christmas purse containing $135. At Kewanee, Ill., the church presented the pastor, H. C. Reichel, with a gold watch and gave Mrs. Reichel an umbrella.

—C. C. Carpenter continues at Princeton, Ill., for the fourteenth year and the church has raised his salary $300.

—The church at Evanston, Ill., increased the salary $400 at the beginning of the new year.

—The official board sets the pace in giving at Uhrichsville, O. Twelve of the board members are tithers and two others give more than that, though not systematically. Every member of the board agreed to tithe or to give an increase of twenty per cent over last year.

—The deficit in the budget this year at Norwood church, Cincinnati, O., was $350, and this was met by calling for a shower of dollars. The annual meeting was held January 5, at which time the mortgage was burned, reports given and the church machinery fixed for the new year.

—Bethany church, Lincoln, Neb., raised its $3,000 debt last month and held the Jubilee meeting on New Year's Eve, celebrating this event.

—Dr. J. P. Barger, for several years past a missionary in Bolengi, Africa, is in America on a year's furlough and is studying at Harvard.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—Dr. E. S. Ames spoke before the Chicago ministers on January 5 on "The City." He advanced various arguments in support of the thesis that the city furnishes a better physical, mental and moral environment for the individual than the small town does.

—The old year was watched out at Rantoul, Ill., and in the course of the evening the annual reports of the congregation were read. These were the occasion of much satisfaction on the part of the membership. The receipts in all departments were $5,598.60. There were good balances in all treasuries and all bills paid. The report for the year showed that $650 had been given to missionary agencies. The pastor, W. J. Montgomery, delivered seventy-nine sermons in his own church. There were seven accessions to the membership. The spirit of the church is indicated in its statement, "We are working for the Lord down here and not fighting the sects or the secretaries."

—The congregation at Maysville, Ky., has been beautifying its place of worship, tinting the walls, adding electric fixtures, laying tile in the vestibule and building an open baptistry. All but $500 of the $4,900 needed has been raised. The congregation has voted to erect a Sunday-school building soon. A. F. Stahl is in the eighth year of his ministry with this church.

—Irving Park church, Chicago, Where W. G. Winn is pastor, has increased the salary $600. The church has put on a heavy campaign of advertising for the Week of Prayer services, this being paid for by one of the members.

—The Board of Ministerial Relief is putting on a special campaign in January in an effort to induce 50 more ministers to enroll in the Pension system, which will round out a total of 500. The first man to claim relief under the pension system was awarded the benefits recently. Though only in middle life, he lost his health and was totally disabled.

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THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, January 22, 1920

On the Mexican Border

By Joseph Ernest McAfee

The Bible in the Public Schools

Dr. Garrison on the Church's Future

Published Weekly—$2.50 the Year

An Announcement by the Editor

I HAVE in my possession twenty manuscripts of articles on *"The Church's Future"* written by the leading thinkers of this country both within and without the church. These articles cover the entire range of typical present-day opinion from orthodox apologetic to radical criticism. Among the writers are Dr. Charles E. Jefferson, Dr. Robert E. Speer, Mr. John Spargo, Dr. Joseph Ernest McAfee, Mr. Francis Hackett, the Hon. Louis F. Post, Prof. Harry F. Ward, Dr. Graham Taylor and others of equal authority. These articles will appear from week to week in The Christian Century, beginning with the issue of February 12. In my judgment this series of articles constitutes the most significant journalistic offering in the history of the American religious press. It makes room for a tolerant discussion of the problem of the church from all reasonable and sincere angles. Knowing as I do the contents of these articles, and anticipating the discussion they are certain to arouse in the columns of The Christian Century and elsewhere, I wish them to be shared by as large a constituency as possible, and I take this very direct and frank way of calling attention to them.

Charles Clayton Morrison

EDITOR, THE CHRISTIAN CENTURY.

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The Christian Century Press

700 E. 40th St., Chicago.

The Christian Century

An Undenominational Journal of Religion

Volume XXXVII JANUARY 22, 1920 Number 4

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Minister's Private Prayer Before Church

THOU who are light and wisdom, whose Spirit is the kindler of vision and insight, release now the streams of Thy grace in the soul of Thy waiting servant. By Thy providence we have come unto this hour, this people and I, they to be ministered unto and I to minister. Hungry of heart they would be fed. Disturbed in mind and circumstance they come for steadying and guidance. Guilty and inwardly ashamed they bring their sins to Thine altar, where I stand to speak for Thee. How may I, who am like them hungry and disturbed and guilty, presume to teach and comfort and heal these my fellow-suppliants whose needs are great yet no greater than my own.

Cleanse me inwardly, O Lord, for this grave and gracious service. Open within me Thy hidden fountains of blessing, that what I offer my people on Thy divine behalf may be nought else than that which Thou first hast given me. Grant that the full dignity and importance of worship may possess me. Forbid that any cheap or degrading thing shall creep into my speech or manner. For this brief, golden hour, saved from out a week of sordid burdens and of shallow trifles, make us aware of eternity—help us to look at our yesterdays and our tomorrows from Thy point of view, to see ourselves and our tasks and our temptations as Thou, God, seest all things.

Shed Thy light upon the poor thoughts I have diligently gathered as my message for today. Suffuse my heart with warmth. Touch my tongue with a coal from Thine altar. How else to these souls assembled here can I be teacher and priest, save only as Thou dost speak and act through me? I would be master of myself and would yield my mastery to Thee. I would yield myself to Thee that Thou mayest give me back the mastery of myself. For no arts or devices of speech do I pray, but for utter sincerity, and true sympathy and an awareness that the thing I do and the truth I speak are prompted of Thy Holy Spirit. Let none go hence unfed or uncomforted. And throughout the week ahead, keep me, in my daily habits and thoughts, under the inspiration of this great hour when Thou permittedst me to lead this people to Thy feet. Amen

World Conference on Church Unity Set for Geneva Next August

SINCE 1910 there has been constant talk of a World Conference on Faith and Order, which title signifies simply a conference on the possibility of the reunion of divided Christendom. Now, after nearly ten years, the date of such a conference has been set for August 20, and the place of meeting fixed for Geneva, Switzerland. The coming of the war was mainly accountable for the long delay. With the signing of the armistice, however, a commission of Episcopal prelates, headed by Bishop Anderson, of Chicago, after visiting all the ecclesiastical centers of Europe including the headquarters of Roman Catholic, Greek Catholic and Protestant church authorities, returned with favorable reports as to the general desire on the part of all—save only the Roman pope—to have a share in the proposed conference. Previously the various branches of American and British Protestantism had given similar assurance. On the basis of this Christendom-wide interest the date has now been set and the long anticipated conference is at last an event to be definitely prepared for. What value there may be in such a parliament of the

Christian faiths only time can show. At this distance the barriers seem insurmountable. The lack of acquaintance with one another, the crudeness of mutual understandings, the inertia of custom and the vested interests, the variety of languages, to say nothing at all of doctrinal differences, all suggest a certain quixotic character in such an enterprise. Yet who may prophecy what the limitations of such a conference will be? When two or three gather together in the name of Christ the Lord himself has promised to be present with them. And his presence always makes a difference that is incalculable in advance. Unexpected facts are likely to emerge in a gathering dominated by Christ's presence, and favorable forces not now reckoned on are likely to be disclosed. Wherever the desire is strong enough to impel Christians merely to "get together" to talk, their getting together should not be regarded with scepticism. We are disposed, therefore, to look upon the Geneva conference with faith and hope, and to approach the date of this ecumenical foregathering in the spirit of prayer for a degree of success beyond that which human wit has not power to foretell.

Interchurch Expenses Up To Date Met Without Use of Real Money

AN ILLUMINATING disclosure of the commercial respect in which Christian missionary societies are held by the rulers of the financial world is found in the method of financing the great Interchurch World Movement. In less than a year the expenses of this nation-wide organization have mounted up to the tidy sum of $2,035,000, according to the report made at the Atlantic City conference two weeks since. Where has this sum come from? It is assumed by those who have given careless attention to the many explanations made at conventions and conferences that the various mission boards participating in the Movement have advanced this sum in amounts asked for from time to time. But this is wrong. The fact is the mission boards have not put up a single dollar to finance the Interchurch Movement. What they were asked by the officers of Interchurch to do, and what they have done, is simply to underwrite the expenses of the Movement up to a sum equal to five per cent of the amounts they severally ask for as their share in the money raising activities of the Movement. For example, if the Disciples Foreign Missionary Society sets its Interchurch goal at $5,000,000 they sign a written agreement to stand good for $250,000 of Interchurch expenses. Such agreement (the figures used above are, of course, hypothetical) and all similar agreements executed by the boards of all the communities participating, are deposited with certain New York banks which loan the Interchurch treasury the amounts required to meet expenses. The funds so drawn are to be paid back by the Movement itself from the gifts it will receive in its continent-wide drive the coming spring. The Interchurch Movement is therefore being now maintained not on the money of the missionary societies, but on the credit of these societies. Before agreeing to advance the funds on such intangible collateral the credit departments of the several banks interested made thorough investigation as to the advisability of such a procedure and unanimously characterized the collateral as "gilt-edged." It was pointed out that thorough search of American banking history failed to disclose a single instance in which a missionary or benevolent society of any of the churches had failed to execute to the full its financial obligations. Which fact shows that these church societies are efficient not alone in their missionary fruit-bearing, but in their commercial rootings and relationships. It indicates also the degree in which modern business bases itself on credit, a credit not so much founded upon collateral as upon character.

American Legion Escapes Peril

THE organization of the veterans of the world war brings into being a new social force in America which will have a big influence in our national life. The leadership of this new movement is a matter of concern to all serious-minded citizens. Under a certain kind of leadership the movement could be used to secure from Congress various kinds of financial benefits for its members. At the outset the organization has declared itself for certain forms of patriotic service. The request for government aid in the making of new homes is sound, since it does not limit this aid to veterans. It is possible for a man in the country to secure aid to buy a farm. The city workman must get his home by whatever means he may. He, too, should be encouraged to own his own home.

Two Sides to the Question

FOR a multitude of Christian people the unexpected pliableness to the sectarian demands of ecclesiastical self-interest manifested by such a church statesman as Dr. John R. Mott at the Interchurch Conference at Atlantic City was an inexpressible disappointment. If the promotion of the Interchurch Movement results, as it is not unlikely to do, in the wide dissemination of an apologetic for denominationalism, taking its cue from Dr. Mott's words quoted in last week's Christian Century, we are not sure that any sum of money, however great, raised by the simultaneous undertaking will counterbalance the harm done by the inhibition put upon the Christian union impulse. Dr. Mott's leadership of Christian progress suffered appreciable discount when he said that "that which is most distinctive to each of our communions . . . is the choicest possession we have."

Mr. Sherwood Eddy, who followed Dr. Mott, devoted a large section of his address to the story of the emancipation of the mission church in India from the trammels of our occidental denominationalism. He told with joy of the movement among Indian Christians toward the formation of an organically united Church of Christ for that land. In the midst of his story it was manifest that both he and his audience became suddenly conscious of the obvious clash between what he was saying and what Dr. Mott had said in praise of denominationalism. Mr.

Eddy was extolling as one of the glorious achievements of the mission field the utter annihilation of the denominational order of things in which Dr. Mott had said we found our choicest possessions! Dr. Inman, who followed Mr. Eddy, plunged even more boldly into the story of union on the mission field of Porto Rico. Both men were later censured by some of the delegates for their indiscretion in making a virtue of Christian unity on a platform of the Interchurch Movement.

But did anybody censure Dr. Mott for using that same platform to make a virtue of sectarianism? We have not heard of it. We therefore feel it is our duty to point out to him and to Dr. S. Earl Taylor and their colleagues in the leadership of the Interchurch Movement that if the interpretation of Christian unity on Interchurch platforms tends to endanger the Movement by alienating certain groups, so likewise the use of its platforms for the championship and defense of denominationalism will tend to alienate other types of conviction and support. If Dr. Mott will take his own utterance seriously, as something more than a diplomatic fiction, and will really try to say what distinctive possessions as a Methodist he inherits which are so transcendently "choice," as compared to the great common possessions of Christian faith and experience, he will see how empty and untrue were his words. He will find himself floundering in absurdity and in pharisaism as the Northern Baptist Convention did last May when it adopted Dr. Shailer Mathews' sectarian statement of alleged Baptist distinctiveness. If, on the other hand, Dr. Mott used his words with no awareness of any specific content which he intended to be conveyed by them, but only as a means of oiling the mechanism of the Interchurch Movement and winning the complete cooperation of the suspicious self-interested ecclesiastics there present, his leadership should suffer even greater discount than by the former interpretation.

Has not the hour arrived for believers in a united Christianity to make it clear to leaders in interdenominational movements and to sectarian ecclesiastics that there is a substantial body of conviction on the side of Christian unity which they can no more afford to antagonize than they can afford to excite the skittish fears of sectarianism? Dr. Mott probably had no idea that he was trespassing upon the convictions of any sizeable number of his hearers when he suggested his apologetic for denominationalism. He was trying to steer his Interchurch craft past the scylla of sectarian fearfulness. But it did not occur to him that charybdis was on the opposite side.

This sort of unawareness is particularly characteristic of Methodist bishops. It is almost impossible for one of them when speaking at any interdenominational gathering —Federation, Interchurch, or what not—not to take a shot at Christian unity. They insist upon making a negative apologetic for their presence and participation by dragging in the obvious observation that to engage in this particular undertaking has no implication as to organic unity, if it did they would not share in it, for they believe strongly in the value of our denominations, etc., etc. A bishop, of course, has a right to his convictions, as Dr. Mott also has, and we are not here contending as to the merit of this particular conviction. We are simply saying that our ecclesiastics and Dr. Mott and all others in similar positions, ought to be made aware that in dragging in an apologetic for denominationalism they are steering straight into the charybdis of a body of conviction which they should be as discreet not to offend as they are to slip gracefully past the scylla of sectarian prejudice. And the only way to make them aware is to tell them so.

Looking Toward Unity

DR. AINSLIE'S communication appearing elsewhere in this issue will not fail of attentive reading. And the convocation at Philadelphia, February 3-6, of which he writes, will not fail of eager anticipation by progressive churchmen of all communions, and especially of the Disciples of Christ. This year of 1920 is to be filled with more signal Christian gatherings than any year in modern church history. But of them all none will be so eagerly and prayerfully approached by us who profess the Disciples' hope as will this conference on organic unity. The idea of attaining at last to a real unity for the Church of Christ is of the very core and substance of the Disciples' historic purpose. For that end was this century-old movement born and to that end it came into the ecclesiastical world. Not by any means can we Disciples claim that we have been consistent, either in our fidelity to this plea for Christian unity or in the wisdom of our conceptions and efforts on its behalf. But through historic vicissitudes and indirections we have come to this hour, with our heart still sound and our hope undimmed, albeit with a pride of opinion much humbler than in the earlier generations of our ecclesiastical being.

The Philadelphia conference is the result of an initiative in which the Disciples had no direct share. To Presbyterianism must go the credit of calling all evangelical Protestant bodies of America together by a resolution enthusiastically passed by their General Assembly in 1918, to consider whether the separated groups of Christ's people could not come together in at least the beginnings of an organic unity which should be objective enough to lead us to expect the fulfillment of our Lord's thought when he prayed that his followers might be one, "that the world might believe." For years, while Disciples alone were cherishing this dream of a united church others treated it with indifference or ridicule. Now at last there are elect souls in all communions who hold this hope with an ardor which no Disciple can excel. And there are some communions which as a whole are no less conscious of the mandate of Christ for the union of his followers than are we Disciples to whom the idea is of the very stuff of our Christian thinking.

The Philadelphia conference is to discuss no vague platitudes, but is to consider a definite plan wrought out during the past year by a representative ad interim committee appointed in December, 1918, by the first conference of churchmen gathered in response to the Presbyterian call. The plan does not involve so radical a reformation of our ecclesiastical order—or disorder—as many

of us desire. It is cautious, timid and tentative, but it is definite. It is a positive step. And it is a step whose significance cannot be measured in terms of distance traversed. Its real significance will lie in the fact that the churches taking it are *looking toward* ultimate organic unity.

The times are particularly propitious for the facing of the problem and duty of a united church. Many movements more or less experimental are afoot. They represent the random reaching out of Christ's people toward a new order of organized religion. Of these the Interchurch World Movement is in the forefront of popular attention at the moment. This Movement was launched under the impulse of unity. It has at last defined itself in terms of mere simultaneity. At the Atlantic City conference it deliberately turned its back upon the goal of a united church, and was compelled by the sectarian-minded portion of its constituency to reiterate the asseveration that an organically united Church of Christ was not only outside its corporate purview but had not yet entered the vision and desire of its leaders. On the other extreme is the forthcoming World Conference at Geneva to consider the unity of Greek, Roman and Protestant Christianity—a rather academic and distant proposal, so many will think.

But in the conference to be held in Philadelphia we have the more like-minded groups of Protestants confronting a limited and possible sector, where the difficulties are at the minimum and the hope of some degree of achievement is at the maximum. Its discussions and conclusions will be awaited with eagerness, and our readers may be sure of a full report and interpretation.

Should the Bible Have a Place in the Public Schools?

FOR several years the state law of Illinois has excluded the use of the Scriptures from the curriculum and public exercises of any tax-supported institution of education in the State. This condition rests upon a decision of the Supreme Court of Illinois made as the result of a hearing in which the principle was involved. It was felt at the time, and has been the sentiment of an increasing number of people since, that the decision was wrong. It was the more offensive from the fact that the judge who rendered it was a Protestant, and yet took grounds which only a Roman Catholic or secularist would be thought to assume.

The fact that the Constitutional Convention to provide a revision of the basic law is now in session, and will be for some months, has brought to attention the need of some better pattern of legislation regarding religious education. Many suggestions are being offered, and the Commision on State Constitution, representing the Chicago Church Federation, is makiing a careful study of the entire matter, and is preparing certain recommendations to be submitted to the Convention.

There is a naive and superficial sentiment prevailing in many quarters that if once the present law could be reversed, and the Bible could be introduced into the schools, either as a required text-book or as a manual for selected readings at the opening hours of the school period, the problem of religious education would be solved. Of course nothing could be less true than this. It has not been the experience of either states or smaller localities that the mere use of the Bible in connection with public school exercises has been a striking advantage. It must depend almost wholly upon the wisdom and discretion with which it is employed as to whether it is valuable or otherwise. There is no magic in the words of the Scriptures, chosen often at random, and presented as a formal and required lectionary, to inspire youth with high principles or moral enthusiasm.

Moreover it is obvious that a certain percentage of people in almost every community have serious objection to the forcible use of the Bible in the schools. No matter whether they be Jews, Roman Catholics or dissenters from all forms of religious belief, they are fellow-citizens, and have the same rights for themselves and their children that we all claim. We may regard them as mistaken in their views, but no group of people has the right to coerce another, whether a minority or a majority, in a matter so vital to the established ideals of a democracy like our own.

Nor can such people, however erroneous we may consider their sentiments on these themes, be required to contribute to any form of religious instruction, on the very principle that the use of tax-collected funds is forbidden to any sectarian institution. From the viewpoint of such a principle, there is no difference between the requirement of formal instruction in the Bible, and the legal compulsion to employ it informally as a reading exercise in the schools. Both in the sentiment of the objector and the intention of the promoter, either practice constitute religious education in the strict meaning of popular definition.

But the serious consideration in connection with the effort to place the Bible in the public school by statute is the wholly superficial and easy-going solution which it seems to provide for the intricate and responsible task of religious education. In the very nature of the case the only adequate instruments for the achievement of that end are the home and the church. Nothing is calculated to afford more complacent self-excuse for a home shiftless in its ethical and religious responsibilities, or a church whose educational methods are antiquated and discredited, than the smug reflection that the Bible is used in the public schools, no matter in how crude or ineffective a manner. The home and the church are being backed straight up against the wall by the enlightened sentiment of our generation, and compelled to face fairly the question as to what they are doing to provide religious education that is worthy of recognition. No shifting of responsibility upon the public school, no matter how well provided, can meet the test.

Now when once this situation is honestly admitted, and attention has been focused upon the home and the church as the instruments that must take up the burden of the child's religious culture, it is possible to turn back to the school and ask in what manner it can assist, even in mod-

est ways, in accomplishing this purpose. It is clear that the personnel of the teaching force is the most impressive asset in providing a means of moral and religious culture for youth. A teacher who is strictly forbidden to use the Bible in any form, or to include morals and religion in her instruction, may through the contagious influence of a vital personality contrive to impart to her pupils far more biblical and religious material than another could accomplish with full liberty, or indeed with the compulsions of law. In this city, and under the handicap of strict prohibition to employ the Bible in any manner, there are teachers who with no effort to evade the law,—perhaps even unconscious that they are evading it,—are constantly imparting biblical information, language and ideals to their pupils.

Another approach to the problem is found by many in the provision of extra-mural instruction in the Bible and related subjects under the direction of the churches themselves, and for their own children. Certainly no objection can be laid against so admirable a plan. These special hours for religious education may be provided at some period of the week days, either after school hours or on Saturday. It would thus be more adequate for the attainment of its purpose than are the brief and unsatisfactory periods set apart now for class exercises in the Sunday school. This plan would place the responsibility for religious nurture upon the home and the church, and proper credits could be supplied by the school for efficient teaching. In one form or another this plan is now working in many parts of the country, and for the most part with due measure of success.*

But even in more formal ways than this it does not seem inequitable to all interests involved to provide for the modification of the basic law so as to make possible the use, or even the teaching, of the Bible in the public schools in such localities as shall signify by popular legal expression of their sentiments that a majority of their residents favor such a practice. It would need to be understood, however, that no tax-payer would be compelled to send his child to the school at such hours as were appropriated to this exercise, if his sentiments did not approve the custom. That there might be difficulty in arranging for such exceptions, particularly if they were numerous, is conceded. But that would be one of the problems of detail which would inhere in the plan.

Surprise has been expressed that with almost one voice the men and women who have given most attention to the problems of religious education in our time, and are worthy to be called experts, stand in a doubtful and unconvinced attitude before the proposal to organize a campaign to place the Bible in the public schools. It is not that they are averse to the idea if it were not attended with so many limitations and weaknesses in practical application. They would be willing to face these difficulties of adjustment if it really accomplished the purposese of religious education. But the supreme effort of aware and urgent spirits in this area is to get the homes and the churches to take seriously their holy task of providing nurture in morality, biblical intelligence and religious principles for the generation that is pressing forward to take its responsible place in the world's work.

*See "The Churches and Week-Day Religious Education," a pamphlet published by the Chicago Church Federation, 19 S. La Salle St., and furnished free on request.

What's News on the Rialto?

ONE of the great metropolitan dailies carries with its heading the motto, "All the news that's fit to print." This motto is alluring but delusive. It leads us daily, after a rapid scanning of the supposed "all," to the question "What is news?" For instance, we watched this journal in vain for any real report of the recent meeting of the Interchurch leaders in Atlantic City —a meeting which considered world interests and proposed a program of world betterment—a program which is to teach us how to say the word "billion" quite calmly in speaking of money for the enterprise of the kingdom. At the end of the conference this daily did give a half column to the adoption of the budget recommendation, but the purpose seemed to be less to offer information concerning the budget itself than to feature a debate which hinted at a disagreement on the part of some denominational leaders.

"Church affairs are not matters of news, however unique or internationally important they may be," was the natural deduction. But two days later the same journal published two columns concerning a New York clergyman who was suspected of radicalism, and in the same issue gave space to an item concerning a British "sporting parson" and his connection with boxing contests. Not far from the same time an utterance from a prominent religious leader from England who is preaching in this country, and who spoke on the temperance question as it stands here and in Great Britain, was printed with an utterly misleading headline.

The former deduction was withdrawn, and there was substituted for it, "Church affairs, however trivial they may be, are matters of news, provided they appear discreditable to the Christian religion." But a day or two later came something quite subversive of either theory—a telegram, prominently placed, saying that a medical missionary on a lonely outpost has been taken prisoner by bandits. We who personally know this missionary know for what incredibly heroic enterprise and for what nobly unselfish ministries his name stands. To the great world, however, it is but a name. Yet here is a call to the interest of the civilized world, an appeal to Christendom in behalf of one obscure toiler. True, the imagination is instantly awakened. One sees the prisoner, his work cut off and his family overwhelmed with anxiety, the crafty captors, the play of Oriental cunning—one sees all this and is aroused to instant interest. Quite naturally the reader comes to a new conclusion, "Nothing is news which is not of personal human interest." As a matter of fact, all missionary enterprise includes instances like this, but we are brought back once more to the familiar

truth that facts must be incarnated to be immediately appealing.

It is not of the Treaty or the League that we read or talk—it is of the opinions of Wilson or Lodge or of some other one of the hundred statesmen, more or less, who are saving the nation in this crisis by their liberal contributions of "views." Volunteers for the war were recruited not by statistics but by the story of the Lusitania and by that of Edith Cavell. Presidential campaigns have been conducted, in spite of the "platforms," not on the silver issue or "imperialism" or the tariff, but on the personal qualities of Roosevelt or Bryan or Wilson. No wonder we talk to strangers about the weather. It is the one impersonal subject. Women have been severely criticized in the past for listening to gossip. Now, emancipated, they read the newspapers along with the men. The instinct behind both habits is worth preserving—the instinct of personal interest in the individual.

Still, it does seem that the Interchurch conference was worth reporting.

The Traffic-Cop and the Blind Man

A Parable of Safed the Sage

I WALKED in the streets of a City, which was for greatness like unto Nineveh or Babylon. And I came unto a place where two ways met. And the traffic was something fierce. And there stood in the middle of the street that ran north and south, and also in the middle of the street that ran east and west, a Guardian of the Public Welfare. And he was great of girth, and tall like Goliath of Gath. And he wore a Blue Coat with Brass Buttons. And on his hands were White Gloves, symbolic of the purity of the Municipal Government.

And he blew an Whistle one time. And all the east and west traffic stopped, and it piled up on both sides of the street as the Waters of the Red Sea rose up when Aaron, the servant of God, stretched forth his Rod upon them. But all the north and south traffic moved on.

Then did he blow his Whistle twice. And all the east and west traffic flowed through, while the north and south traffic stood in an heap like the waters of Jordan in the days of Joshua, the son of Nun. And the people who were going east and west went over dry-shod and in safety.

And presently all traffic stopped both ways, for the Whistle blew not, but the Traffic-Cop raised his right hand. And all the Teamsters and the Chauffeurs and the Mahouts and even some of the Women Shoppers stood and obeyed his Gesture.

And the Traffic-Cop left his place in the middle of the Intersection of the Two Streets, and walked across the Street unto the Curb. And I looked, and behold, a Blind Man. And he was standing upon the Curb, and he was Confused.

And the Policeman took him by the arm, and led him over. Neither did he say unto him, Step lively, please. But he led the Blind Man to the Opposite Curb, and made a way for him among the Women Shoppers, so that they stood back and let him through.

Then did the Traffic-Cop return unto his place, and blow his Whistle, and the tides of Commerce and of Humanity flowed on.

And there was not a Chauffeur who saw it who swore at the Cop, neither was there any who beheld it who reproved him. For they had been impatient of every other delay, but they willingly waited while he led a Blind Man to safety.

And I thought of the Immutable Decrees of God, and of the Laws whereby he doth govern the Universe, how they are as right as the One Whistle for the north and south traffic and the Two Whistles for the east and west traffic. But I had a suspicion, which in me is a mighty faith that without violating any of his Immutable Laws, the Great God can somehow care for his own. Yea, I have lived long, and I have sometimes seen the evidence that God leadeth the blind by a way that he knoweth not, but in a right way, and a way that is better than he could choose for himself.

For the Apostle Paul hath said that the Policeman is a Minister of God, and I know not why one should not learn from him a sermon.

To One Who Despaired of the Republic

PAINT black with peril what the Time portends;
Breathe, if thou wilt, but stifling hopelessness;
Brood on Man's swift decline from small to less—
The beast that wallows or the beast that rends:
Yet shall the Good prevail,
We shall not fail!

Blush for our country's dignity and fame,
Forgot by those who rob us of our pride;
Deplore the sleepers at the altar's side
While madmen light their torch at Freedom's flame:
Yet shall the Good prevail,
We shall not fail!

Yea, shudder at the temple strewn with coin:
Law leaning on the broken sword of Force;
And streams of weakness, come from many a source,
In one wild flood of turbulence to join.
Yet shall the Good prevail,
We shall not fail!

Hast thou forgotten Heaven's patient plan?
From many a blacker chaos have we come.
Nature, a million heroes in her womb,
Doth ever answer to the need of Man.
So shall the Best prevail,
And we not fail.

ROBERT UNDERWOOD JOHNSON.

The Church and the New Age

By J. H. Garrison

THE question assumes that the institution known as the Church, or more definitely as the Church of Christ, has something to do to serve its age and generation, and in making this world a fit place in which our human race may abide. The writer shall claim more than that as the legitimate function of the Church. While asserting that there are many agencies working to this same end, he holds that the Church, according to the intention of its divine Founder, is the *fundamental* agency, moulding if not originating such other agencies as the State or Civil order, the school, the home, and whatever temporary, or more enduring institutions as supply human needs.

Why do we claim this fundamental character of the work of the Church, above that of the State, for instance, or of the home? The answer is that there are certain principles, dispositions, and qualities of character, which are essential to the perpetuity and usefulness of all the institutions named, which it is the mission of the Church of Christ to inculcate. The Church was entrusted by its Founder with that message concerning his coming, life, teaching, death and triumph over death which is called the gospel, which is declared to be "the power of God unto salvation" to everyone who accepts it. In other words, this "power of God" for the regeneration of mankind—for the renewal of man's spiritual life—is declared by the Scriptures and confirmed by the experience of mankind, to be the only adequate power to restore man to his rightful relation to God, and to his fellowmen.

It is as great an error for the Church to assume that because it is a spiritual institution it has no part in the great social reforms which have to do with the industrial, financial and political relations of men, as it is to regard these reforms as primary and seek to effect them by educational and legal processes alone without the aid of the spiritual power of the gospel. Jesus, in his practice and teaching, furnishes the true ideal for the Church in serving mankind. He put the Kingdom of God first, and promised that all good things would follow, but not without the cooperation of the citizens of this kingdom with its laws and principles.

"THE CURE FOR THE WORLD'S WOES"

That Jesus Christ, the Master of men, believed that the message he brought to the world was the cure for the world's woes, and the means of supplying its chief needs, and that he was relying on his disciples, who constitute his Church, to carry this message to all men, is shown by the commission he gave to them following his resurrection, charging them to carry this message into all the world and declare it to every creature. If someone says that this commission conveys no authority to the Church to engage in social service, in bettering the material conditions of men, in society or in the State, suffice is to say that the only way of permanently accomplishing these ends is by bringing about this new relation between man and God, effected by what the Master himself describes as being "born again," in which all other relations are regulated. Jesus called the man who found one of his fellowmen who had fallen among thieves and robbers on his way from Jerusalem to Jericho and had been robbed and wounded, and who brought him back to Jerusalem and put him where he could be cared for, paying in part for such treatment and promising to pay any balance there might be, on his return, "a good Samaritan." And such he undoubtedly was, as compared with the Pharisee and Sadducee, who "passed by on the other side." But someone has suggested that there might have been a *better* Samaritan—a man who would also have concerned himself about the thieves, about placing guards along the dangerous portions of the road, lighting up the canyon, and taking other like measures to prevent future cases of the kind. It must be admitted that such a one would have been a *better* Samaritan. But is there not room for the *best* Samaritan—one who would not rest satisfied with material safeguards against such robbers, but who would seek to bring such moral and spiritual agencies to bear as would convert, to a different view of life and of their relation to God and to their fellowmen, these thieves and robbers, making them "new creatures" in Christ? That would be getting down to the bottom of the trouble. That was Christ's own method of curing the evils of the world. He was the *best* Samaritan.

THE CHURCH'S SUPREME TASK

The ideal of such a condition of the world as that in which God's will shall be done on earth as it is done in heaven, has not yet been realized, but it has inspired those laws and regulations which have for their purpose the restraining of the passions and dispositions of men until the Kingdom of God shall supercede earthly governments, ruling from within as a spiritual force, instead of from without as a material force. This is why Paul declares that the "powers that be," i. e. civil governments, "are ordained of God." Until men are brought under the inward force of love to their fellows, they need the outward force of law. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The special function of the Church, then, is, working with its living Lord to bring about his ideal of the Kingdom of God here on earth, by this spiritual transformation of the children of men. To this supreme task the Church is committed.

The question is sure to be raised at this point, especially by those who have not regarded the Church as having so vital a part to perform in the reconstruction of the world, Why is it that the Church, if it holds a divine commission from the Lord to accomplish so great a mission for mankind, has fallen so far short of its task, and seems so lightly impressed today with the magnitude and gravity of its unfinished work? It is one of the most encouraging

signs of the times that many of the leaders, as well as great multitudes of the rank and file of the Church itself, are asking that question with a seriousness and earnestness not known before. The Church, made up of fallible human beings, has allowed itself in the past to depart from the simplicity of the faith and to become divided into many sects or sections by the undue magnification of doctrines and interpretations of doctrines not vital to its unity, and very detrimental to its influences and usefulness. These divisions have been perpetuated, and Christian truth has not had proportionate emphasis as each separate body has sought to justify its separate existence by stressing the doctrines for which it specially stands, at the expense of the common and fundamental facts and truths of Christianity. If there is a single body of Christians in all Christendom that is not subject to this criticism, the writer does not know which one it is. But, as stated above, there is a very wide awakening in recent years, to the moral and economic weakness of the Church growing out of its divided state, and plans are being suggested and efforts made to rectify the mistakes of the past and effect, as far as possible, the reunion of Christendom. Any success growing out of these efforts must be well pleasing to him who prayed that all of his disciples might be one in him *that all the world might be converted*. But the exaltation of Christ above all doctrinal creeds is the only path that seems likely to lead to the fulfillment of that prayer.

"ECCLESIASTICAL LUGGAGE" TO BE PUT AWAY

If I am right in my statement of the divine mission of the Church, and in my diagnosis of its present condition which unfits it, in a large measure, for fulfilling this mission, one conclusion inevitably follows, namely: that the most urgent duty of the Church today, as it faces the most tremendous tasks in history, is to put away its useless ecclesiastical luggage, and unite in Christ and on Christ as the only foundation, "other than which no man can lay." This completer unity with Christ would result in a far greater consecration to the work which Christ has laid upon it. It would release a vast amount of power, now devoted to denominational ends and aims, to be used for the one common task of Christianizing the world. It would restore the bond of brotherly love between all who own Jesus as Lord, and make his Christhood and divine Sonship their common creed. The world would be amazed at this new exhibition of Christian unity and brotherly love, and would readily yield to its common plea to accept Christ as Saviour and Lord and join with his followers in extending his reign among men.

Of course the cry "Impossible!" will be raised. Did Jesus pray for an "impossibility?" Under the deepening shadows of the cross he prayed: "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are. . . Neither for these do I pray, but for them also that believe on me through their word; that they may be all one; even as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me." Yes, such a sublime consummation as that *is* "impossible" instantaneously and at a single bound. Denominationalism is too strongly entrenched for that. It will have to *grow* as all great reforms do. And it *is* growing. Anyone who compares the condition of the Church today with what it was even a half century ago, will find a great change in the relation of the great evangelical bodies toward each other. The era of debates, in which they contested each other's orthodoxy, has passed, and they are learning to work together for the common cause. The Federal Council of the Churches of Christ in America, in which all our churches are linked together to serve the common good, is a fine illustration of this truth. The more recent Interchurch world-movement is another manifestation of this growing sense of unity. And there are many others. These are all steps toward that ideal unity for which our Lord prayed.

On the Mexican Border

By Joseph Ernest McAfee

GIVEN two nations, the United States of America and the Republic of Mexico, neighbors; fourteen hundred miles of shallow river and frontier separating them, for the most part an imaginary line, unfortified, which it were an affront to civilization even to think of providing with permanent means of armed offense or defense; territory ordained by nature to an economic unity so indissoluble as to defy all attempts permanently to rend asunder the spiritual and social interests of its common civilization.

On the Mexican side of the line a population of fifteen or twenty millions of people, a large proportion scattered over immense areas of undeveloped land, millions scarcely less primitive in their ideas and manner of life than the aborigines who welcomed European newcomers at Plymouth and Jamestown three centuries ago. On the American side, a hundred millions of people boasting the most prosperous and advanced civilization on the globe.

On the Mexican side, a group of leaders struggling to build among these uneducated and undeveloped masses a political and industrial order which embodies the latest word in social democracy, striving against overwhelming odds, stagnation, ignorance, selfishness, political corruption and social degeneracy at home, and the sinister machinations of numerous selfish interests from abroad. On the American side, a political and industrial system reputed to be the most advanced in the world, expressing the aspirations of a people who have just added the deter-

mining energy to a world conflict for democracy, a civilization which boasts of its sacrifices, free and ungrudging, in the ministry of universal freedom to mankind.

A CONDEMNED RELIGION

On the Mexican side, a religious system whose program in its strongholds in Europe has been condemned by centuries of spiritual malfeasance and social demoralization, and which so outrages aspirations to political and social progress in Mexico as to enlist in embittered opposition all progressive social forces. On the American side, powerful religious organizations claiming to have supplied the spiritual dynamic which has given to American civilization its unique place in the political and industrial economy of the world; spiritual forces which have aspired to the discharge of a world mission, which send their emissaries to every land under heaven, and proclaim a message which they aspire to make the dynamic of all human progress.

With such conditions laid out on the Mexican border, what will the aspiring missionary forces of the United States do?

Why, of course they will leap to this incomparable opportunity. They will line the border with the most efficient institutions which educational science can contrive. They will especially emphasize normal and practical training, and insure the most scientific preparation for leadership to youth on both sides of the line. They will build and equip the best hospitals which medical skill can devise, and establish them in sufficient numbers and so sagaciously distributed as to reach with insurance of healing and health every member of the population within traveling distance of the border. They will inspire the development of communities, model in every department of their life, all along the border on that side of the line where their own civilization furnishes them the opportunity to control social processes. They will thus not alone actively minister to individual need but will make such clean-cut demonstration of the socially renovating power of their system as to leave no beholder in doubt of its efficacy. They will make it conclusive that the dynamic they offer to the world is no idle boast, but that at this point of special stress and opportunity it can fully justify the claims made for it.

There can be no rational question of such a policy. The simplest common sense demands it. It were scandalous to neglect such an opportunity. Failure to meet this issue must cover the spiritual forces of the United States with unmitigated shame.

WHAT IS NOW BEING DONE?

This is what they *will* do. It may be found to the present point to ask what the missionary agencies of the United States *are* doing on the Mexican border.

They are actually maintaining a pitiful group of inadequately equipped and ineffectively manned boarding schools, cluttered here and there, affording a surfeit of opportunity in certain localities and leaving vast stretches of glaring neglect elsewhere. These schools cannot be said to begin much of anywhere in the educational program or to end any other where. There are no facilities worthy of the name for normal training. They do not prepare for any vocations in particular. They make no outstanding contribution to the leadership or skill of any specific industries or professions, not even for the ministry of the churches.

And the churches! They are in the main too insignificant and inefficient to be worthy of pity. They are little struggling groups, profoundly discouraged for the most part, devoid of social equipment and not even conceiving programs of efficient social service. In many the supreme emphasis is the weekly harangue violently attacking historic errors of the Roman system. The tiresome controversies of four centuries ago are tiresomely renewed, with opponents safely aloof and oblivious to the drubbing they are supposed to receive. Protestantism is vehemently practiced with the accent forever on the Protest. The old windmills of the Spanish Inquisition are engaged with a doughtiness which would turn Don Quixote green with envy or red with shame.

Of hospitals or medical and sanitary programs there are none under these auspices among the population immediately involved in this study.

On the whole the least engaging, the least constructive, the least socially significant aspects of the Protestant faith are applied in this area where the simplest dictates of spiritual sanity prompt its most attractive and constructive presentation. This tendency to interpret religion in the terms of dogmatic controversy has often driven back to their shackles those who are in their own way already disposed to throw off the bondage of their galling religious system.

PROGRAM, NOT PERSONS, TO BLAME

No word here should be interpreted as aspersion upon the motives or devotion of the individual workers in these schools and churches. Not all of them are saints, to be sure. Many have been deprived of the sort of training which can alone properly qualify them for their particular mission. Some may needlessly and through their own fault compound the errors of the system under which they are compelled to work. But their faults are trivial, relatively, to the ineptitude of the program into which they are forced. They are not statesmen nor prophets, nor even skilled social servants. Certainly they do not present the spectacle of these worthies in full and free operation. They could not, and serve in the program by which they are bound. Let none censure them. Give them credit, without checking up their accounts accurately, for the purest motives and unsmirched devotion. The fault lies elsewhere.

Having observed what these spiritual agencies actually do on the Mexican border, surely it is in order to ask once again what they will do. And the shamefaced but only rational reply must be that they will continue to do precisely what they are now doing. No, may be not precisely. They will furbish up some of the inept programs on which they now operate, and put a more seemly

face on some of the pitiful institutions which they now maintain. They may indeed compound the present confusion by the addition of new, unrelated institutions. But there can be no hope of a re-directed aim and an inspired statesmanship. No proposals now being adopted offer reasonable promise. This is conclusive in the fact that such co-operation as is now proposed among these divided forces rigidly guarantees that each and all shall preserve independence, that none shall lose its "rights" and "distinctive features." What precious features they now display, and how zealously should their beatific charms be protected! How nobly have they battled for their several and independent "rights" in the disgrace of a great civilization and in the blighting of the aspirations of a distraught people just emerging from barbarism! How appropriately do our several mission boards and sectarian religious bodies contend each for the preservation of its ravishing "features" and its indefeasible "rights" in the light of the demonstration today displayed on the Mexican border!

No adequate program for the region has been projected and none can be even conceived by our missionary boards. Ten or twenty segregated agencies cannot even think in the terms requisite to the task, not to speak of putting such a program into operation. Each seeks its own. None is willing to surrender prerogative or selfish claim to results. The most advanced programs of cooperation now even so much as talked about provide first and last that *our* church and *our* board shall have its own distinctive field, conduct its own work after its own preconceptions, contrive results which will win converts to *our* faith and build up a membership in *our* denomination.

POLICY CRIPPLED BY DENOMINATIONALISM

The Apostle says we are saved by hope. Happily hope leaps even such barriers as are here erected, and visions a time when the full measure of such ineptitude shall have been filled, and these policies will be swept aside to make way for a real statesmanship on the Mexican border. In that far-off divine event the spiritual forces of the nation will devise and conduct a mission on this international boundary which will make altogether impossible such foolish misunderstandings and flagrant economic exploitation of the weak by the strong as now prevail. But be sure that larger hope can never be fulfilled, cannot even be conceived under the present order of selfish sectarian pride and over-reaching, this pretense of Christian amity and cooperation which is the latest camouflage of our church agencies.

When the day arrives that spiritual forces are prepared to merge their energies in a ministry which shall think first and last of the welfare of the people served, and not at all of the prestige and pride of contributing sectarian groups; when the whole and actual need of the people, not stereotyped tenets and evangelistic dogmas, shall determine programs; when communities, not arbitrarily selected groups embued with factional animosities, shall be recognized as the unit of service;—when, indeed, these elements of the Christian conception are accepted, some promise will appear for the establishment of the kingdom of God on this tract of earth in the Southwest. But not until then can expectation of real results be entertained.

A central missionary agency for the border, freed from sectarian bias, capable of thinking and operating in the light of the whole and varied need of the population is a prime necessity. Such an agency will make possible the location and economical equipment of logical centers of education and hospital service, around which, and tributary to them, community service stations may be located, which will leave no considerable group of the population unreached.

ONE MISSIONARY AGENCY

The expense of such a program will not prove prohibitive. It will in the end largely finance itself. The quickened industry and spiritual aspiration of the people themselves will insure its support. All will joyfully work for ends so manifestly wholesome and profitable. The widespread pauperization prevalent under our present skimping and proselyting policies will be happily cured. A godliness will be generated which endows first of all with a sense of self-respect.

And, finally, religion will be rescued from the dust in which the everlasting threshing over of the old straw of the sixteenth century now envelops it. The way of righteousness and peace and social efficiency lies not through a welter of theological embitterments. Martin Luther is dead and turned to clay,—God rest his soul, reward his splendid labors, and forgive the tragic overreachings and shortcomings of his aim! He cannot save Mexico, and redeem the terrible blundering of Mexican-American relations, political, economic, or religious. The inspirations for this day and this situation must flash out of the conditions which now are and the needs which now hark and call. Religion cannot be itself while it exhausts its energies in evangelistic shoutings which prove less and less thinly veiled bids for sectarian alliances. Religion pure and undefiled must minister to the widow and orphan by cultivating a domestic life which allows no place for the lorn and lone. Industrial exploitation which today is almost the only sign of economic vigor on the border must be replaced by a conscientious development of the vast resources of the region in the interests of the human elements there and there now. It is idle even to think of a religious program which has no constructive plan for these social interests. If there is an area on the mission field to silence our evangelistic patter and call us away from our wrangle over formulas this would seem to be that same. Yet few mission fields are actually so dominated by the sectarian spirit, or so lack the social vision, or so blazon the blight of uncoordinated and competitive activities.

There is just one way to correct these evils, and enter upon a ministry of real service. And that requires a whole-souled and utter devotion to the people themselves, a knowledge of their need, and willingness to yield all else, dead traditions, prejudices, evangelistic formulas, petted and petty conceptions of religion and the whole accumulation of useless lumber,—to yield all to the demands of divine human service.

Spiritualizing the Physical

By James M. Campbell

IN the present day, when so much interest is shown in physical culture, the words of Paul in his Roman letter, in which he puts in the forefront of his religious appeal the consecration of the body to spiritual ends, are peculiarly pertinent. He thus exhorts, "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God which is your spiritual service." It is the body athrob with life; the body with the soul in it; the body as the organ of the soul; the body as the vehicle through which the soul finds expression; the body as the instrument by which the soul works. In other words, it is the whole man, the outer man as well as the inner man, that is to be dedicated to God and used for "spiritual service."

It is through our body that our life work is to be done. If the body is weak our power for usefulness will be hampered; if it is broken by disease our power for some forms of service will be ruined. There are some who inherit weak or diseased bodies. Such are heavily handicapped. Many of them put up a heroic fight in the effort to overcome inherited limitations; but at the best their power is often sadly impaired. There is no better inheritance that any one can possess than a sound and vigorous body. The kind of soul that shall dwell in it every man must determine for himself.

DESPISING THE BODY

There always have been those who have despised the body, or treated it with the scantiest respect. A certain old monk used to speak of it contemptuously as "that ass, the body"; and there can be little doubt that he belabored and abused it as he might a refractory ass. Paul speaks of it in quite another way. He regards it not only with respect, but with reverence. "Know ye not," he exclaims, "that your body is the temple of the Holy Spirit, which is in you, which ye have from God?" There are three things which we are enjoined to do with the body.

We are to keep it clean. Not outwardly clean merely, but spiritually clean also—clean from that contamination which comes from polluting it through the chambers of imagery. There are sins of the flesh as well as sins of the soul; we sin through our bodies as well as through our souls; and we achieve holiness through our bodies as well as through our souls. The whole system of Jewish purification had a moral meaning. Outward ablutions were emblems of inward cleansing. With clean hands were to go clean hearts; with clean bodies clean souls. The whole man was to be made clean.

The body is to be mastered by the spirit. It is to be brought, as Paul puts it, "into subjection." The warfare between the flesh and the spirit is constant. The body has to be kept "under." The little girl who, on quoting Paul's words, reversed his figure, and made them read, "I keep the spirit on the top" had the right idea. That is the only way to win. Salvation is by displacement. The downward pull of the flesh is to be overcome by the upward push of the spirit. Through the power of an imperial will, renewed and strengthened by grace divine, rebellious passions are to be crushed and self-mastery achieved.

A "SPIRITUAL SERVICE"

The body is to be used by the spirit. Cleansed and mastered, its power husbanded and increased, it is to be made a pliable and efficient instrument, in the hands of the spirit, in accomplishing the highest ends in life. According to Paul it is to be used so as to render "spiritual service." Youth is prodigal of bodily strength, throws it away lavishly and foolishly, with the result that if there be not complete bankruptcy there is often irretrievable impoverishment. The athlete turns his sole attention to body-building, striving to get out of his body the last particle of power which it possesses. To accomplish that end he subjects himself to the severest discipline. But the question to be raised is, What is he developing his strength for? Is he doing it for physical or spiritual ends?

> O it is excellent
> To have a giant's strength, but it is tyrannous
> To use it like a giant.

Look at the battle fields of Europe strewn with the bodies of brave men who have perished in the flower of their youth. Some have simply given their bodies, as "food for cannon." They have given up their lives at the call of the Czar, the Kaiser, or the King. Others have laid down their lives upon the altar of patriotism. They have made sacrifice of their bodies as "a spiritual service." It is the object for which the soldier dies that ennobles his death; and it is the object for which anyone expends his energy that ennobles his life.

We speak of the glory and dignity of manual labor; but much of it is neither glorious nor dignified. On the contrary, it is often mean and monotonous. It may however be made glorious and dignified by putting into it the highest motive, and making it a "spiritual service." And "the redemption of the body," which is spoken of as the object of Christian hope; what is it if it be not redemption from the meaner uses to which it was necessarily put, and the baser uses to which it was unnecessarily subjected, to the high service of the kingdom of heaven, thus changing it from "the body of our humiliation" into the body of our glory?

The Kingdom

"WHERE is the Kingdom?" asked the pompous priest,
Weighted with lore, and spent with fast and feast.
The lowly Christ on his pretensions smiled,
And simply said, "In the heart of a little child."

THOMAS CURTIS CLARK.

"Amen"

By Joseph Fort Newton

SOME words gather meaning as they journey until at last they overflow and become symbols of things too deep for speech. The word Home did not mean much when it was first uttered; but it has become so rich and tender and full of beauty that, at the very sound of it, troops of memories rise up and call it blessed. What suggestions cling to it, what holy echoes it brings back from the days agone. Today, by common consent, we assign it to poetry, as being unspeakable save in the rhythm and melody of song.

How much the word God meant when it was first spoken we do not know, but for us it gathers up into three letters the history of piety, the hauntings of the human heart in its highest aspirations. No other word has such far-reaching echoes, such exalted accent, such ineffable prophecy. When we come to the end of thought, and sit down on the edge of the infinite, all we can do is to utter that one unutterable name. No wonder St. Francis used to spend hours on his knees, asking for nothing, but just pouring out his heart in the word, "God, God, God!" All our human faith and hope are in that word, and all the dreams lost on all the winds of the world.

So it is with the simple, tender, haunting word, Amen. At first only a sign of assent, chiefly in prayer, to the words of another, on the part either of an individual or of an assembly, it has come to stand as a gracious sentinel at the gateway of silence. When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unspoken, somehow this familiar word gathers up all that is left—our dumb cries, our aching thoughts, our deepest longings—and bears them aloft to the God who hears and understands. In some strange way, we know not how, it speaks for us into the very ear of God those ineffable things for which we have no words in our stammering human speech.

THE AMENS OF THE CHURCH

This is especially so for those refined spirits for whom religion is something more than a dogma or a form, something more than a mere sentiment, like that great man of science who once told me that his religion was all summed up in the grand Amens of the church. It was so with Stevenson, that awe-struck child of divine mysteries, among whose thoughts wonder sat enthroned, and whose life, as he has told us, was like a well-handled ship, because there stood at the helm "the unknown steersman whom we call God." Once, when he was returning from the hills, he passed a wayside chapel and heard the echo of a sweet Amen from within, where the white faces of men, women and little children were bowed before the Unseen. He was a pilgrim in a strange land, but that Amen gave him a home feeling, and his soul knelt.

There is a passage in "Pendennis" which it has never been possible for me to read aloud. It is when Arthur returns, a gay and careless prodigal to his mother, and together they go away into a little bedroom to talk. Somehow, the veils fell away, and mother and son understood each other, and the sorrowful estrangement which his waywardness had wrought melted away. As they were talking the clock struck nine, and she reminded him how, when he was a little boy, she used to go up to his room at that hour to hear him say "Our Father." Once more the young man fell at her knees, and sobbed out the prayer which the Divine Tenderness uttered for us twenty ages ago. And as he spoke the last words of the supplication, the head of the mother fell down on that of her boy, the grey hair mingling with the brown, and her arms closed round him, and together they repeated the words, "for ever and ever, Amen."

Evermore this stately word moves like a Presence in the midst of our mortal days. At the marriage altar it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when we dedicate the little child to the holy life, mingling its kindly benediction with our vows; and at the grave side it utters its sad response to the shadowy Amen which death pronounces over our friends. When, in our turn, we see the end of the road, and would make a last will and testament, disposing of our savings to those whom we love, the old legal phrase asks us to repeat after it: "In the name of God. Amen." And with us, as with Gerontius in his Dream, the last word we hear when the voices of earth grow faint and the silence of God covers us, is the Amen.

THE MUSIC OF THE BIBLE

With what impressive variations this great word echoes through the music of the Bible. We hear it afar in "the forest of the Psalms," as chorus answers chorus antiphonally, where it is sometimes reduplicated for emphasis, and sometimes accompanied by a rubrical direction for use in public worship. As we follow it through "that moving melody which is life," a certain beautiful mystery gathers and grows about it, like a river that deepens as it flows. In the conversation of Jesus we find a peculiar and strikinig use of the word, albeit hidden from us in the English version. His oft repeated phrase, especially in the Gospel of John, if translated rightly, would read: "Amen, amen, I say unto you." Perhaps it was the impression made by this idiom that suggested the words of the text wherein, by a flash of insight, the word Amen has become the name for Christ.

Hear now what the Amen saith, so far as our broken words can tell it, leaving unutterable things to "the God of the Amen." Tonight, in the City Temple, in St. Paul's, in the Church of the Wisdom of God in Constantinople, in the country chapel, everywhere the world over men are lifting up hands of prayer. Upon this earth nothing is more eloquent than a company bowed in the presence of the Unseen. It bespeaks more of what man is, whence he came, and whither he tends, than all the libraries record. Is religion only a romance, or is there a Reality answering to the profound, pathetic, unquenchable yearn-

ings of the human heart? Why do we live, and has our mortal life an immortal meaning some day to be realized, when the night is gone? Is it to be well with us, and with our kind, who grope here in the dim country of this world, and vanish? To all this eager, earnest aspiration Christ is the Divine Amen, the answer of God to the prayer of humanity.

CHRIST IS THE AMEN

Never was the insight of St. Paul more luminous than in those great words in the second letter to the Corinthians: "For how many soever be the promises of God, in Christ is the Yes; wherefore also through him is the Amen, to the glory of God through us." Write that text in your heart, and you will know that nothing is too good to be true, and that it does not lie within our power to dream a dream too fair for God to fulfill. Christ is the divine Yes to all the high, haunting questions of faith and hope and love. This it was—the divine Love which hovers over men as a holy dream, a flitting vision, an echoing voice—that Jesus incarnated in a form dross-drained and lovely, fulfilling the radiant intimations of the highest minds, and satisfying the God-lonesomeness of the race. To the weary, sorrowful world—troubled of heart, eating but still hungry, drinking but ever athirst—he came as the Revealer of God. He is "The Lost Chord" in the jangling music of the world, of whom we may say, as in the dear old poem we used to recite—wherein the singer was seated one day at the organ, weary and ill at east, her fingers wandering idly over the noisy keys:

I know not what I was playing,
Or what I was dreaming then;
But I struck one chord of music
Like the sound of a great Amen.

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With the touch of an infinite calm.

It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

If we have ever heard that Amen—deep, clear, haunting—we can never be dissatisfied again, nor can we be satisfied until we have heard it once more. A man can bear much—anything, perhaps—if he has the echo of that music in his heart. If, like Abt Vogler, he has once lived, even for a moment, in the house of melody, though silence resume her reign, he will be content to strike the common keys, and will not lose heart even when they sink to the minor chord. The Amen of God, the divine Yes to our yearnings—this it is that links all perplexed meanings, and helps us to see, however dimly, or through a glass darkly, that a wise and holy purpose is being fulfilled through all the tragedy of the world; and having this sure token, we do not ask to see the distant scene.

Enough that he heard it once:
We shall hear it by and by.

But if the Amen is the divine assent to our aspiration, it must also be our assent to his way and his will—assent to his commands, as when the people stood at the foot of the Mount of the Law in the wilderness; assent to His providence, even when a tender or terrible stroke bows us low. For that is the meaning of the word: So it is, so be it, so mote it be. He is a wise man, a brave man, who, baffled by the woes of life, can nevertheless accept them as a part of the will of God, and say Amen. It may choke him to say it, but it will heal his heart:

All that Thou sendest me
In mercy given.

It is not mere submission, but acceptance; not resignation, but reconciliation; and underneath it lies the faith—true, and wise, and worthy of God—that he never does nor suffers to be done but that you would do or allow, could you but see the end and all events as well as he.

There are those who say, with Browning, that, since God is in his heaven, all is well with the world. That is true, in so far, but it is not the whole truth by many leagues. God is not only in his heaven, but in his earth—even in "the mud and scum of things"—but it is facile optimism to say, in face of the horrors of life, that all is well. Others, taking heavy toll of dark fact, feel, or fear, that all is ill. But there is a truer, wiser, nobler vision which, forgetting no black fact, sees through the shadow, and dares to affirm, not that all is well, nor yet that all is ill, but that all shall be well "when God hath made the pile complete." At last, when humanity sees the purpose of God from the beginning, and the "far off divine event to which the whole creation moves," the final word of history will be an Amen!

It may be that only in heaven
I shall hear that grand Amen.

Contributors to This Issue

J. H. Garrison, LL.D.; dean of America's religious editors; for over forty years editor of the "Christian Evangelist" which paper he founded and of which he is now editor emeritus. Dr. Garrison lives at Claremont, Calif.

Joseph Ernest McAfee, D.D.; formerly secretary Home Missions Board of the Presbyterian Church; later secretary of the American Missionary Association of the Congregational Church, which position he resigned a year ago.

James M. Campbell, D.D.; Congregational minister, residing in California; widely known as the author of "After Pentecost—What," "Paul the Mystic," "Clerical Types," etc.

Joseph Fort Newton, D.D.; minister Church of the Divine Paternity, New York City.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Charles M. Sheldon Accepts "Christian Herald" Editorship

Rev. Charles M. Sheldon, author of "In His Steps," became editor of "The Christian Herald," on January 1, succeeding George H. Sandison. Mr. Sandison had conducted the paper most successfully for thirty years, and retires now at the age of seventy. Mr. Sheldon has been pastor of the Central Congregational Church in Topeka, Kas., for thirty years. For a series of years, from 1891 on, he brought out a novel or two a year. In 1896 he published "In His Steps." The book heightened the devotion of thousands of hearts. It has been translated into fifteen languages and has reached a sale of ten million copies. Soon after its first publication Dr. Sheldon accepted the invitation of the editor of the "Topeka Capital" to take charge of that newspaper for a week and run it as he believed Jesus would run a daily journal. The experiment attracted attention all over the country. The "Capital's" circulation increased from twelve thousand to three hundred and sixty thousand and it was necessary to print editions of one hundred thousand in both New York and Chicago to fill the demands for it. While a student at Brown, from which he graduated in 1883, Mr. Shelden paid most of his expenses by writing for newspapers and magazines. During his last year in school he was editor of the college paper, the Brunonian. He went to Topeka in 1889 and preached his first sermon in a rented room over a grocery and meat market to a congregation of fifty-seven people. His pastoral methods were unique and quickly attracted attention to the little church. Its growth was rapid and today it has a membership of fifteen hundred, with a wide range of social and community service.

Dr. Orchard Feels the Difficulty of Preaching

Even so strong a preacher as Dr. William E. Orchard in King's Weigh House in London, feels the difficulty of preaching in these times. He says, "The newspapers say that some people who attend this church tolerate the ritual because of my preaching, and others tolerate my preaching because of the ritual. The real secret is that half the congregation come hoping for a sermon on pacifism and revolutionaryism and are disappointed when it is a mystical or evangelical deliverance, and that the other half come from the opposite direction and are disappointed when the result is the opposite way. That is why it is so difficult to fill even so small a place as King's Weigh House Church."

General Booth Received by the King

General Bramwell Booth of the Salvation Army was received by King George recently and the King heard with pleasure of the achievements of the Army. Gneral Booth is to make a visitation of the dominions soon and the king has invited him on his return to bring an account of his experiences.

Presbyterian Will Start a Holy Order

The United Free church of Scotland had a real sensation recently when one of her gifted ministers, Rev. D. A. G. Muir, asked to be demitted from his charge at Eaglesham. He proposes to devote himself to a life of poverty after the example of St. Francis. He has cherished this plan for a number of years and some of his school friends shared it with him. It is his plan to accept the most disagreeable and thankless tasks which his church has to offer him. He is described by a friend to be "Musical, well-read, a keen student of sociology, and in my opinion, one of the ablest minds in the church of Scotland."

Great National Religious Movement in Canada

Fifteen conventions in the leading cities of Canada have brought to the people the aims of the Interchurch Forward Movement of Canada. American speakers who have contributed much to the interest of the meetings have been J. Campbell White, Raymond Robbins and Sherwood Eddy. Five denominations cooperate in the movement, Baptists, Congregationalists, Church of England, Methodists and Presbyterians. A financial drive for twelve million dollars will be put on to aid the work of the various denominations cooperating.

Churches Favor Vigorous Law Enforcement

The vigorous law enforcement policy announced by the Commissioner of Internal Revenue, Daniel C. Roper, and his suggestion that the Sunday immediately following January 16, when Constitutional prohibition became effective, be generally observed in the American churches as "Law and Order Sunday" were heartily approved by the Administrative Committee of the Federal Council of the Churches of Christ in America in its January meeting which was widely representative of the thirty-one denominations that constitute the Council and have a combined membership of over 2,000,000 people. The Federal Council co-operated with the Commissioner in mailing to the more than 115,000 clergymen on its lists a call for the observance of Law and Order Sunday on January 18, together with a letter from the Commissioner in which he appealed for the support of the churches and paid high tribute to the championship of the clergy for law enforcement. The several hundred local church federations are urged to bring their congregations together in the various cities and towns in union mass meetings in order to arouse community sentiment on behalf of the thorough enforcement of the new amendment.

Dean Lovett is Opposed To Deportation

The Commission on International Friendship of the Chicago Church Federation has been collecting information recently on the treatment of aliens in America. At a meeting on Dec. 29 the commission was addressed by Dean Robert Morse Lovett of the University of Chicago. The Dean is opposed to the present deportations of "undesirable aliens" and gave some testimony on the injustices wrought on men wrongly charged. "Deportation," said Dean Lovett, "means the failure of Americanism. Right of asylum has always been our proudest boast. The persecution of the Quakers and witches in Salem are passages in our history of which we are ashamed. People are being deported now who are no more of a menace than were the witches of Salem. Against this delusion we must protest."

Berlin Preacher Calls His Nation to Repentance

Dr. Paul Schuetz, in a church in Spandau, Berlin, recently delivered a sermon on national repentance. He is reported as saying: "We have been put to shame. We are the guilty —we Christians all alone—not the militarists; they knew no better; but we Christians, followers of him who died a sacrificial death, we knew better. Instead of hallowing the name of God, we hallowed the names of the rulers of this world. The spirit of self-love has been the ruling spirit of our Christian era. God's plan of salvation seemed to be centered in our small ego. The life stream has become stagnant. In the kingdom of God not self-love but self-sacrifice is natural. Let us beat upon our breasts and return to God. Henceforth

we shall aspire not to live for any power or any kingdom on earth—rather to live and battle from now on for God and his kingdom. The God-filled soul is the primordial cell of a new world order. Nations sink and stars fall. One thing will unfold fully and remain evermore—God and his kingdom."

Reason for Rural Church Decline

The Interchurch World Movement is throwing a flood of light upon the situation in many rural communities. In a tenant farming neighborhood where the farmers' leases ran only for a year at a time, it was not thought worth while to join any church as the family would probably remain only one year. Seventy-five per cent of the people in this neighborhood are outside the church.

Dr. Clifford as Passive Resister

Passive resistance is still offered to the school law in England which puts the public schools under sectarian control. Dr. Clifford recently made his fifty-fourth appearance before the magistrate at the Town Hall, Paddington. The judge and the minister exchanged courtesies and the court entered an order forcing the payment of the school taxes.

Leading Presbyterian Layman Passes Away

Colonel Henry W. Hodge was one of the leading members of the Board of Foreign Missions of the Presbyterian church. He has been ill with heart trouble but his early demise was not expected. He served in France in command of the engineers by the personal request of General Pershing.

Films are Being Produced for the Interchurch World Movement

A deputation will go to foreign countries and produce films for the Interchurch organization. Countries little known will be given most prominence in the pictures. The work will be under the direction of H. H. Casselman. The Educational Films Corporation of America is assisting in the work.

Page of Religious Message Every Week

It is proposed to raise $250,000 in Philadelphia to finance a page of church talk in each of the dailies of the city for a year. The plan originated in a joint meeting of the Poor Richard Club and the Church Advertising club. James B. Wootan is one of the leading spirits in the enterprise.

Making Church Membership a Community Matter

At Harvey, Ill., they are making church membership a community matter. The Harvey Club is composed of the leading business and professional men of the community with a membership of 250 men. The men of the community are being approached to send for their church letters and join some church as a community duty. The Presbyterian minister, on the invitation of the mayor, recently was one of the contestants in a wrestling bout and won the honors, so it will be seen that life is unconventional in this factory town and the successful minister must have qualities which are a bit unusual, to say the least.

Controversy Over the Ritual

The controversy over the ritual of the English church continues to be a disturbing question. The high church element has desired such changes in the prayer book as would make the communion service as like as possible to the mass of the Roman Catholic church. The proposed changes went through both Houses of Convocation of York and Canterbury but a committee representing all sections of the church considered the proposed changes and threw out the one which would give the English church a mass. Meanwhile an Anglo-Catholic says, "They will continue to say the canon of the Mass privately and the rest of the prayer-book as it stands."

Thrift Week With the Y. M. C. A.

The week beginning Jan. 17 was known as Thrift Week in Y. M. C. A. circles. This is associated with the birthday of Benjamin Franklin. The days of the week were designated as Bank Day, Share with Others Day, National Life Insurance Day, Your Own Home Day, Make a Will Day, Thrift in Industry Day, Family Budget Day, and Pay Your Bills Promptly Day.

International Lesson Committee Meets

The International lessons for the Sunday schools are prepared by an interdenominational committee. This committee was in session at Daytona, Florida, Dec. 19-21. Twenty-six of the thirty-two members of the committee were present. Dr. Henry H. Meyer is chairman of the General Committee and Prof. Luther A. Weigle is chairman of the graded lesson subjects. Prof. F. C. Eiselin of Garrett Biblical Institute is chairman of the committee on adult courses. The secretary

After March 1, 1920

The subscription price of

THE CHRISTIAN CENTURY

will be $3.00 (*ministers* $2.50) *payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate,* $2.50 *per year* (*ministers* $2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.

of the committee for many years has been Prof Ira M. Price of the University of Chicago. The need of new courses was faced by the committee and some new lines of study will be offered to young people on Christian Fundamentals and on Christianity and World Democracy. Some new adult courses were also planned.

Y. W. C. A. Now Works for Negro Girls

In recent years the Y. W. C. A. has developed a work for negro girls which has reached splendid proportions. Forty-nine centers have been established among negro women and the total membership among them is twelve thousand. It is said that over 35,000 women and girls have been reached and helped by these centers.

Missionaries Extend the Use of Domestic Reindeer

The Rev. W. G. Walton is a missionary of the Episcopal church among the Crete Indians and the Eskimos around the Hudson bay and he spoke recently in St. James Cathedral in Toronto on his work. He has secured the introduction of domesticated reindeer among his people on the plan used by the United States in Alaska. The North American Reindeer Company drove herds of the animals across continent and left some laplanders to instruct the people in their use. This is but one of the ways in which missionaries in modern times have served to introduce better industrial methods.

Boston Cathedral Will Conduct a Kitchen

The Protestant Episcopal cathedral in Boston is asking for five thousand dollars with which to continue the cathedral kitchen in 1920. The cathedral is located in an under-privileged section of the city and during the war children were sent here by the public schools for one good meal a day. In this way undernourished children were greatly helped in becoming normal children. Many other social activities are carried on at the Cathedral.

United Presbyterians Will Campaign for Tithers

For many years the United Presbyterian church has been noted for its missionary zeal and its high standards of Christian tithing. Though one of the smaller denominations, it has been widely known for the quality of its work. This winter the leaders of the denomination are in a campaign for fifty thousand tithers. The Rev. John H. White has been placed in charge of this movement for larger conceptions of Christian stewardship.

A Council on Organic Union

ONE of the most vital problems of the times is the union of the Church of God. Multitudes are seeing the waste, uselessness and folly of the one hundred and eighty-six divisions in the American Church. Union cannot come at once, but those bodies of closest kin can and will get together, loosely, perhaps, at first, and gradually growing into organic union.

To meet this need the Council on Organic Union of the Evangelical Churches of America will meet in Witherspoon Hall, Philadelphia, February 3-6, 1920, and will there receive the plan which has been prepared by an ad interim committee appointed by a conference which met in the same place December 4-6, 1918. This conference was held in response to a call of the General Assembly of the Northern Presbyterian Church. The committee, composed of representatives from sixteen or more evangelical communions, has been at work constantly since its appointment, and now, after a careful survey of the whole field, is prepared to give its findings.

It was first discovered that the communions were not prepared to go as far as many of the leaders had hoped. This was a natural condition due to lack of acquaintance and to misunderstandings that have made apparent barriers. But the committee zealously worked out its problem, and its plan goes as far as it believes the communions represented are willing to go. In the February meeting it may develop that the communions are prepared to go farther. Many of us hope that such will be the case.

The plan, briefly, provides for the association of ourselves into a visible body to be known as the "United Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body would exercise in behalf of the constituent churches only those functions delegated to it by the Council and by subsequent action of the constituent churches, the churches retaining the full freedom at present enjoyed by them all in matters not so delegated. There would be complete autonomy in purely denominational affairs. The basis of representation would be two ministers and two laymen for the first one hundred thousand or fraction thereof of its communicants, and one minister and one layman for each additional one hundred thousand or major fraction thereof. The Council would adopt and promulgate its own rules of procedure and order, and each constituent communion would continue the exercise of its several powers and functions as the same exist under the denominational constitution. In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards, or administrative agencies, the Council would undertake to harmonize and unify the work of the united churches, such consolidation to be progressively achieved as by the union of the boards of churches of any two or more of the constituent denominations.

It is proposed that the Council undertake inspirational and educational leadership of such sort as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service, religious education and the like. Each constituent communion shall certify its governing or advisory body its assent to this plan. It is also planned that the commission on group union of constituent bodies shall be appointed, whose specific duties will be to cultivate friendly relations between those bodies that are nearest kin. There are other plans that have been presented to the ad interim committee. These will be published in in a Blue Book, which will be presented to the February Council. They embody plans of a more complete united church, with specific articulations of powers and functions, and they may be preserved for consideration at some future time, when it may be deemed expedient to take a further step in the direction of organic union.

There is every expectation that the February Council will be abundant in interest, patient and true in its attempts to go forward, and that it will make a definite contribution to the great problem that is now absorbing such interest. In the event that the plan or plans submitted are not satisfactory, there will be opportunity for the presentation of other plans. Whatever is done, of one thing we may be sure, and that is that the plans may be laid for the foundation of a permanent union of the evangelical churches of America.

The chairman of the ad interim committee is the Rev. William H. Roberts, D. D., and the secretary is the Rev. Rufus W. Miller, D. D.

PETER AINSLIE.

THE SUNDAY SCHOOL

"Thy Heart is Not Right"*

I REMEMBER, when quite a boy, going to a Methodist revival. I went to scoff and remained to pray, as it were, for I was deeply impressed by the impassioned eloquence of a very simple-minded, but evidently sincere preacher who spoke that evening on this theme: "Thy heart is not right." He told this story of Simon without much imagination, but he struck the facts in the case. He showed how Simon desired to receive the Holy Spirit not by the obedience of a righteous heart, but by money. He made us feel the blazing scorn of Peter when he said, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. *Thy heart is not right.*"

To each church we owe a debt: To the Baptist, individual experience; to the Episcopal, stately form; to the Universalist, reaction against Calvinistic election; to the Presbyterian, God's sovereignty; to the Catholic, uniformity and loyalty; to the Congregationalist, culture; to the Unitarian, a needed emphasis upon the human side of Jesus' nature (too exclusive, indeed—for we hold to the divinity or deity of Jesus—but needed, to bring him near to actual life.) To the United Presbyterian we owe a beautiful devotion to the Psalms and to foreign missions; to the Quakers, the inner light or the value of the spirit as against the formal; to the Lutheran, the appreciation of the value of the child; to the Christian Scientist, the value of looking on the bright side of experience and in believing that God is love, while to the Methodist we owe a large debt for the emphasis upon emotional or heart religion. To our own church the world owes a debt for our democracy and our emphasis upon the union of all Christians, upon a simple interpretation of New Testament essentials.

I am glad to acknowledge here my debt to the Methodist "heart" idea. We cannot ignore emotion. Some men have heads—all have hearts. The intellectual appeal wins a certain class, the emotional wins all. We are nine-tenths emotion, even the most intellectual of us. We live on our loves and our hates, on our likes and our dislikes, our pleasures and our pains, our joys and our sorrows; we never get above emotion. When our blood cools off, we die. We are built that way and there is no use being false to nature. Therefore the education of the emotions is a most worth-while affair.

Where your treasure is, there will your heart be also; or, turn it around and you may say, where your love is centered, there will your treasure be. I know a man who spends every spare dollar for books. He loves beautiful books. He hurrres through his day's work in order that he may revel among his treasures at night . In his home every room is stacked with books. He has no children but he caresses books, he loves the "feel" of a certain kind of leather bindings. I know another man who loves music. In his home is a grand piano, an organ and various instruments. An orchestra meets there often. He haunts the music stores. He hears the great singers. He can tell you about the composers. His soul is full of music. I often envy him, or would if envy were permitted! I know another man who loves the out-of-doors. His farm is his chief delight. He escapes from business to spend a quiet day out on the farm. He gets away from the maddening throng and the bombardments of a great city. He loves the woods, the murmuring brook, the domestic animals in the meadows. He sings in his garden. He, too, is to be envied by those shut up in brick walls. Then we all know people who love the church. They sing "I love thy kingdom, Lord." They pray, "Thy kingdom come." Their best energies go into the church. Their social life centers in the church. Their money goes to support the church and missions. They love God. They love folks. Their hearts are right. Is thy heart right? Are your loves correct? Is your heart a temple with a kindled altar? Do you really and sincerely love God? Do you want to be good or merely have that reputation? Guard your heart.

JOHN R. EWERS.

*International Uniform lesson for February 1, "Peter and John in Samaria." Acts 8:4-8, 14-25.

BOOKS

THE MORAL BASIS OF DEMOCRACY. By Arthur Twining Hadley. The President of Yale University, a school which is highly sensitive to the present shifting of forces characteristic of the astounding age in which we live, is an able exponent of modern conditions and their significance. "Professor Hadley has the gift of seeing things in the mass." The later chapters on "The Personality of Jesus," "The Good Fight of Faith," "Self-Consecration" and "The Compelling Power of Ideals" are invaluable to ministers and other religious leaders. ($1.75.)

6000 COUNTRY CHURCHES. By Charles O. Gill and Gifford Pinchot. A study of church conditions in rural Ohio made with an attempt to test the possibilities of interdenominational federation. A situation is described where ignorance

The Science of Power

By BENJAMIN KIDD

Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

Price, $1.50 plus 12 cents postage.

The Christian Century Press

700 East 40th Street, Chicago

and superstition have prevailed despite the churches, or perhaps because of the ineffectiveness of the churches. Eighteen counties were chosen for consideration. Surveys are given of some definite achievements in community religious enterprises, so that the book is after all an optimistic treatment rather than otherwise. (Macmillan, $2.00.)

MORALS AND MORALE, By Luther M. Gulick. The late lamented Dr. Gulick wrote this very informing and discriminating analysis of the good and bad in the life of young men out of his experience in the war work of the Y. M. C. A. The army camp afforded what an analytical scientist might characterize as a segregated sample of adolescent manhood for moral analysis. That is, the adolescent youth of the Nation were put into isolated groups and under conditions so excising them from all the conditioning relationships of their lives that they were reduced to the bare substance of the primal in young male adolescence. This gave us, so to speak, the sample in the raw, and enabled the scientific student of morals to observe the deepest of those instinctive and habitual impulses that are most powerful in motivating the character of young manhood. The short space of a review cannot indicate much of the analysis, but we can note this much: That vice comes in group and mass attack, much more than in isolated individual temptations, that it is proportionate to accessibility and that it can never be cured by the mere selection of individuals for culture. Therefore, righteousness must make mass attack through environment group ideals and all those prohibitions that render evil inaccessible. (192 pp.)

THE LAW OF SOCIAL JUSTICE, By Hugh E. Willis, Professor of Law, U. of N. Dak. Prof. Willis uses law in a fundamental, or natural sense, rather than in that of the code, and differentiates between "positive" and "substantive," and gives a chapter each to the fundamental rights to mercy, purity of heart, kindly speech, non-resistance, freedom from wealth-seeking, sincerity and good will; and one each to the "remedial" rights to self-sacrifice, love, humility, resolution and prayer. The introductory chapter is on the evolution of social justice as set forth in the developing history of the Hebrews. He defines the kingdom of God, as Jesus taught it, as not a state, but a state of being and discovers traces of its foundation in the old Hebrew laws covering rights of safety, liberty, reputation, property, community and family. A good illustration of the author's interpretation is found in the conclusion that Jesus thought it better not to own private property, but recognized it and did not forbid its ownership. One's confidence in the author's freedom from the academic and legalistic is increased by his observation that society could have legal justice, and yet be full of misery and crime. (182 pp.)

DEMOCRATIC MOVEMENT IN ASIA, By Tyler Dennett. Here is one of the best apologies for the modern missionary movement that has been written. It bears no evidence of having been worked up for that purpose, and is entirely free of any type of conventional or pious phraseology. It is the account of a reporter who visited the mission lands and studied them just as he might have studied American commercial houses, native schools, or the scenery and topography of those countries. That is, he went simply to see with unbiased vision and to tell what he saw. The result is a triumph for the missionary movement. The very title of the book is a key to its major discovery in the contribution of the foreign missionary to the democratic movement in the ancient and monarchical lands of the east. (252 pp.)

THE CABIN. By Blasco Ibanez. A new "Modern Library" classic, recognized as in a different class artistically from such war productions as the author's "Four Horsemen of the Apocalypse." The story has its setting in the home country of Ibanez, Valencia in Spain. He depicts the rustic superstitions, romances, beauties and tragedies of that district and in the foreground is a family which drags out its hard career against the beautiful natural background afforded by Spain. "The Cabin" is regarded by many as the masterpiece of the great Spaniard. (Boni & Liveright. 85 cents.)

MRS. MARDEN. By Robert Hichens. How Mrs. Marden, society woman, losing her only son in the war, comes at last, via some fruitless psychic experiences, to a sane spiritual life, is told in this finely artistic story written by the author of "The Garden of Allah." A war book of permanent value, and of intense interest to thousands today who have been brought to face spiritual crises by the unusual events of current history. (Doran.)

THE COBBLER IN WILLOW STREET. By George O'Neil. Out of St. Louis have come Sara Teasdale, Zoe Akins, William Marion Reedy, etc., and now lifts from the murky atmosphere of that city the young voice of George O'Neil, who is just past twenty and yet is really a fine artist in words and an ardent lover of the beautiful. He doesn't seem at all modern, but rather a new Keats, with due respect for the traditions of poetry—if they are traditions with a reason. A rare imagination characterizes all the poems of this beautiful book. (Boni & Liveright. $1.25.)

THE BLOOMING ANGEL. By Wallace Irwin. How "Floss,' long-time college class-cutter, the "blooming angel" of the story, marries one Chester A. Framm, who was a poor financier, and by her clever scheming moulds his indifferent self into a "senator from California," is narrated in this lively story. (Doran. $1.50.)

BELIEVE YOU ME! By Nina Wilcox Putnam. "A hilarious yarn," "Diverting and Galloping fun," "Nine parts laughter and one romance," are some of the phrases used in describing this story of the home front during the last two years of the war. (Doran. $1.50.)

MOFFATT'S Translation *of the* New Testament

THE author is recognized as one of the most distinguished living scholars of the Greek new Testament. His translation is notable for its apt usage of words as well as for its originality of thought. A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude. Its every phrase is a new text for the preacher and a new idea for the Christian layman.

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The Christian Century Press

700 East Fortieth Street, Chicago

NEWS OF THE DISCIPLES

Detroit Central Church Calls Edgar DeWitt Jones

Central Church of Detroit, Mich., whose pulpit was recently left vacant by R. H. Miller, who went to Independence Boulevard church, Kansas City, has called Edgar DeWitt Jones, of Bloomington, Ill. Dr. Jones spent Sunday, January 11, with the Detroit church, studying the field and conferring with the leaders of the congregation. He is seriously considering the call. The church has just adopted a greatly enlarged program for itself with an annual budget of over $20,000, and a determination to place the work in a position to command the attention and respect of the city far beyond anything hitherto undertaken. Dr. Jones has been pastor at Bloomington nearly fourteen years. His influence in the city has passed so pronouncedly beyond the boundaries of a single church that his parish is said to include the entire community. His ministry has met with extraordinary success in the development of his own and sister congregations of Disciples and in the enrichment of the spiritual life of all the churches of the city. The news of his call to Detroit and the knowledge that he is giving it earnest consideration with a probable acceptance as the outcome has stirred the emotion of the entire city, which holds him in the deepest affection. The local press is giving editorial expression to the great sense of loss Bloomington will sustain if Dr. Jones ministry should be terminated there. He has promised the Detroit church to advise them of his decision without undue delay.

No New Word Regarding Dr. Shelton's Capture by Chinese

The following telegram has just come from Secretary Stephen J. Corey, of the Foreign Society: "No new developments with regard to Dr. A. L. Shelton's capture by Chinese bandits. State department pushing matter through American Legation, Pekin, China. Dr. Tenny, head of legation, an old missionary who understands situation in China well, and will use every means for quick release and safety. All indications point to Dr. Shelton's ample protection."

A Big Program at Oklahoma City

—The Forward Program of First church, Oklahoma City, Okla., has some items of general interest. During January the church proposes to raise $76,000 which will provide a twenty thousand dollar pipe organ and pay off the church debt. Every member is expected to call on twenty families during the month of February in the interest of the church. The budget for the coming year is fully subscribed "for the first time in the history of the church." During the past year the church received into its membership 227 persons, and has a net gain of 136. The budget last year was $26,550.89.

A Long Time Pastorate At Washington, D. C.

George A. Miller recently began his fourteenth year as pastor of Ninth Street church, Washington, D. C. During his ministry in the capital there have been 1,537 new members received into the church. The church now has a membership of nearly fourteen hundred. During the past year the budget of the church was about $20,000 and four thousand of this was given to missionary work. The congregation now maintains a pastoral helper who is specially responsible for activity in the Sunday school. During the month of November the average attendance in the Sunday school was 740.

* * *

—E. A. Powell of Carterville, Ill., has been employed as District Superintendent of the Northwestern section of Mississippi. He expects to take up the work immediately. He will begin his work at Clarksdale and serve that church with such help as he can render to nearby churches until a minister is located there. Negotiations are being made with another man to superintend the Northeastern District.

—Jackson, Miss. church, under the leadership of L. E. Lakin, reports that they raised $4,900 last year for all purposes, $900 of which was for missionary causes. The mortgage on their plant was burned at a recent service, having cleared away all indebtedness. There were 44 additions last year and the membership now numbers 260.

—Ward Church, near Lebanon, Ind., has just closed a very successful series of evangelistic meeting. There were eight accessions. E. S. Lewis of Clarksburg did the preaching. A. E. Elliott is the pastor.

—H. H. Peters, state secretary of Illinois, spent Sunday, January 11, with the church at LeRoy. LeRoy F. Sargent began his fifth year of ministry there on that occasion. The church is in a very prosperous condition. The missionary budget for last year was $1,500. A parsonage was purchased and more than half paid for. A campaign will be put on soon to provide for the balance. At the beginning of his fifth year, Mr. Sargent anounced that he had four aims for the church. These included business, education, missionary activity and evangelism. He stated that the church would be called upon during the year to pay the balance on the parsonage and to continue the present high standard of financial support; that a thorough overhauling of the educational features of the church would be made and that new equipment would be added; that the church would go beyond its missionary contributions of last year; and that the goal had been set for 100 additions to the church. Since the first of last year 39 had been added.

—During the past year a bequest left the church with a nest egg for a new parsonage at Streator, Ill. The building debt lacks only $100 of being liquidated. B. H. Cleaver is the present minister. Five months of the year the church was without a minister.

—The church at Highland, Kans., raised for local work last year $2,540, for missions $805. Floyd B. Taylor, the minister, preached 106 sermons, conducted 14 funerals, made 421 calls, officiated at 8 weddings. He has received 20 new members into the church.

—Gallatin, Mo., has an aggressive Ladies' Aid society. Last year it raised $1,400. The pastor, M. P. Pierson, has elaborated a five year program to present to the congregation.

—Central church, Waterloo, Ia., held its annual meeting Tuesday evening, Jan. 6. Reports indicated the best year in the church's history. There were fifty-one added during the year. The pastor reported 450 calls, 86 regular sermons, 12 special addresses, 8 funerals and 20 weddings. The average attendance of the Sunday school was 148, and the average offering $5.54. The school gave nearly as much for others as for itself. The outstanding achievements were the liquidating of the old church debt, and the purchase of a new lot; the winning of a Sunday school

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

Recruiting for Christ. John Timothy Stone. $1.25.
The How Book. Hudson. Methods of Winning men. 60 cts.
Pastoral and Personal Evangelism. Goodell. $1.25.
The Soul-Winning Church. Broughton. 75 cts.
Present Day Evangelism. Chapman. $1.00.
The Evangelistic Note. W. J. Dawson. $1.00.
As Jesus Passed By. Addresses by Gipsy Smith. $1.00.
Revival Sermons. Chapman. $1.25.

Add 5 to 8 cts. postage on each book ordered.

contest with Clinton; the serving of several banquets by the ladies, the last of which netted $265.00, and the increase of financial gifts in every department. The total amount received by the church and all its auxiliaries reached $6,000. The pastor has contributed the "Sidelights" on the Christian Endeavor topics for "The Lookout," and has served as secretary of the Northeast District. Christmas, after the Sunday School had put on an elaborate cantata, the chairman of the board, on behalf of the church, presented the preacher and his wife a purse amounting to over seventy-five dollars. A number of the ladies also presented the minister's wife with a gift of beautiful china. The annual meeting voted a substantial increase in salary. G. D. Serrill is minister.

Memorial Chicago CHURCH OF CHRIST
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Herbert L. Willett, Minister

—Miss Mary Agnew White, of Warsaw, Ky., has entered the work of singing evangelist after a complete course of training in the Chicago Musical College. She is commended for this work by W. J. Clarke, superintendent of the Seventh District in Kentucky, as well as by various pastors of churches where she has served.

—Christmas week was full of interest at Charleston, Ill., where A. LeRoy Huff is pastor. Gifts of substance were brought in at the Sunday school hour. At the close of the morning church service there were gifts in the form of pledges of service, twelve people united with the church and in other ways the giving spirit was exemplified. The cantata given in the evening brought a crowd larger than the capacity of the building.

—The pastoral service of C. H. Gilmore at Weleetka, Okla., has been much appreciated and he has been retained for a third year at a salary which represents an increase of 36 per cent.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The fame of C. W. Cauble as a money-raiser has taken him outside his state and he recently assisted at the dedication of Highland Park church, Louisville. The needs of the day were $5,500 but the people gave $6,144. E. T. Nicholas is the minister of this church.

—W. J. Clarke and Miss Mary White led in an evangelistic enterprise at Harrodsburg, Ky., where E. B. Bourland is pastor in December. The meetings resulted in 71 accessions to the membership.

—First church, Springfield, Ill., established a record in giving last year. The people gave $62,000 for all purposes. When the people learned that the pastor wanted an additional two thousand dollars for repairs on the building, it was given on Christmas day. W. F. Rothenburger is pastor of First church.

—The Board of Managers of the United Christian Missionary Society met at St. Louis, Mo., during holiday week. This board numbers 120 people representing the various parts of this country and Canada. Two-thirds of these were present at the meeting. Judge Henry was made chairman of the board and Mrs. I. F. Latshaw recorder. It was proposed to ask $31,000,000 for missions and $43,000,000 for education in the prosecution of the Interchurch movement. The matter was discussed but no action taken.

—George L. Snively has had a record in money raising the past year that is unique among the Disciples. He has assisted in raising for the churches during the year a total of $602,541, and at the same meetings where this has been accomplished there have been 274 accessions to the churches.

—Linden Avenue church, Memphis, Tenn., Walter M. White, pastor, has a family Altar League which is proving an important factor in the life of the church.

—B. T. Bryant of Tyler, Tex., has decided to give up the medical profession and give all of his time to the preaching of the gospel.

—Norwood church, Cincinnati, regards 1919 as a year that made for progress. The total budget of the church during the year was $13,000. The accessions to the church during the year were 101. The missionary gifts aggregated $2,200 and the giving for the new year will be toward a goal of $25,000. C. R. Stauffer is in his ninth year with this church and in this time 999 people have been added to the church.

—J. G. Waggoner, one of the veteran preachers of Illinois, has followed the winter migration and is now in Florida with his wife.

—B. A. Abbott spoke recently at a special service celebrating the twenty-fifth anniversary of the ministry of I. J. Spencer in Lexington, Ky. Mr. Spencer has through these years been pastor of Central church..

—Charles D. Stevens has resigned at Flanagan, Ill., and as he is now nearly three score and ten, he feels he has earned his rest. He will go to his little farm at Olathe, Kans., to make his home

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EVANGELISTIC SINGER

Ben Claire Crow, baritone, announces that he will return to the evangelistic field after February 1st, as gospel soloist, pianist and general assistant evangelist. Mr. Crow closed his pastorate with the Morgan Park (Chicago) Church of Christ after three years' successful ministry. He has won no little recognition as a concert artist in all parts of the country and is now singing in Eastern Canada. Finest of recommendations furnished upon request. For terms and dates address 1722 W. 100th Place, Chicago, immediately. The comments reprinted herewith were written concerning Mr. Crow's work, unsolicited:

Music lovers of Pierre who attended the concert at the Baptist church Saturday evening listened to a delightful recital. From the first charming "Airette" sung vivaciously in French through other dignified songs, tender ballads, impassioned and stirring numbers, to the last satisfying encore, Mr. Crow delighted his appreciative audience with his charming manner of presentation, his splendid voice, and exquisite control of it. The praise of his listeners was whole hearted and most enthusiastic, as befits praise to an artist of such ability. — Daily Capitol-Journal, Pierre, South Dakota.

Mr. Crow possesses a most happy combination of a pleasing personality, splendid baritone voice of good range and wonderful artistic temperament. His rendition of "It is enough" displayed excellent control of voice and most tasteful phrasing. In the "It was not so to be" from Nesslor's "Trumpetor" the mezzo voice quality was decidedly noticeable. His selections gave him opportunity to convey many moods from the very lightest to the deepest of dramatical emotions.—Mercury-Herald, San Jose, California.

in the future. He united with the church in Kendallville, Ind., in 1874, and the following year began to preach. He was a professor in Butler college at the time of the famous Garvin controversy. He has grown with the years and reads the best books and journals and keeps abreast of the times.

—Cliff K. Titus was recently called for another year of service at Lamar, Mo. In connection with the call was an increase of salary of six hundred dollars. Mr. Titus has been very active in his work with the Boy Scout movement of his town. He promoted a Community Christmas tree for Lamar this year.

—First church, Springfield, Ill., features the printed page in its three year program. It will seek to put a religious journal into each home and to circulate a local Springfield paper representing the three Disciples churches of that city. W. F. Rothenburger is pastor.

—Another of our ministers to join the staff of the Interchurch World Movement is Maxwell Hall, pastor of Broad Street Church, Columbus, O.

—A great misfortune has fallen upon the household of J. A. Lytle, of Alba, Pa. Mrs. Lytle was so severely burned that the physicians extend no hope and they are waiting in prayer the inevitable end.

—The annual reports at Jackson Boulevard church, Chicago, showed a budget of $10,043.95 of which $1,883.85 was for missions and benevolences. The accessions to the church during the year were 105. The attendance at the Bible school was 365. The pastor, Austin Hunter, performed 69 marriage ceremonies and officiated at 58 funerals.

—A recent news item with regard to A. L. Cole was in error. He settled as pastor in November at Macomb, Ill. His church is on the final lap of a debt-raising campaign. This debt was incurred in the erection of a new building.

—A number of interesting features at Euclid avenue church, Cleveland, are revealed in connection with the twentieth anniversary of the pastorate of J. H. Goldner. In 1900 there were 391 active resident members of this church; now there are 1,217. The Sunday school enrolment in 1900 was 315; now it is 955. In 1900 the budget of the church was $3,947; in 1919 it was $17,500.

—Independence Boulevard church, Kansas City, Mo., recently gave a dinner to its retiring Sunday school superintendent. Henry F. Branstetter has served eight years in this office. He was presented with a diamond ring and a purse and R. A. Long presented him with a check for three thousand dollars. David H. Owen succeeds Mr. Branstetter.

—Grant W. Speer is beginning the fourteenth year of his pastorate at Central church, Toledo, O. One New Year's night the church gave a reception to Mr. Speer and three hundred guests assembled. A purse of several hundred dollars was presented to Mr. Speer and a number of presents were given to other members of the family.

—Forward movements of large significance characterize the life of First church, Nevada, Mo. Three new lots have been purchased and a gynasium and a parsonage will be erected. The church has a new pipe organ with chime attachment which has aided in the enrichment of the worship.

—Nelsonville, O., church, C. L. Johnson, pastor, rejoices in a record-breaking report. They raised last year for local work $6,243, and for benevolences $1,505. The pastor preached 135 sermons during the year and received into his own church 32 people. He made 865 calls, conducted 47 funerals and performed 2 weddings.

AN EXPLANATION

DURING the months of December and January the volume of subscriptions, books and Sunday-school business has been so great that our office organization has not been able to care for it with the promptness on which we normally pride ourselves. It will be some time before our subscription remittances are all acknowledged by change of the date near your address on the wrapper. But all NEW subscriptions have been entered promptly and requests to change addresses have been heeded promptly. So, if your remittance has not yet been acknowledged by the change of your expiration date, please do not be anxious for two or three weeks or so. By that time you would be wise to advise us.

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A Journal of Religion

Chicago, January 29, 1920

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An Announcement by the Editor

I HAVE in my possession twenty manuscripts of articles on *"The Church's Future"* written by the leading thinkers of this country both within and without the church. These articles cover the entire range of typical present-day opinion from orthodox apologetic to radical criticism. Among the writers are Dr. Charles E. Jefferson, Dr. Robert E. Speer, Mr. John Spargo, Dr. Joseph Ernest McAfee, Mr. Francis Hackett, the Hon. Louis F. Post, Prof. Harry F. Ward, Dr. Graham Taylor and others of equal authority. These articles will appear from week to week in The Christian Century, beginning with the issue of February 12. In my judgment this series of articles constitutes the most significant journalistic offering in the history of the American religious press. It makes room for a tolerant discussion of the problem of the church from all reasonable and sincere angles. Knowing as I do the contents of these articles, and anticipating the discussion they are certain to arouse in the columns of The Christian Century and elsewhere, I wish them to be shared by as large a constituency as possible, and I take this very direct and frank way of calling attention to them.

Charles Clayton Morrison

EDITOR, THE CHRISTIAN CENTURY.

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

Volume XXXVII JANUARY 29, 1920 Number 5

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS-FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer at a Funeral

GOD of darkness and of light, Thou lamp and guide to all timid and perplexed hearts, we turn from our helplessness to Thee for help, from our desolation to Thy loving arms for comfort and hope. In the strangeness of this hour we would have some word from Thee. Only Thou cans't illumine its mystery and steady our minds as we pass through the dark waters. We thank Thee for all the gentle words of our human friends, words of sympathy and counsel and courage. Yet no human word finds our soul at the depths of its pain and need. Unless Thou speakest we are left desolate indeed.

We bow, therefore, in the silence to listen for the still, small voice of revelation. No guess, no perhaps, no ingenious conjecture of man's philosophy can suffice us now. Only God can satisfy us now. And with what authority dost Thou speak! We cannot doubt that it is Thy voice talking to us in Holy Scripture, through the lips of Christ, and in the irrepressible intuitions of our own souls. The angel of death has led us to the verge of reality. We stand between the desert of our illusions and the fulfillment of our dearest hopes. And we cannot return to the routine of our lives unless from Thy hand there falls into our soul some treasure of divine counsel or wisdom which we may carry with us through the years.

Thou who art the God no less of our dear ones who have passed beyond our sight and ken than of us who remain amid the things of sense, show us, we beseech Thee, how near to us is the heavenly land into which our dead have gone. And if they may not reach us in material and sensuous contacts, grant that the channels of memory and imagination may be kept open through which we may hold sweet communion with them until the day dawns for us and the shadows flee and we stand with them in Thy presence known and knowing as we as we have been known. In the name of Christ—Amen.

The Ulster Delegation in Chicago

THE group of ministers representing the Protestant churches of Ireland now on deputation in this country spent four exceedingly busy and effective days in this city. Representing as they did individually Presbyterian, Methodist and Episcopal churches, they found eager hearers in many local groups and meetings, all the way from small congregations to the vast mass meeting at Medinah Temple with its overflows that filled the Fourth Presbyterian Church and Moody Tabernacle. It was the first opportunity that Chicago has had to listen to a different side of the Irish story from that which is usually coupled with the plea for Irish freedom and the relief of the distressed people. The American spirit is so prompt to respond to calls for liberty and democracy that it has been easy for the Roman Catholic propagandist of southern Irish independence to gain a sympathetic hearing and raise large sums of money for the so-called Irish Republic. The presence of these distinguished Protestant clergymen made it clear that there is a very different side to the problem, and that most of the stories of outrage and oppression are pure fiction. At least it will not be possible henceforth for the anti-English agitators to have their own way without at least some demand being made for the presentation of the facts on which the urgent and loyal pleas of large numbers of the Irish people against separa-

tion from the empire are based. The one danger which Protestant Ireland fears more than any other is such a form of home rule as will subject them to the domination of a Roman Catholic government.

"If Thine Enemy Hunger, Feed Him"

CHRISTIAN ethics are altogether clear upon the duty of America in the present world situation. We are for the moment the granary of the world. Our people live in such comfort and luxury as they have never before known. On the other side of the water, famine stalks gaunt and terrible. The children of Austria have rickets and are contracting tuberculosis. They never made war on us. To make them expiate by starvation the guilt of the military autocracy that once ruled their unhappy country would be barbarous. Armenia still has 700,000 destitute people who must be kept alive by charity. To a considerable extent the situation may be solved by the voting of liberal credits to the afflicted countries. Seventy million in a loan from America would solve the problem in Austria. Propaganda is now being carried on in the American press in opposition to further extension of European credits. Fortunately, our bankers see that such a policy would be against the best interests of our own country. It is good business to furnish credit to feed Europe, but if it were not, it would still be good religion.

The Empty Schoolhouses

SEVERAL thousand school children—the number is placed as high as fourteen thousand—are on the streets of Chicago for the lack of teachers. The supply of teachers from the normal schools has dwindled and the quality of the teaching force has depreciated. Many school teachers could improve their condition financially by becoming maids in the homes of the well-to-do, where there is a big demand for help. Most teachers could make more money by becoming milliners or dressmakers. The nation has neglected its idealistic leaders whose work is not primarily for money until they are being starved out—teachers, ministers, "Y" secretaries and many other servants of the community. In the trail of this shameful parsimony will come a tide of juvenile delinquency, and a generation without leadership. If need be, let the community buy cheaper automobiles and pay taxes to support real teachers in one of the most important jobs in the world.

A Campaign for Vocational Guidance

IMPORTANT among the varied activities of the Interchurch World Movement is the February campaign in the colleges and universities of the country in behalf of vocational guidance. While the big objective of the teams which will visit the schools will be to recruit church leadership, emphasis will be put upon the whole subject of life investment. This is wholesome and necessary. Probably sixty per cent of the students of our colleges are carrying on their courses of study with no well-defined idea of service to society. They were sent away to school. They live day by day in the stimulating college atmosphere without looking forward. The student is to be delivered from the pietist who would make every man a minister and every woman a missionary without regard to talent. There was truth in the old idea of "a call to the ministry." Not every man has the talent or the viewpoint. The chief task of the speakers in the colleges will be to arouse the students to an interest in the subject fundamental to young lives. The student himself must make the great Socratean discovery, "Know thyself." In the long run, he, better than anyone else, can discover his powers and capacities. The campaign of the Interchurch World Movement will set him to the task of self-discovery.

The Win One Campaign of Personal Evangelism

THE national movement projected by the American Christian Missionary Society through Rev. Jesse Bader has in it many elements worthy of commendation. It proposes a careful survey of each parish with regard to the religious status of the people. Many churches are quite unconscious of the nature of their problem. A survey reveals the facts. A survey of the Sunday school will show whether that institution really makes Christians or whether its work has been a superficial nose-counting from Sunday to Sunday. There is the further perfectly sound principle that the members of the local church are the people to do the recruiting. That these should come together for conference on method and to arrange a proper division of labor is both proper and right. The Easter services are also an appropriate part of the plan, provided these are truly religious and not a reversion to the discarded emotionalism from which we are emerging. We are beginning to see that we do not need to make people psychologically drunk to win them to Christ. Sober judgment and the altruistic devotion to a world cause are sufficient forces to harvest most souls for the service of our Lord.

Political Conservatism Over-reaching Itself

THE action of the New York Assembly in excluding five men from a seat in their body for no other fault than being Socialists indicates how mad political standpatism has become in this country. The Socialists have involved themselves in the worst possible program for attaining their ends, taking the side of a military autocracy against the democracies of the world. Many of their intellectual leaders, while continuing as intellectual Socialists, have despaired of the political party that bears that name and have left it. But ill-advised as the Socialists have been, nothing they have ever done matches the absurdity of the position of the New York legislature. Must a man get up a revolution to protest against our present

laws? The position of the New York legislature would make such a course necessary. We have been telling our radicals that their programs of violence were unnecessary and ill-advised, but the New York legislature seems to say that violence is necessary if changes are to be wrought. Those who have patriotically defended our nation against outside perils have the task of now defending it from the red radical who would burn and kill and the foolish conservative who would give the radical his excuse.

The Passing of Another Musical Leader

THE art circles of Chicago have been called upon twice within a brief time to mourn the loss of a distinguished member of their order. The death of Mr. Campanini deprived the Chicago Opera Company of its talented and magnetic leader. In the death of Reginald DeKoven the same institution has suffered bereavement of one of its most loyal and gifted composers. Mr. De Koven's name has been conspicuously associated with the lighter forms of music for many years, but this year he achieved the very honorable distinction of providing a Grand Opera score to the Chicago organization. This was "Rip Van Winkle," and by a strange trick of fate the first performance of the opera, the only one thus far on any stage, was given in the Auditorium on January second. It instantly called forth high praise from all of the critics and justified the expectation of Mr. DeKoven's circle of friends. The form of the Rip Van Winkle tradition followed by Mr. De Koven and his librettist is earlier than the version used by Washington Irving and made popular by Joseph Jefferson. It uses another character, the child the sister of Gretchen, who accompanies Rip into the mountains and then returns to welcome and at last to marry him on his return. Mr. De Koven's death will be a serious loss to musical and dramatic art in America. The number of men and women of his type and gifts who have made Chicago their home in recent years is indicative of the spirit of the city and the artistic atmosphere which it provides for workers in these areas.

Uncle Sam Wants Us to Read

THE little groups in the villages poring over their Chautauqua books are to be supplemented by thousands and thousands of citizens who follow recommended courses of reading, if Uncle Sam has his way. The Bureau of Education has laid out a number of reading courses, of varying lengths, for the successful completion of which a certificate is issued. Some of the courses are "The World's Great Literary Bibles," "Great Literature—Ancient, Medieval and Modern." "Reading Course for Parents," "Reading Course for Boys," "Reading Course for Girls," "Thirty Books of Great Fiction," "Thirty World Heroes," "American Literature," "Thirty American Heroes," "American History Course," and "France and Her History." This work has been laid out by eminent authorities of the great universities and is at once popular and intellectually satisfying. The plan to turn our citizens back again to cultural life is a most necessary note following the war. The public libraries are naturally much interested in this government work and the churches may well lend their support to it.

The Fatuous Hopes of Wet Leaders

IN NEW JERSEY the wets have captured the state government and are taking a course which bids defiance to the Federal enforcement of the liquor laws of the nation. Something like it was tried out a long time ago by South Carolina, and the record stands clear in history. The wet secessionists of New Jersey will have shorter shrift than did the men of long ago, for we have settled the question of secession. The governor of New York has been lured on by the futile hope of proving that the Federal amendment never passed. He wants referendums in enough states to work the undoing of the amendment. He deserves a leather medal as the leading optimist of 1920. To get a popular verdict against prohibition in thirteen states is a greater task than the celebrated labors of Hercules. The dry interests of the nation will be nothing daunted by such threats. Prohibition will carry on a referendum in most of the states where the test is inaugurated. Each section of America that has tried prohibition has retained it. The nation itself is being convinced. A sporting minority, because it is independent in its voting, can capture the support of certain short-sighted politicians, but will never carry the nation.

New Baptist Official Organ Absorbs Leading Journal

A JOURNALISTIC event which makes its vibrations felt beyond the denominational community directly involved, is the passing of The Standard, the influential Baptist newspaper, and the appearance in its place of a new paper, The Baptist, to be the official organ of the Northern Baptist Convention. The Standard was a privately owned organ and was purchased by a promotional committee appointed by the Convention last May. It is the first step in a program of absorption of all Baptist papers in Northern territory, all having consented to the benevolent assimilation save the doughty Watchman-Examiner of New York. This organ, edited by Dr. Curtis Lee Laws, is determined not to yield to the Convention's policy of officializing all the publications of the denomination and will continue to express its opinions in the same independent fashion as in the past. The fraternity of religious journalism is less interested in the birth of the new paper than in the demise of The Standard. The policy and character of the new organ can, in a general way, be predicted from the fact that it is to be an official publication. As such it will become at once a propagandist instrument for denominational institutions and interests. It will be welcomed by its sister periodicals of the religious press and bidden godspeed. But the religious

press contemplates the passing of The Standard with regret. For over half a century it has embodied the highest ideals of the craft. Forward-looking but loyal to its communion, clean and friendly in all its criticisms, an open forum for the discussion of current issues, a positive force in leading the churches away from bigotry and prejudice toward Christian liberalism — The Standard has served under the long administration of Dr. J. S. Dickerson and, during the past seven years, of Dr. Clifton D. Gray, as a model Christian newspaper in spirit and method. Its absence from the exchange list will be felt throughout religious newspaperdom. Dr. Gray, the editor and owner at the time of the recent purchase, has accepted the presidency of Bates College in Maine. He will stay with the new publication, however, until May, inducting Dr. Lathan A. Crandall, the first editor of The Baptist, into some of the mysteries of newspaper technique, though this well-known Baptist pastor cut his editorial eye-teeth many years ago.

Christian Unity and Reaction

FOR the first time in more than a decade a great interdenominational convocation of churchmen has been held in which it was either indiscreet or unpopular to speak candidly in favor of a united church of Christ. This statement applies to the Interchurch Conference held early this month at Atlantic City. At all the Christian conferences representative of English-speaking Protestantism held since the World Missionary Conference at Edinburgh in 1910, and for some time before, Christian unity has been the dominant theme. At Edinburgh it ran like a golden thread through all the commission reports and all the floor discussions. No idea was more basic, more pervasive or more urgent than that of the scandal and inefficiency of our divided Protestantism and the instant need of meeting what was called the decisive hour of Christian history with a united church. At the Panama Conference in 1916, the follies and irrelevancies of denominationalism constituted the chief criticism of Protestant missionary policy in the whole Roman Catholic field of Spanish- and Portuguese-speaking America. At all lesser gatherings like the regional conferences held by Dr. Mott throughout the Asiatic mission field and by a representative deputation throughout South America, the utter need of organic unity for the mission field was the prominent and popular theme. Churchmen of all sects spoke out without fear or apology. They saw clearly that the missionary enterprise could not prosper honeycombed with denominationalism. And it was not a difficult mental leap from a united church on the mission field to a united administration of missions at the home base.

In home mission conferences, also, this need of unity either through some principle of federation including perhaps a dividing up of territory among the various denominations, or through a yet more vital and organic sort of unity, has been a ruling conviction for more than a decade. The Protestant survey of the American Northwest was undertaken by the home mission boards in the spirit of unity and contributed illuminatingly to the disclosure of the sin and waste of competitive denominational expansion in the newer portions of our own land. Throughout the discussion of the findings of this survey there ran the frank recognition of the need of a united Protestantism.

But at the Atlantic City Interchurch Conference a new spirit obtained. The old-time trite phrases condoning a divided church reappeared in several instances on the general platform and many times at the group gatherings. One could not circulate among the delegates without sensing a revival of the denominational spirit, cleansed of some of its former bigotry, true, but the same old spirit of determination not to allow the dividing lines to be blurred by any sentimental philosophy of union or any doubtful schemes of too intimate cooperation. In a word, sectarian jealousy was more respectable at Atlantic City than at any gathering of the church's leaders in recent times.

This fact is of great importance to those whose hearts are committed to a dissolution of the denominational type of Christianity and the recovery of the pristine unity of New Testament times. For the moment it will strike such persons with a shock of disillusionment that there has been an actual recession from the higher ground previously gained. During the war it was assumed by most of us that the period immediately following the war would register enormous gains for Christian unity. The intensity of the war-time purpose, the sense of common peril, and the example of political units and all types of diverse social groups in uniting their energies to win the war impelled the churches also to find more intimate fellowship than ever before, often in disregard of their sectarian distinctions and interests. This was illustrated in many local communities by the federation of local congregations, and even in unions of an organic character. From all this it would indeed be a natural inference and expectation that with the passing of the war the advantages of unity would project themselves with convincing vividness into the Christian problems and tasks of peace time. Surely, many reasoned, if our sectarianism is a disadvantage when civilization faces the Central Powers of Europe it is clear that it must be an even greater disadvantage when the church faces the principalities and powers ruled by the princes of darkness.

This reasoning, we believe, was logical and sound. In the long run the lesson of the war with its disclosure of the weakness of a sectarianized church and its demonstration of the increased power attainable by a higher degree of unity, will surely profoundly affect our future ecclesiastical policy. The shibboleths of denominationalism were never so thin and unimperative as now. But if this is so, how shall we account for the apparent present recrudescence of sectarianism? How shall we explain the lapse of ideal in the Interchurch Movement from the quasi-organic character with which it was first conceived at Armistice time to the final repudiation of every hint of organic unity a year later? The answer is not obscure. The fact is that there are two strong forces within the modern church striving for the mastery — on the one

hand, the free democratic force of the laity including a large proportion of the ministry, and on the other hand, the ecclesiastical leadership to whom has been given charge of the institutional life of the several denominations and especially of the vested interests of these denominations.

Of these two forces the democratic is moving toward unity. The average intelligent layman of our leading churches knows little and cares less about denominational distinctions. Increasingly he is characterized by a mood of impatience and protest against the insubstantial considerations that separate him from Christians who do not happen to wear his tribal name. This people's sentiment has gained greatly by the war experience. But clashing with it is the force of the ecclesiastical organization. Denominational leaders tend perforce to be sectarian-minded. Bishops and secretaries are trustees of the ecclesiastical status quo. Their vision is predetermined to be limited in catholicity by the interests of their sect. They stimulate the denominational self-consciousness. It is through this clannish egotism that the practical ends for which bishops and secretaries are appointed are attained. The tribal lines of separation must not be allowed to fade. The constituency of each denomination must be made to feel that its denomination has some unique commission, some distinctive deposit of truth and some proud inheritance which it can preserve and pass on only by maintaining its separate identity.

The explanation of the Interchurch lapse from its earlier ideal lies in the fact that it encountered this ecclesiastical force at a moment when that force was exceedingly active and powerful, and was unable to withstand its presence. Since the war the ecclesiastics have been having their inning. The united undertakings of the war-time had wrought havoc with the denominational interests. Civic things, non-churchly things, had been holding the attention of the Christian communities, and the beginnings of denominational disorganization had clearly set in.

Very early after the close of the war the ecclesiastical forces began to operate in self-defence against the unifying influences that were released by war's peril. In last spring's denominational gatherings—the Baptists, North and South, and the Presbyterians, North and South—the need of denominational rehabilitation and self-defence was in the forefront of consideration. There was an evident conscious or subconscious purpose on the part of the leaders to reintegrate the denominational units which had been perceptibly broken down by the "latitudinarianism" of the war-time psychology. Any proposal involving the principle of Christian unity was treated by these bodies either with cold criticism or with hilarious scorn. The first attitude was illustrated by the Presbyterian bodies, the second by the Baptists. Even the Northern Presbyterians who a year before had called an assembly of all evangelical churchmen to consider the possibilities of organic unity showed positive signs of a slackening purpose. Little wonder, then, that the first proposal of the Interchurch Movement for a single treasury through which the whole of American Protestantism could contribute the resources for a united world-wide advance should meet with vigorous objection from the guardians of denominational interests. The success of such a common treasury enterprise in getting the money would inevitably call for a common administration of its expenditure. And the reflex influence of such organic co-operation upon sectarian self-consciousness is not difficult to forecast. It would undoubtedly tend powerfully to draw Christians of all sects together and to break down their denominational barriers.

Hence the delegates to the Atlantic City Conference found themselves in an atmosphere charged with sectarian jealousy and suspicion. The immediate need of rebuilding the frame-work of the denominational order was at the front of attention, and utterances looking in the direction of unity had to be made with cautious words and often with qualifications amounting almost to apology. But what else could be expected in a gathering predominantly composed of the employed officers of the denominations? Secretaries, bishops, trustees, board members, editors of church papers—from a personnel like this nothing but reaction could be expected in the matter of Christian unity.

This, we hold, is the measure of the current reactionary movement for the strengthening of the denominational order. Its source is not the heart of the Christian people but the extremity and dismay of the ecclesiastics. Those who have read Christ's will for the unity of his followers will not be deceived or discouraged by this temporary reversal of the tendencies of church life. They will see that it is but an eddy in the mighty stream, a momentary sag in the determined purpose of the church, and they will rest confident that the deeper-lying forces which work quietly but unfailingly are carrying the church of Christ to the high goal which its Head fixed for it.

A Curious Criticism

ONE is often struck by what appears to be an unexplained inconsistency between the usual convictions and the occasional attitude of well known men. There is a certain expectation that a minister who is a well known progressive and a leader in forward looking policies in his denomination will justify his reputation when a new form of Christian policy presents itself for public approval. And when he appears to contradict his past record by a sudden display of conservatism there is reason for surprise. Dr. George A. Gordon of the New Old South Church in Boston has for years represented the liberal wing of Congregationalism in New England. His utterances on many phases of theology have been the standards of progressive, almost of radical modernism. While holding stoutly to certain philosophical pre-suppositions that made him inhospitable to some of the more common forms of theological and pedagogical thinking he was none the less a standard bearer of the most pronounced liberalism.

It was therefore a matter of surprise when a few

months ago he took grounds of personal dissent from the plan of organizing a local Church Federation in greater Boston. While the leaders in practically all of the other denominations were alert to perceive the advantages of such a plan and nearly all of the Congregational ministers were interested in the enterprise, Dr. Gordon held stiffly aloof and served notice that he should have nothing to do with the proposal. Those who were charged with responsibility in the matter were unable to perceive that he had any conscious convictions contrary to the practice of federation but that in some way his approval had not been secured at a moment sufficiently early in the movement to fit his sense of propriety.

This episode has made it somewhat easier to understand, if not more easy to justify, Dr. Gordon's recent denunciation of the Interchurch World Movement. To the surprise of most of his friends and the chargin of those who have looked to him for leadership he has come out in mordant criticism of the entire Interchurch enterprise as extravagant, badly conceived and destined to failure. It is all the more notable that the representatives of his denomination in their recent National Council at Grand Rapids, Michigan, not only approved with unanimity and enthusiasm the Interchurch Movement, but actually enlarged the scope of their own proposed participation in it. It is clear therefore that Dr. Gordon's charge that the Movement is among other things, autocratic is not shared by his own brethren who took pains to assume heavier obligations than were at first assigned them by the Interchurch leaders.

Dr. Gordon is a very important man in the circle of American Christian leaders. Perhaps, however, his relative importance is best appreciated in the light of a negative attitude such as that which he is assuming at the present time and which brings him into marked contrast with other Christian leaders in his own and other denominations. If his opposition to the Interchurch Movement were based upon conscientious convictions there would be ample reason for approving his fidelity to conscience even though the ground of his attitude lacked convincing quality in the thought of his Christian brethren. When, however, his disapproval appears to be largely the result of petulant surprise at the bigness of the enterprise it is difficult to find justification for him on such easy grounds.

A few years ago one of his most distinguished colleagues, Dr. Washington Gladden, started a campaign in the Congregational church against the acceptance of money from Mr. Rockefeller on the plea that it was dishonestly obtained. Dr. Gladden was no doubt profoundly sincere in his convictions and accepted the verdict which the muckraking press of the time worked up with elaborate biographical sketches both by men and women. Dr. Gladden did not persuade his own denomination, much less the Christian world, that men of Mr. Rockefeller's type were non-essential or undesirable citizens and the movement soon fell into a decline.

The opposition of Dr. Gordon to the Interchurch Movement has not even the foundation of moral conviction on which Dr. Gladden's rested. The facts and forces of modern cooperative Christian effort are against it. It would be pathetic to have Dr. Gordon take in his last years of Christian activity in Boston an attitude of brahminic aloofness and censorious criticism regarding one of the great manifestations of the spirit of Christ in this generation.

The Preacher's Boy in Business

STATISTICS recently compiled for the Federation of Churches show that of four hundred leading American captains of industry, five per cent are the sons of bankers, ten per cent are the sons of merchants, twenty-five per cent are the sons of lawyers, doctors and teachers, and thirty per cent are the sons of ministers whose salaries are below twelve hundred dollars per annum,—that is to say, as many are the sons of ministers with this income as of farmers, tradesmen, office-workers, traveling men, and all other classes combined.

Any number of interesting theories might be based upon these figures, but there are two conclusions which it would seem might be quite safely drawn from them. The first is a refutation of the ancient notion concerning the evil destiny of ministers' sons. Evidently the sons of preachers are not all social derelicts, since they hold such preeminence in the business world. However, the long line of distinguhed sons and daughters of the manse bears ample testimony against the truth of this familiar saying. Probably the saying itself was the vindictive speech of some ill-natured dame whose apples had been stolen by a degenerate son of the village parson, and who took her pay by flinging a spiteful epigram into the face of posterity.

But there is one suggestion in these statistics which we may well ponder,—"Under twelve hundred dollars per annum." Does it not seem likely that the future captain of industry began his career when he was told that he could not have both butter and syrup on his breakfast cakes? Did not a dream of future profiteering obtrude itself when his father's shining old preaching suit was made over for him, the jacket trimmed with silly feminine braid to cover the piecing? Desire, intensified by long denial, is the greatest of all spurs to achievement.

Along with this, of course, was the training in those particular virtues which make for business success,—honesty, industry and frugality—training of that rigorous sort which is given only by those who believe in these principles as a part of the eternal moral law. The result is perhaps what might be expected,—a large proportion of ministers' sons who reach the place where they can have both butter and syrup, and then to that higher estate where they develop gout and live on skim milk and graham wafers.

It is interesting to know that preachers' sons make good in the world of business, but there is regret in the thought that fewer and fewer of them seem inclined to follow the profession of their fathers. It would be reassuring indeed if we might see a revival of the old Scottish tra-

dition of an unbroken line of sons of the manse. The lesson is so plain that the church of today can have no excuse for dodging it. Frugality is good in a preacher's home or in any home, but grinding poverty which makes the child of the parsonage feel himself singled out for unfair and humiliating denials and repressions is not good, and the church is paying a sad price for her parsimony in the attitude of many preachers' sons and daughters toward the work of the kingdom. The church can afford to train captains of industry, if they are prepared to represent her fairly in the business world, but she should deal so justly with the sons of her ministers that a reasonable proportion will give themselves to her in a devoted and exclusive service.

The Screens and the Shoes

A Parable of Safed the Sage

IN a certain Island in the Great Ocean, and if thou shalt inquire of me the name thereof I will not tell it unto thee, the inhabitants aforetime were Cannibals and Heathen. And there came a Missionary and taught them that they should worship the Living and True God, and they turned from their idols of wood and of stone. And afterward came a Merchantman; for wheresoever the Gospel doth go, there do men buy Spades and Spelling Books and Plows and Pianos and Pills. And he took his pay in Copra, and in the Oil of the Cocoanut and in Pearls.

And he found among the Natives a good market for nearly all of his stock save only for his Shoes. For the people of that Island had ever gone Barefoot, and they liked it not a Little Bit that they should be compelled to Cultivate Corns for which they had no need. And they said, Behold, we were born barefoot, and so were our fathers.

But the Missionary builded a new House for the Worship of God, and it had a floor of Wood. And when he walked, then did his Shoes squeak. Likewise did the Shoes of the Missionary's Wife.

And the next day did the Chief of that Island and the Chief of his Wives come unto the Merchantman, and say, Sell unto us Shoes, and give us those that Squeak, and behold, here are Two Goodly Pearls.

And they picked out Shoes that squeaked much.

Then did that merchantman try on all his Shoes and readjust the Prices on the basis of Sound Business Psychology. For those Shoes that squeaked little did he mark up a little, but those that squeaked much, of those did he multiply the price.

Now the people wore shoes only on the Sabbath, for the Shoes did not squeak in the Sand. Howbeit, in the Sanctuary, there they did squeak much, and Front Seats were at a Premium.

And the Merchantman sent a Letter by a Passing Steamer, and he ordered Many More Shoes.

But suddenly the inhabitants ceased to buy Shoes. And the Merchantman knew not the reason. Therefore did he go to the Sanctuary upon the Sabbath. And he beheld how the people came with their Shoes under their arm, and put them on at the door of the Sanctuary, and wore them down the Aisle, and then removed them and passed them out of the Window for others to wear as they entered the House of God. For the Co-operative Idea had hit that Island, and it was nigh unto ruining business. For not only were there many Shoes on the way, but the Export Trade in Copra and Pearls and Cocoanut Oil did depend upon having something to sell that the people wanted.

So the merchantman considered. And shortly before the Ship was expected that was to bring his Shoes, he said unto the Missionary, Behold, the Windows of the House of God must be open to the winds, because the Climate is hot; but it is not seemly that they should admit Flies and Mosquitos. Behold, I have long contemplated making a Gift to the Sanctuary; I will fit it out with Fly Screens.

And the Missionary was glad, and the Merchantman did even as he said, and he made the Wire Screens Very Tight, so that no Mosquito could get through, and how much less a Shoe.

Therefore did the Shoe Business revive on that Island, and it continueth good even unto this day.

This Parable might be used to teach that it doth ever reward a man to be generous toward the Sanctuary and to do those things that please the Preacher. But that is not the lesson, beloved.

Behold, the human mind is Queer, and men who seek the Truth seek it for diverse reasons. There are those who desire Truth in the inward parts, and who buy the Truth for its own sake and sell it not. But others think they love the Truth who love the sound of Fine Phrases, and the use of words that feel good in the mouth. These are they that buy not the Shoe but the Squeak. And they are many. But be not thou like unto them; but rather let thy feet be shod with righteousness, and with the preparation of the Gospel of peace.

The Christ-Child and the Hebrew Children

THE Christ-child had a garden,
And many roses he planted therein;
He had three times a day watered them,
In order to weave for Himself a garland later on.
When those roses were in full bloom,
He called the Hebrew children;
They plucked off every flower,
And the whole garden was devastated.
"How wilt Thou weave a garland for Thyself?
In Thy garden there are no more roses!"
"You forget that the thorns
Remained for Me," said Christ.
And from the thorns they wove
A spiny garland for Him—
And drops of blood, instead of roses,
Adorned His brow.

PLESHCHEYEV
(a Russian poet).

Islam—Its Vitality and Doom

By Samuel M. Zwemer

IF WE as individuals, or as the Interchurch World Movement,* underestimate the strength of our foe, or the difficulties of our task, we shall individually and co-operatively be first disillusioned, and then defeated, but if we individually face the conditions of the unoccupied world and the stupedous difficulties that still remain in all the non-Christian faiths as hostile to the forces of Christendom, and are conscious of our supernatural strength in Christ, we cannot fail. We must be victorious.

The reason why there are unoccupied fields, and why there is a Mohammedan world, is because of neglect. At the close of the Edinburgh Conference report on the unoccupied fields this statement may be read: "The unoccupied fields of the world are the Moslem lands and populations." With a few exceptions, which this body of men and women can well fill in themselves as a footnote, from the great map prepared for you, you will see that the unoccupied fields, colored on this map dark red, are practically covering the Mohammedan sections of Africa and Asia.

There are certain things in missions that cannot be surveyed and that cannot be portrayed, and those things are the great spiritual backgrounds of our task. We are dealing with spiritual forces here and there. We are dealing with supernatural forces here and there, and whether these forces are from beneath or from above does not change the situation. When we grapple with Bolshevism in Russia or with godlessness and anarchy in our own land, or when we grapple with all that is vile and degrading in Hinduism and all that is uncivilized and anti-Christian in Mohammedanism, we are dealing with a foe that is entrenched and supported and reinforced by spiritual forces.

First of all, I would have you consider how on the map of the Mohammedan world the strength and vitality of the Moslem faith stand out by distribution and numbers. In Europe there are 2,500,000 Mohammedans; in Africa 42,000,000 Mohammedans; in South America more than 150,000 Mohammedans—in Guiana, in Brazil and a new Mohammedan colony in Peru. In Australia as well as in South Africa, they are building mosques. When we come to Asia we find in India alone 67,000,000 Mohammedans—including Burma, the whole of Central Asia and all Western Asia—in the grip of this religion, as well as all North Africa conquered by this faith.

The great highways of the Near East pass through Mohammedan lands, and although mission ships have passed down the Red Sea since William Carrick, and since the days of missions, the whole of West Arabia is today without a single mission station.

STRENGTH OF ISLAM

The Mohammedan religion is strong and vital because it teaches belief in God Almighty, Creator of heaven and earth; because of its magnificent and glorious theism; because its followers believe that one man with God is a majority, and their faith in the supernatural is so real, so virile, so vital that some of the beliefs of the West seem timid and weak and lukewarm compared with that great strong faith in the Almighty God of Mohammedanism.

Then this religion has a message for the heart as well as theism for the brain. It has from the earliest centuries been a religion that allied itself with mysticism, whether from Platonic or Indian sources is still a dispute, but the Mohammedan world has a religion of the heart. No one who has stood at a ceremony in Cairo or Constantinople can ever forget the sight of men and women spending long hours on Thursday evening trying to get in spiritual relation with God by the deepening of their spiritual life and the absorption into God's will. When I hear them shout, "Hooa, Hooa, Hooa, Hooa, Hooa," with a capital "H," I am reminded of the first chapter of Colossians. These followers of Mohammed have also caught the vision of one who gathered in himself all the fullness of the Godhead, the one toward whom all things tend.. That religion of the heart runs deep today in the dervish order and in all North Africa.

The Mohammedan religion is strong because it is a religion that not only has faith in God, but is possessed of an aggressive missionary spirit. It began with one man. It now counts 200,000,000 adherents. It won converts in Abyssinia before Mohammed left Mecca and fled to Medina. It is winning converts today in Africa much faster than is the Christian program north of the equator.

The Mohammedan religion is vital and strong because it is a religion of an undying hope. We say it is a hopeless religion, and so it is. It is without Christ, the real living Christ, and so it always must be a religion without hope. But to them it has always kindled a living hope. They believe in a world program, and you have only to read the story of "The War of Kitchener at Khartooum," or "The Battle of the American Troops Among the Moros," or the recent story of the massacres in Egypt to know that these Mohammedans intend, by fire, or sword, or preaching, to conquer the world and crown Mohammed king of kings and the lord of lords.

WHY IT HAS FAILED

Over against these strong points Islam has nevertheless failed. It has failed in five points. It has failed to enrich the mind or the heart of the child. There are 80,000,000 children in that Mohammedan world under fourteen years of age, and to none of them could Mohammed today say or could he ever have said. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Mohammed."

There are 100,000,000 women and girls in the Mohammedan world and the failure of Islam to purify the foun-

*This article is an address delivered at the Interchurch Conference at Atlantic City.

tains of the home, to elevate womanhood, to give woman a chance now or hereafter, is written so black on the map of Asia and Africa that not even Mohammedan authors have tried to write it out or contradict the facts. Sharper things than any Western writer has ever written on the degradation of womanhood by this religion have been written within the last ten years by Egyptian and Indian university students who called themselves Mohammedans.

This religion has not only degraded childhood and the home, but has dwarfed and corrupted and degraded the human intellect and literature. There has been a conspiracy of silence as regards the real character of the non-Christian religions. It is impossible to print, except in the Latin foot-notes the character of the Mohammedan tradition. We have no Koran of Mohammed except expurgated by euphemism. I say here today, without fear of contradiction, that no one would dare to publish the volume of traditions, that no one would dare to publish the civil life and the criminal laws of the early Mohammedan church without suffering the penalty of arrest for printing indecent literature. The unexpurgated Arabian Nights gives a true and faithful mirror of the general character of Mohammedan literature.

This religion has failed, and failed utterly in democracy. If we fought our battles in Europe to make the world safe for democracy, the world now knows that the chief foe to democracy during the four years of the world war was Islam. I hardly feel able to speak at this time when I think of that little place on the map called Armenia, where 1,000,000 men and women laid down their lives and climbed the steep ascent to heaven through peril, toil and pain—massacred or driven out into the wilderness. Why? Because in the religion of Islam there is room for only one type of citizen, and that citizen must first and always be a Mohammedan. Not a single scholar in Europe or America who knows the Mohammedan law and Mohammedan history would deny this statement—that in its character, in its age-long history, in its persecutions, Mohammedanism has been the foe of democracy. Most of all, this religion is the foe of Christianity.

MOHAMMEDAN LITERATURE AND JESUS

It is the only anti-Christian religion, because it has blindfolded Jesus, because it has spat upon Jesus, because it has buffeted Jesus. "Whatsoever ye have done unto one of the least of these, my brethren, you have done it unto me." What boots it if Mohammedanism puts Jesus on some of the pages of its sacred book, if the moon of Mohammed has eclipsed the sun of righteousness for thirteen centuries throughout all these lands? What boots it if we call Mohammed a prophet of God if he has usurped the place of him who was not prophet only but God's priest for us and God's king for us? Mohammedan literature in the last twenty years has been bitter in its attacks on the sinlessness of Jesus, the character of Jesus, the program of Jesus, the followers of Jesus. You cannot put in statistics or in a survey the pride and bigotry and fanaticism of the Mohammedan heart. That is the reason why Islam has failed—because it has blindfolded Christ, denied his incarnation, denied his crucifixion, made mockery of the atonement, and put in the place of Jesus, our Lord, Mohammed, the prophet of Arabia.

There are signs of hope on the map. There are five signs of hope, as well as five signs of failure.

The effect of this war on the unoccupied fields and on the Mohammedan world has been in every respect the ushering in of a new era. There have been more changes in Abyssinia and Morocco, in Mesopotamia and Egypt in the last five years that are hopeful for the kingdom of God than in the past 100 years. Not only has the Caliphate collapsed and Turkish power faced its doom, but God's hand is ushering in a new program in all the lands of the Near East and North Africa.

SIGNS OF HOPE

These unoccupied fields are already occupied on the program of missions by strategic positions that command the whole battle field. All the way from Spain to China we hold the Verdun and Gibraltar in the Mohammedan world. There is not a single city of a hundred thousand population in the entire Mohammedan world that does not have today hospital, school, college, university or missionary standing there as the French did and saying, "They shall not pass." We are entrenched, and we have, thank God, due to the Presbyterian Church at Beirut and the Presbyterian and Methodist Churches and others in India, prepared complete literature for the dissemination and truth thoughout the whole Mohammedan world. Van Duyck and Jessup and the old pioneers of Turkey, Persia and India laid the foundations so strong that we can say without exaggeration that the entire field of controversy and the whole world of God have been covered in all the languages of the Mohammedan world. All we need is men brave enough and bold enough to carry that message and disseminate that gospel.

There is a new missionary spirit in the Oriental church. The Armenians have suffered martyrdom, but they have not sounded retreat. The Armenians have suffered martyrdom, but they have not ceased to pray for their persecutors. I have met men in Port Said and Cairo with their faces set for God's program willing to carry that gospel for which they suffered the loss of all things back to those men who trampled on it and butchered their fellow Christians.

Finally there is a hopeful sign in this fact that the Holy Spirit is working in Mohammedan hearts. "I believe in the Holy Ghost, the Lord, the Life Giver,"—if we could only say that and live that as we face the unoccupied fields! The whole world was once unoccupied. Then Jesus breathed on his disciples and said, "As the Father has sent me, even so do I send you." They faced the whole world from the antipodes to Jerusalem in the blackness of darkness, and before those men died they had girded it with God's glory. We can see today that God's spirit is moving in every day school and high school and girls' boarding school throughout the Mohammedan world, that these Mohammedans are beginning to love Jesus and to live Jesus, and that they understand as well as this conference does that the Mohammedan world is to become the trophy of the Lord and of his Christ..

Mysticism in Common Things

By John Wright Buckham

THERE is a mysticism in common things which too often escapes us—to our infinite loss. The pure soul is begirt on every side with subtle ministrations. The ordinary thing to him is extraordinary. Nothing is common or unclean; for he knows the secret of its cleansing by Love. For all the Mystics of Common Things the fairest confession of their faith is St. Francis' Canticle of the Sun. The subtle flavors of the spirit world, are they not instilled into our very food and drink? There is a sweet, indescribable, semi-spiritual goodness in wholesome food that is not confined to its effect upon taste-buds and gastric fluids.

> Sometimes there comes a taste surpassing sweet
> Of common things—the very breath I take,
> A draught from some cool spring amid the brake,
> The wheaten crust that I in hunger eat.
>
> So I have thought that heaven, perhaps, is just
> The uttermost perception of all good,
> The spiritual rapture of this zest, refined;
> An exquisite new taste of friendship, food,
> The joys of love, the odors in the wind,
> And all that now seems deadened by our dust.

The varied, half ethereal flavor of fruits are too rare and exquisite to be merely prey of our selfish gormandizing. Only the *true* super-man can be worthy of "the pleasant relishings and seasonings of life," as the author of Utopia calls them. We should go through a period of fasting and purification each year before tasting of the summer and autumn fruits. When tree and vine, with an almost intelligent alchemy, have drawn from soil and rain and sun virtues and mysteries of a supernal sort to compound and refine for our delectation, we find ourselves again in Eden. Paradise is restored to us in every full-orbed apple and purpled grape. Wholesome food is not tasted by the physical sense alone; the whole man appropriates it. It requires maturity of character and singleness of mind to appreciate a dish of Scotch oatmeal. Only the poet in a "Barefoot Boy" can realize the bottomless bounty of a bowl of bread and milk and understand all of its mystical virtues.

> O for festal dainties spread,
> Like my bowl of milk and bread.

There is a homely and intimate enjoyment of the virtues of food and drink that is far deeper than that of the Epicure. Your Epicure is a connoisseur of comparative, not of intrinsic, values. The most refined sensualism cannot reach to the interior virtues of the sense world. Of the goodness of Universal Beneficence expressing itself in subtle and penetrating ways—epitomized, for example, in a spring of water or the flavor of a berry—of that only the nature mystic knows. He is the possessor of all the "Open Sesames." "Ah that we should be prevented by our greed and lust from rightly enjoying God's creatures," exclaimed Luther.

Common and necessary is sleep (without it life withers away.) Yet sleep is as magical as it is common—a fragrant rose of life, whose perfume we breathe nightly, yet esteem it a wayside weed. Who can fathom the miracle of sleep? Do we not need sleep to keep us in daily touch with the wider world to which we belong?—dreams that lighten the weight of this otherwise too, too solid flesh; mystic levitations, thrilling escapades, vivid reunions with friends whom we thought dead, accelerated powers, intensified joys and sorrow? Dreams of the night and of the day break down for us the iron walls of limitation. Oh, we are mystics in spite of ourselves.

Night is mystical and shadowy, it will be said, "but day is disillusioning and commonplace. One may imagine himself a mystic after sunset, but with the return of the clear, cold light of common day he will discover his mistake."

All true play is other-worldly. The little mother brings out her dolls, soiled and defaced but heaven-born; the little railroad man trundles his cars with mimic steam and whistle, and lo! the humdrum world is transformed into poetry and romance. There is something more than exercise, or a trial of wits, in games. At play we are as gods, easily tossing worlds and handling vast cosmic forces, toying with gigantic powers of nature, of mind and of imagination. The very word *fun* is full to the brim of endless life. A genuine smile is a gleam of light from another world than this, a sure token of immortality. As for gentle humor and joyous mirth, twin streams that gladden our way, every turn and eddy of their course, every flash and ripple, every swift leap and quiet undercurrent issues from the mystic spring of love and joy supernal. Says Tagore:

> Thou didst not turn in contempt from my childish play among dust, and the steps that I heard in my playroom are the same that are echoing from star to star.

But must we not frankly concede that the rough territory of *toil* is barren of beauty? Must we not admit that when *work* begins joy ends? At first thought it certainly seems so. Yet *is* this work, or the parody of work? Doubtless drudgery is the death of delight, but so is idleness. True work is bathed in heaven. For it is creative, and creation is a spiritual act. What of the pictures which every day discloses to us of the symmetry and beauty and mystery of toil? What of our own experience of the strange, rich affatus of the "working mood?" It is not work, but it is over-work, or the sordidness of motive and spirit in which it is done, that robs life of its charm and casts the dullness of a vacant mind and a selfish purpose over all we do. "Will olives pay here?" asked a wealthy San Franciscan of Joaquin Miller as he found him at work about the stunted olive trees at his hillside home. "Will olives pay here," repeated the poet, "pay, pay? In every breath of the sweet sea-wind that lifts their silvery leaves in the sun, I am paid, paid in imperishable

silver every day. I see in every leaf the olive branch of the dove of old."

The simple things are richest in meaning and delight—fresh air, pure water, simple food, work and rest and friendship and the open sky. Luxury and ornament, expense and display, the values that arise from mere rarity, or hothouse competition, are fictitious and superficial. To the true lover of nature a walk on the nearest hills is richer than is a trip to Switzerland or Yosemite to the dull-eyed globe-trotter. The true tramper finds more sterling and rewarding affinities with nature and humanity in the "open road" than a tour of the world affords to the sated cosmopolitan. Given a few descriptive facts, a vivid imagination and an ardent spirit, and one can construct mountains nobler than the Alps or Andes, and valleys fairer than that of the Hudson or the Wye. It is not without significance that of the two poets who have written the most stirring description of Alpine scenery, neither ever saw the scenes he has described. The author of "William Tell" never could make the journey to Switzerland and it is said that Coleridge never looked upon Mont Blanc from the Valley of Chamounix. And yet these two have taught us more of the real spirit of the Alps than all the guide books ever written.

Strange witness to our deeper nature that a flower, or a tree, or a bird has power to snatch us away into a timeless and transcendent world! Senacour's "Oberman" passing along a Paris street comes upon a jonquil; "It was the first perfume of the year. I felt all the happiness destined for man. This unutterable harmony of souls, the phantom of the ideal world, arose in me complete."

Brother Lawrence, looking upon a leafless tree in winter and thinking of how it will soon bear leaves and flowers and fruit, passes into an ineffable vision of the Providence and Power of God. To John Muir, alone in the solemn splendor of the Sierra, the note of a caroling robin translates itself into: "Fear not, only love is here." "The further we travel on the paths of existence," said Maeterlink, "the more we believe in the truth, beauty and depth of the humblest and most ordinary events of life. We learn to admire them just because they are so general, so uniform, so ordinary."

The Brotherhood of the Mystics of Common Things is a joyous and goodly company, and far larger than we think. To it belong millions to whom its *arcana* are a daily joy. And any one may join its gladsome fellowship who will take a *second* look,—within and without.

The Master Motive

By John Mason Wells

THERE is a persistent demand at present, made by the common people, that the church be more definite in its teaching, in its program and in its efforts. The man of the street tells us that manufacturing establishments exist for a definite and concrete purpose. A woolen mill manufactures woolen goods, a road-machine factory makes road machinery and a furniture shop produces furniture. Almost as definite a purpose holds of our institutions of education. We teach people history, science, art, medicine, mathematics and law. We give them examinations, to learn whether or not they have obtained this information and understand the subjects.

These people tell us that the church should be equally definite and concrete but that she is not. Her purposes are often vague; her program lacks definiteness and her accomplishments are hard to tabulate. This criticism is true, they say, especially of the liberal church. An orthodox church and minister can be more easily tabulated. His ideas of God, of heaven and hell, of the Bible and salvation can be more clearly and definitely stated. His idea of the purpose of the church is likely to be more concrete.

JOHN'S POSTSCRIPT

This criticism of the church and more especially of the church holding liberal ideas, has, I think, some truth in it. At least it is a challenge to present clearly the motive of the modern, liberal church. The twenty-first chapter of the Gospel of John seems to me to meet this situation in a way that is satisfactory to the liberal Christian. This chapter is a postscript to the Fourth Gospel. It was added after the author had finished his book. It is as if the writer had said to us, "My Gospel was finished with the twentieth chapter but there is another event which I have omitted which is of such importance that I will add it as a postscript. Weigh well these last words which I am giving you in regard to Jesus Christ."

Then he tells us that after the resurrection appearances of Jesus to his disciples at Jerusalem seven of them returned to Galilee and went fishing on the same lake from which he had called them months before. All night did they work in their boat, casting their net and drawing it in, but they caught no fish. Early in the morning they saw a man on the shore and he called to them, "Children, have ye aught to eat?" The answer that came back was, "No." Again his voice was heard, "Cast the net on the right side of the boat." They followed his direction and the net landed in a shoal of fish. So many did they catch that they were not able to draw it into the boat but dragged it behind them to the shore. Their astonishment led to the recognition of Jesus by John, who said, "It is the Lord." At once Peter put on his coat, plunged into the sea and swam to shore. The others followed in the boat. They had breakfast together on the shore and were happy as they used to be.

When their hunger was satisfied Jesus addressed himself to Peter, but he did not call him Peter this time. He

called him, "Simon, son of John," the name by which he was known before Jesus first met him. Jesus had given him at that time the name, "Peter," which means "rock" but Simon had proved himself unworthy of this name. His life had been far from stable and unshakable. He had had his ups and downs, his periods of loyalty and his times of cowardice and disloyalty. He had boasted of his superior power to endure and suffer and then had denied his Lord and had cursed at the mention of the name Jesus. For the last time Jesus has now returned to him and again he was to entrust some important work to his hand. What words would he say to him? How would he warn him of his weakness? How would he fortify him for his task? What would we have said to him under the circumstances?

We might have told him in a straightforward way that he was a disgrace to the Kingdom. This was the truth, and Peter would have admitted it. We might have placed him on the probation list and said, "We will try you once more and if for six months you live as a disciple ought to live we will receive you back into our fellowship," and Peter would have said, "That is all that I deserve." We might have told him he was a miserable sinner and should repent and he would have answered "I am worse than you realize and already I have repented with tears and anguish." We might have told him that he had not been faithful in reading his Scriptures and in prayer and that if he wished to be strong in the future he must cease to neglect these sources of power. All this would have been important. This was, however, the last time Jesus could talk with Peter. He must appeal not only to high motives of human conduct, he must appeal to the master motive. It was now or never.

THE GREAT MOTIVES

There are only a few great motives in life and they are very easily understood. There is the bread and butter motive. There are some who declare that this is the great ruling force of society. To obtain food men will steal, kill and overthrow governments. Some statesmen are warning us that unless we provide the suffering nations of Europe with food anarchy will reign. In the book of Kings, a famine is described in which women became cannibals and ate one of their own children. The food motive is one of the major driving forces of life.

There is also the pleasure motive. As some of our great thinkers have declared that food is the controlling force of society so others have told us that we live to be happy, —that happiness is the supreme thing for which we strive. The reports of the vice-commissions of New York and Chicago, made some years ago, showed that public dance halls are the chief recruiting grounds for the public houses of iniquity. Persons who are lonely, depressed, over-worked and helpless will sell themselves for pleasure. No one will deny the power of this motive in life.

Self-preservation is another powerful motive. In the drama of Job, Satan says to Jehovah, "All that a man hath will he give for his life." This law of self-preservation operates in the plant world as well as in the animal world. The important thing about a plant is its seed, and animals will fight to the limit for their own lives and the lives of their young. This law operates in every human being.

There is a motive, however, which has proved itself stronger than any of these, stronger than hunger, than the craving for happiness and stronger than the law of self-preservation. Spinoza tells us how a passion of life can be overcome. He had a right to speak on this subject for he conquered some of the things that most men regard as important. He was a Jew and suffered excommunication from the synagogue rather than deny what he believed to be the truth. He was poor and made his living by grinding glass, but he declined to accept the chair of philosophy at Heidelberg because he felt that it would deprive him of his liberty of thought. He overcame his desire for fellowship and peace in the synagogue by his love of truth and he conquered his desire for honor and money by his love of liberty. He says, "A passion can be overcome only by a yet stronger passion." This master passion is love.

LOVE'S INFLUENCE

Love of truth made Bruno a scholar, a fugitive from Italy, and finally a martyr at the stake. As the flames licked his body he said, "I die a martyr and willingly." The love of truth was stronger in him than the hunger for food, the desire for pleasure or the motive of self-preservation. On the Marne the French and British armies stood and fought with superhuman courage and power, for the love of country was stronger in them than the desire for food, happiness or life itself. Christians have suffered, served and died from the motive of love from the day when Jesus asked "lovest thou me?" until this hour. Love is the greatest thing in the world. It is a good above all other goods. It provides a motive more powerful than other motives. There is nothing stronger than love.

He who loveth, runneth, toileth and is glad. He giveth all and has all. He loveth not for gifts but for the Giver of all good things. The character of love is the character of Jesus Christ and this is the motive of Christianity and the church.

THE STANDARD OF LIFE

This motive in life is more than a good and harmless theory. It is operative in all walks of life. It is the line that divides men from one another. It is the standard by which all of us are tested. In the universities of the land there are students who are spending four, six or eight years in hard study in order that as trained men they may prove stronger than others, master others and accumulate more wealth for themselves. By their sides in the class rooms are men who are spending the same length of time to train themselves to be superior in service, that their lives may be of more benefit to the human race. In the business blocks of our cities are merchants whose aim is to get as much and give as little as possible. By their sides are merchants whose purpose is to serve the people of the city as helpfully as possible and all their

transactions express this high spirit of service. Then there are men working in our shops, on our streets and in places of public business who take special pains to separate themselves from the rest of mankind and who regard their interests as distinct from that of their employees and as distinct from the general public. They are not concerned in producing the best possible article. They are not interested in the business of which they are a part. Their one thought is to get as large a wage as possible and to exert as little energy as may be in making themselves eligible for this wage. By their side are men whose work is their religion. For them justice and righteousness are expressed in making an angle perfect, in doing as good work on the part of the building that will not show as they do on the front door. They labor in the spirit of love.

Love is the master motive of men, it was the motive of Jesus Christ, it is the passion of the Christian church which she is expressing in the darkest corners of the earth and through the influence of the church it has permeated human society until it is the standard by which all men are judged. Like Peter some of us must confess that our love is not as strong as it ought to be, that it is such as a person of many faults can claim. Nevertheless it is our motive and by its power we will accept the duties which are laid upon us by the needs of mankind and by command of Christ.

A COMMUNICATION

Mr. Chamberlain of New York City

EDITOR THE CHRISTIAN CENTURY:

ONE day recently my telephone bell summoned me. Upon answering, a big confident voice at the other end said, "This is Mr. Chamberlain, of New York City, and I must see you at once." Now it sometimes is important to meet a man from New York City, so an appointment was made on a busy morning and kept. Mr. Chamberlain proved to be a man of big voice and big bearing and claimed to be out on a big mission. His statement in substance was: "We" are out among the churches laying plans to raise a sum of $25,000,000 for Christian Americanization. It a very big idea and some big men are back of it, indeed, some millionaires. We want to have the co-operation of all our Cleveland churches, etc., etc. Being neither awed by the big man nor the big sum of money, I, with other Cleveland pastors, dared to ask some leading questions as follows in substance: Who are you? What organization do you represent? Which of our Disciples churches do you belong to in New York City? Who are the millionaires referred to? Whose idea is it? What is your program for using the money? Is the plan a part of the program of the American Christian Missionary Society? Is it a part of the future program of the United Christian Missionary Society? Is David E. Olson, of Minneapolis, connected with it in any way? Can you give us just a little definite information? etc., etc.

The answers indicate that Mr. Chamberlain was not a member of any of the Disciples churches in New York City, that for the present it must remain a mystery who is paying his bills, that the plan is in no way a part of the organized work of the Disciples, that there is no definite plan for the use of so large a sum of money as suggested, that David E. Olson is connected with it. A later rumor which seems to be correct (if not I will be glad to set right) reveals that Mr. Chamberlain, of New York City, is a Methodist and was sent by the Ward syndicate of New York, professional money raisers. Later it comes to light that his proposal is a snugly devised plan to put the whole misguided movement of D. E. Olson and his clan over on our brotherhood by use of the magical term "Christian Americanization." We are free to say that the Olson program to date has not gripped Cleveland, nor does his prospectus for the future stir us to any enthusiasm. The Olson movement, we prophesy, will have to go forward without the support of Cleveland churches. As to Mr. Chamberlain, of New York, we shall be glad to know who he is and why he came.

Cleveland, O. F. D. BUTCHART.

[It is quite probable, if we may judge from evidence in our correspondence since the October convention at Cincinnati, that representations made by agents of the so-called "Christian Americanization" scheme have not been so shrewdly challenged as in the visit of the agent to Cleveland. Hence we give especial publicity to the facts set forth by Mr. Butchart above in the hope that the uninformed may not be deceived.—The Editor.]

Mary Magdalene

I WANT no Soul!" she hotly cried;
A youthful challenge thus was hurled.
God took her soul, and each door wide,
Boldly she opened to the World.
But ere she lured suave guests of Sin,
Shamefaced she sought to ease a fear,
So set aside one room within
Whose walls no reveler might peer.

With eyes downcast, the Woman sighed,
"Some day might Life refuse me dole . . .
Each wile of Age the World deride!
Then might I pray, 'Come back, my Soul! . . .'"
Half glancing at the couch whereon
Soul in her soft form used to sleep,
She quickly turned and thereupon
Laugher a strange laugh (she might not weep).

In scarlet gown she was attired
When came a night of nights to give
This woman (most to be desired)
All things for which such women live.
This Known Life's music in her throbbed
Prelude to some more Vital Thing . . .
Groping for God, aloud she sobbed,
"Come back, my Soul, I love the King!"

Then she fled trembling to that room
A pearl-white robe in haste to don—
A spotless gown, whose pure perfume
Had lured no prince in nights now gone.
She knelt within that quiet place,
Praying in holy passion's tone . . .
And through Infinity and Space
Her Soul came back to claim its own.

AGNES STONE.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Community Church Projected for Boston

Dr. John Haynes Holmes, who changed his Unitarian church into a "Community Church" in New York, dreams of making the Community Church a feature of every community. Meetings will be held in a hall in Boston on Sunday mornings this winter looking in the direction of the formation of such a church in Boston. The Community Church as projected in New York has discarded its Christian moorings and tries to be the exponent of all the higher ethical religions. One of the prominent advocates of the Community Church is Dr. James Ernest McAfee, until recently one of the secretaries of the American Missionary Association of the Congregationalists and formerly with the home mission board of the Presbyterians.

Chicago Church Federation Has Varied Lines of Work

The Chicago Church Federation has become a very active organization under the leadership of Dr. H. L. Willett, who as president has been the executive of the organization for two years. Over six hundred Protestant churches from thirteen denominations are represented in the organization. There are fourteen workers on a full or part time basis and the monthly appropriations now amount to over $1,500. One hundred and twenty-five public meetings were held during the past year with an estimated attendance of one hundred thousand persons. The organization has spoken out vigorously in connection with the race riots and the Mexican crisis and a constructive work has been carried on in connection with various penal institutions.

University Religious Workers Are Organized

In recent years a new religious profession has arisen, that of religious workers in state universities. These workers from the various parts of the nation came together in Chicago the first week in January and held their sessions in the Edgewater Beach Hotel. In the future the work of these men will be co-ordinated in such a way as to eliminate entirely denominational rivalry. At the time of this meeting there was a meeting in the Auditorium Hotel of the Association of American Colleges. Presbyterian college presidents held separate sessions at McCormick Seminary and Methodist presidents met at Garrett Biblical Institute. In all of these meetings the financial note was sounded and there are many plans incubating to secure larger endowment and equipment for the educational work done under the auspices of the church.

Honor for a Veteran Editor

Dr. George H. Sanderson is the retiring editor of The Christian Herald. He is making way for Dr. Charles M. Sheldon, and will henceforth be known as editor emeritus, as he is now in the seventies. The staff of the paper gave him a dinner at the time of his retirement which was attended by Edward Bok, of the Curtis Publishing Company, Judge Arthur S. Tompkins, Admiral Sigsbee, Edward Johnstone and Dr. David Burrell of the Marble Collegiate church.

Student Volunteer Convention in Des Moines

The Student Volunteer Movement made its small beginning in 1886. It is composed of those who promise, if it be the Lord's will, to serve on the foreign field. The conventions are held every four years and from a small group of a few hundred these quadrennial gatherings have increased until there were assembled at Des Moines 7,500 delegates. The meetings are presided over by Dr. John R. Mott. Forenoons and evenings the convention was in one assembly. In the afternoon, the delegates divided up along lines of national or denominational or occupational interest. The criticism made on the meeting by many from the far east and the far west was that there was such a pronounced pietistic note that the social problems of religion were excluded. It is thought that this protest was sufficently vigorous to affect the planning of future programs. It is said that the mission boards have secured from the Student Volunteer Movement in recent years more than a third of the missionary candidates.

Religious Advertising in Japan

The use of display advertising in the interest of religion is a commonplace in America. It is only recently that this method of religious propaganda has been used on the mission field. Rev Albertus Pieters, a missionary working in Japan under the Dutch Reformed church, recently hired advertising space and set forth the fundamentals of Christianity. The result has been an increased attention to the message on the part of the educated section of the community and a considerable increase of seekers.

Mutual Insurance Society in Parish Church

The members of St. John's church (Episcopal) in Charleston, S. C., are mostly working people. Their rector, Rev. A. E. Cornish, has developed for them a mutual insurance society. By his plan, they are insured against sickness, death and unemployment. There is a graded plan of payment and the benefits depend upon the payment made. More than a hundred and sixty of the members have been insured under this plan. The effect of this plan has been to tie the members up to the church much as people are tied up to lodges and labor unions in other situations.

Irish Deputation Reaches Chicago

The deputation of Protestant ministers and laymen from the north of Ireland reached Chicago on Jan. 18, and on the following evening a big mass meeting was held in Medinah Temple, one of the largest auditoriums in the city. This was overcrowded and there were overflow meetings in adjacent churches. In this meeting the Ulster point of view was presented, which is in essence that the Irish question is essentially a religious question. Sinn Fein is interpreted as an effort on the part of the Roman Catholics to secure dominant control of the country. The week this organization was in Chicago the priests of Roman Catholic churches organized their parishes for a financial drive and raised a half million dollars for the "Irish Republic." The transfer of the Irish discussion to America means a regrettable increase of sectarian bitterness in the face of religious problems of great urgency which call for friendly and unsuspicious relations among all religious bodies.

Cardinal Mercier the Guest of Protestant Ministers

Over four hundred clergymen in New York attended a dinner in honor of Cardinal Mercier in December. The dinner was held in the Grand Ballroom of the Hotel Commodore. The clergy present represented nearly all of the great Christian bodies. The cardinal was introduced by Dr. Henry van Dyke, who said, "The thing we honor most in him is character. We honor the man with his red robe, and the heart within—the man. You stand high physically, spiritually and morally. We turn to you not only as an exponent of

Belgian patriotism and bravery but also as an exponent of Christian manhood and character." Among the guests was Rev. Alexander Lyons, rabbi of Eighth Avenue Temple.

Salvation Army Opposes Suggestive Shows

The protest of the churches against suggestive shows seldom becomes so dramatic nor so forceful as that which was made recently by a Salvation Army representative. There was a show in Grand Rapids, Mich., called " The Dance of the Orient." This was attended by Victoria Booth-Clibborn Demarest. As she saw the character of the show she advanced to the stage and with uplifted hand said, "In the name of the Lord God Almighty, I pronounce this performance indecent, immoral and sacreligious." The mangement of the theater had the brave Salvation Army women ejected from the theater and she continued her protest from the platform of the Salvation Army. The defense of the actress who took the leading part was that her performance was a religious dance.

British Canon Takes Gloomy View of Religious Outlook

Canon Peter Green, of Salford, England, has standing in the Established church as is seen by the fact that he was recently offered the bishopric of London. He is quoted as saying, "The leaders of the church seem to have no conception at all of the extent to which the great mass of the people are not merely out of contact but hostile to all forms of religion." He said further, "The next general election will put in a Labor Government, and the Labor Government will introduce a bill for the drastic disestablishment and disendowment of the Church of England. It will be a bill moved by no hostility to religion, and there will be every possible consideration for the clergy and for the church and other religious interests, just as there was when there was a separation of the Church and State in France." The canon goes on further in his prophecies to say that the church would reject reasonable offers and there would come the deadlock between state and church that came in France.

"Religion and Life" Week at Oxford

The last week in January is being observed as "Religion and Life" week at Oxford University. A series of addresses is given daily by priests of the Roman Catholic church and ministers of the free churches as well as by the clergy of the Established church. The chairman will be the bishop of Oxford. Dr. W. B. Selbie is announced on the subject "Intellectual Honesty." The Bishop of Litchfield will give a series of addresses on "Personal Religion."

Gypsy Smith in Well Known Brooklyn Pulpits

It is a compliment to Gypsy Smith to be invited into the pulpits of such eminent Congregational ministers as Dr. S. P. Cadman and Dr. Nehemiah Boynton. Gypsy Smith is not a man of the schools but his message has bridged the theological gap in these difficult times and he is able to preach to all sorts and conditions of men.

Dr. Francis E. Clark Bound for Europe

"Father Endeavor" Clark is one of the most seasoned travelers in the circles of evangelical religion. Though advanced in years, he goes forward continually to new adventures. He sailed recently to Europe, where he will spend much time in Czecho-Slovakia and Jugoslavia. There is a promising Protestant work in these countries. In the early summer Dr. Clark will visit England and attend a number of Christian Endeavor conventions.

New Free Church Secretary Chosen

Dr. Meyer has been secretary of the National Council of Evangelical Free Churches of England for a number of years. He was recently elevated to the presidency. His position as secretary has been filled by the selection of Rev. Thomas Nightingale of Southport. He is a member of the United Methodist church, where he is held in high esteem.

After March 1, 1920

The subscription price of

THE CHRISTIAN CENTURY

will be $3.00 (*ministers* $2.50) *payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate,* $2.50 *per year* (*ministers* $2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.

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One of our Eastern pastors has added already a half hundred books to his library without cost to himself. How did he do it? By sending in that number of new subscriptions to The Christian Century. And many others are doing likewise.

Remember, for each ***new annual*** subscription you send in (without premium request for the subscription) we will send you any book published which is priced at $1.50 or less.

THE SUNDAY SCHOOL

Christ and Health*

PETER restores Dorcas to life. She was worth bringing back, for her life was philanthropic. Jesus was interested in life. He lived a full, thrilling life himself and he wanted all men to live in that fashion. He came to bring abundant life. He said he was "life" as well as truth and the way. He was interested in eternal life, which was a kind that emphasized quality as well as everlastingness. Peter evidently thought health was a matter worth his consideration. He followed his Master in this. He had often seen Jesus heal people. He knew how Jesus was touched by people's sickness. It was an affair of sympathy. Has Jesus any care or influence regarding sickness today? Without entering the questionable realm of faith-healing, let us consider some other angles of this question.

I heard a missionary of our communion say, and say reverently, "I have performed all the healing miracles that Jesus did; I have opened the eyes of the blind, by removing cataracts; I have made the lame to walk, the deaf to hear. I have cast out devils, causing wildly insane people to be quiet and useful again; I have even raised the dead." Then he narrated how he had been walking in the woods near his station when he saw a funeral party approaching, with loud lamentations. Going to the bier, he found a young man, apparently dead, who was being carried to a funeral pyre. Examining him, he found signs of life, and by his expert medical knowledge succeeded in restoring him to normal existence. To the ignorant natives, all of these things seemed like miracles; they were due, as we know, to medical science. The regular laws of the world, intelligently grasped and used, accomplished these amazing results. There are yet many medical discoveries to be made; there are hundreds of laws to be found and obeyed. Dr. Mayo has said that the knowledge gained by the war brings power to extend the expectation of life ten years. He says that when he was a boy a man was considered old at forty, now a man is beginning to be regarded as old at fifty, but when the new medical knowledge gained by the war is applied, men will not be considered old at sixty, but older men, with richer experience, working fewer hours, under better conditions will accomplish more and live longer.

There was a time when all hospitals and homes and asylums were under the direct care of the church; later they passed over to the state. Now we care for the sick, the aged, the poor, the dependent, the insane, the orphans largely by state aid. The Catholics still keep many of these institutions directly under their own hands. Opinion differs as to the advisability of this. Often I have wished for a home and hospital under the control and patronage of our own church. It would give one such a chance to help directly and in times of such dire need. Instead of going to visit your sick people and your poor people in hospitals of the Presbyterian or Catholic faith, you could feel that you were directly helping them in your own institution. But the point to remember is that these institutions, like colleges, were first started and maintained by the church. This is another instance of how the church reaches beyond its own boundaries by its influence.

God does not have on this earth a finer helper than a Christian doctor. How often I meet him in homes of sickness and sorrow. With what a gentle and firm hand he works. He reminds me of Christ in his sympathetic art of healing. We might well speak of all those social institutions that make for public health—play grounds, district nurses, the Red Cross, sanitation, quarantines, public dispensaries.

A study of the effect of Christian faith and life upon health is a legitimate and valuable effort. It pays to obey the laws of purity, kindness, trust and industry. Jesus is interested in health as a foundation for spiritual power.

JOHN R. EWERS.

*International Uniform lesson for February 8, "Peter at Lydda and Joppa." Acts 9:32-43.

CORRESPONDENCE

Germany's Present Needs

EDITOR THE CHRISTIAN CENTURY:

I have just gotten around to reading Mr. Elderkin's article on "What Germany Needs Now" in The Century for January 1. Germany's three pressing needs he states as food, work and hope. It seems to me that a fourth has been overlooked —one which really ranks first in importance; that is, the spirit of penitence. Much that is said about the first two applies equally to France, Belgium, Italy, Poland, Serbia, Armenia—with this important distinction: Germany's needs are the fruits of her own misdoings. We can not hope to raise relief funds and supplies adequate for all the suffering peoples. Some must continue to suffer. In choosing which of the needy to succor, should we not consider the deserving before the guilty?

"The chief sufferers in Germany," writes Mr. Elderkin, "are of course the children." (So they are in the other countries.) And he adds that "little boys and girls born since the war cannot be held responsible for the Kaiser and the Kaiser's ring. Nor can they be said to be back of the pan-German movement or any of the groups that brought upon the world the ills we have had to suffer at German hands." No; but, to state a harsh truth plainly, they belong to the same breed—and the breed as yet shows no sign of improvement. The leopard has not changed his spots since the days of Julius Caesar. If in the grim struggle for survival some must go down, which should they be? The breeds that have shown their mettle and have upheld the cause of right and humanity, or those with predatory instincts and deficient in honor? Let us try to save first the races that deserve to be saved in their own right and for the world's good.

Those of us who have seen the handiwork of the Hun and the plight of some of his victims find it hard to work up any great amount of sympathy for the race that was capable of conceiving and executing such diabolical deeds. We should like to be generous to a beaten foe, but before doing so to the neglect of others far more worthy we should like to see some evidence of an honest change of heart. The Germans as a class do not seem to be sorry in the least for their hideous acts. Their only sorrow is that their atrocious warfare has brought them suffering instead of success. They need more than a broken spirit. They need a contrite heart.

In the divine law of pardon repentance is a condition to forgiveness. Can more be expected of man than of God?

Washington, D. C. JAMES M. PICKENS.

Reconstruction Work In France

EDITOR THE CHRISTIAN CENTURY:

Our office is receiving many assurances of cooperation in reconstruction work in France. I said to the French Protestants when I was in Paris that I believed the Disciples could be depended on to help them in this time of distress. It may take a longer time than we anticipated to raise the $25,000, but it will come. The Disciples as a people are committed to great catholic principles. Where we are narrow it is due to departure from our original principles. The great body of the Disciples are in sympathy with the things that have to do with the common good and are magnanimous toward issues that express brotherhood.

This is an opportunity for the Disciples such as we have never had in our history. It is a case of going into a great European nation to help reconstruct Protestantism there, when we ourselves have not a church in that community. This magnanimous policy is already awakening a deep interest in the Disciples—an interest that is far more kindly and far-reaching in its results than if we were raising funds to send a group of evangelists there. It is a policy that perhaps would not have worked fifty years ago, but in this year of 1920 it is the one policy that has in it permanent assurance in fellowship with French Protestantism, and through French Protestantism with all Protestantism in Europe. It is lifting the very principles for which we stand out of any sectarian peculiarities and putting them at once upon the broad catholic basis for the unity of French Protestantism. Consequently, it is a principle of such a character, with such immense possibilities, that those who see will gladly share in entering this open door and present the simple message of primitive Christianity by kindness and sympathy and cooperation with European Protestantism as we have never done before. It is a great opportunity and will mean to us far more than the mere contribution of the money.

Rev. K. F. Nance is making a tour through the middle western states in this interest and we are gratified at the response that has been accorded him and believe that out of his experience as a chaplain in France and as pastor of one of our strong churches he will be able to get results that will be gratifying to us all.

All monies should be sent to the Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Avenue, Baltimore, Md.

PETER AINSLIE.

Baltimore, Md.

"Two Sides to the Question"

EDITOR THE CHRISTIAN CENTURY:

Your editorial in this week's issue of The Christian Century, "Two Sides to the Question," appeals to me as being a fair and justified criticism of the statements made by many of the leaders of the Interchurch World Movement. In reading Dr. Mott's statement in last week's issue of the "Century" in which he said, "without sacrificing our diversity and that which is most distinctive to each of our communions, and which, by the way, is the choicest possession we have," I wondered then how the Interchurch World Movement could accomplish the great good that we hope it shall if the diversity of denominationalism which has always been a barrier to the progress of Protestantism is emphasized by its great leader.

Of course the direct purpose of the Interchurch World Movement is not Christian unity, but most of us believe it is a great movement toward the restoration of the united church; if, however, there is not a burying into oblivion of the denominational shibboleths it will serve as a hindrance to unity rather than an agency.

At a meeting of the Johnson county, Ind., Ministerial Association a few weeks ago the writer on coming into the room heard a minister ask the question how we can get rid of denominationalism so clearly seen in almost every community. Ministers in all churches are interested in this question, but very few seem to know that the Disciples of Christ are existing for the very purpose of restoring the Church of Christ, resulting in the riddance of denominationalism. Many of our ministers take pride in speaking of our church as "our denomination." Who knows but what God has called us as a religious people to enter into the Interchurch World Movement with such loyalty to Christ that we shall teach our religious neighbors just what non-denominationalism is? Now is the opportunity of the Disciple ministers and leaders to condemn denominationalism in the committee meetings and on the convention floors of the Interchurch World Movement.

Edinburg, Ind. W. E. MOORE.

BOOKS

AMONG INDUSTRIAL WORKERS, Industrial Department, Y. M. C. A. The charge is sometimes made that the Y. M. C. A. is a sort of club of the immaculate, that is, that its membership is made up of the smooth-handed and white-collared. That the greater part of its membership has hitherto been of the salaried and property owning class, is certainly true, but the industrial department is a definite extension into the industrial field. And the industrial association is proving not a whit less effective than the city Y. M. C. A. There are now more than 500 secretaries giving their time to the administration of this particular field. The suspicion is entertained by many that the industrial "Y" is maintained as a sort of welfare branch of the employer, and by the more radical tempered is looked upon as a kind of an institutional sop to the employe. But the workmen are contributing dollar for dollar with the employer for maintenance. No institution of our time is doing more for Americanization, healthy industrial recreation, and mutual understanding and good will between employer and employe. This volume is a handbook of information, directions for work, and an outline of the task.(Association Press.)

CLASSIFIED BIBLIOGRAPHY OF BOY LIFE AND ORGANIZED WORK WITH BOYS. By Ronald Tuttle Veal. Character building work with boys has become not only a science, but one of the finest arts of our generation. The Y. M. C. A. has been a pioneer in this field, and both the work it is doing and that of the Boy Scouts ought to convince the churches that it would pay them to make a differentation of method in their undertaking to fit the rather highly specialized demands of boy life. This little volume is without doubt the most complete classified bibliography upon the subject of work with boys that has been issued, and is therefore invaluable to every special worker. (Association Press.)

PRACTICING CHRISTIAN UNITY. Roy B. Guild, Executive Secretary of the Commission of Interchurch Federations of the Federal Council of the Churches of Christ in America. Mr. Guild here tells the story of one of the most promising church movements of our day, that of the church federations in the larger cities. It is the story of the actual accomplishments already made, although the movement as a whole is still in its infancy.. For instance, the heartening story of the great home force evangelistic campaigns in Cleveland and Indianapolis, in the former of which 30,000 were won in three years, and in the latter 33,000 in five years, without those demoralizing results that follow the great Sunday campaigns. He also tells the story of Pittsburgh's municipal clean-up campaign through "pitiless publicity," and many other striking illustrations of the moral and civic power of the Federated Churches. (Association Press.)

VERSE FOR PATRIOTS. A compilation of the best patriotic verse from "Horatius at the Bridge" and "Marco Bozzaris" all the way down to the latest and best poems of the late—in America, present—war. The poems are presented under section headings such as "Heroes," "On Land and Sea," "Dying for One's Country," "The Flag and Freedom," "The Last War," etc. The collection is intended especially for the use of young Americans in school (and there is real need there for such a collection as this,) but it is the sort of book which should be found also in every home in these not too high-minded times. (Lippincott.)

The books reviewed here, and any other book published, may be secured from
THE CHRISTIAN CENTURY PRESS,
700 East 40th Street, Chicago.

NEWS OF THE DISCIPLES

Announcements for the Coming Disciple Congress

The program committee of the Disciple Congress is already able to announce some of the strong features of the program which will be given in First church, Springfield, Ill., April 5-7. Prof. Alva W. Taylor will open the sessions with an address on "The Church's Responsibility in the Present Industrial Unrest." Mr. Raymond Robbins, of Chicago, will speak in the same session on the same topic. H. O. Pritchard will speak on "Our Duty to the Church College," and President James, of the University of Illinois, will speak on "Our Opportunity at the State School." Dr. H. L. Willett will speak on "The Attitude of the Disciples to Current Union Movements." Prof. A. W. Fortune is announced for an address on "The Voice Supreme, or the Ultimate Authority in Religion." O. F. Jordan will speak on "Foregleams of Modernism in the Teachings of the Fathers."

Encouraging Report from East Orange, N. J.

The annual meeting of the Park Avenue church, East Orange, N. J., was held Thursday evening, January 8. The annual report showed a total membership of 624. Fifty-six persons were added to the church during the fiscal year and 24 were dismissed. The enrollment of the church school is a little over 700, showing a net increase for the year of more than 100. The total expense budget for the year was $9,568.36. The total budget of missions and benevolences was $2,014.80. The forward steps taken during the year included the employment of a Director of Religious Education, Mr. I. O. Foss. Under Mr. Foss' leadership, the educational committee have set themselves at the task of promoting a worthy educational program. The rebuilding of the church plant at an expenditure of $7,500 is also a feature. The rebuilding of the church will make possible well organized and efficient departmental administration through the Beginners, Primary, Junior, Intermediate and Senior Departments. It will also provide adequate club rooms and parlors for social and recreational purposes. Total receipts for the fiscal year, men and millions emergency fund excluded, exceed 1918 by nearly $4,000.

Secretary Rice Reports Progress in Chicago

The churches in Chicago and Cook county have had an unusually good year, as the following excerpts from the report of Perry J. Rice will indicate: "Armour Avenue church has increased its fund for a new site and building from one thousand dollars to about twenty-five hundred dollars. It expects to select its site and proceed with its new building in the not distant future. Ashland church, which suffered an unfortunate division a few years ago, has been reunited and reorganized. The church is at present out of debt and is looking hopefully toward the future. Austin church has subscribed enough money to pay off its mortgage indebtedness and has had a very successful year in all departments. Englewood church has raised an unprecedented amount of money for missions and general benevolences. This church sustained independently the Morgan Park church, which is enjoying the ministry of the veteran, J. F. Rosborough. Evanston church is rejoicing in the largest number of additions it has ever had in one year and in the fact that it has raised enough money to pay off the mortgage indebtedness. Harvey church held a very successful meeting early in the year, adding about seventy-five people to its membership. Hyde Park church had ninety-four additions during its last fiscal year. It celebrated the twenty-fifth anniversary of its organization by announcing that fifty thousand dollars had been secured in cash and pledges toward the erection of a one hundred thousand dollar building. Irving Park church has also paid off its indebtedness and has made new repairs to its church property. Jackson Boulevard church added one hundred three names to its church roll during the past fiscal year. This church is anticipating the purchase of additional property adjoining its present property on the east. Maywood church has increased its building fund until it amounts to one thousand dollars in cash. This church owns a lot fully paid for. Memorial church invited the congregation of the First Baptist church to unite with it in worship and service during the year, as the latter had sold its property. The invitation was accepted and the results of the year's work were gratifying. Monroe Street church has worked together with the California Congregational church during the entire year. The reports presented at their recent annual meeting were gratifying to all interested in that enterprise. The fellowship has been pleasant and the work successful. North Shore church has been generous in its missionary contributions. Sheffield Avenue church has raised several thousand dollars in pledges and purchased a new site farther north upon which it hopes to build in the not distant future. A new work has been opened in Chatham Fields, a new addition in the southern part of the city. The congregation meets at present in a real estate office and has but one service on Sunday in the afternoon, but the outlook is hopeful. West Pullman church has been enjoying an unusual degree of prosperity in recent months under the leadership of their new pastor. The Harvey church is assisting this church in its work."

* * *

—D. J. Howe is pastor of First church, in St. Paul, Minn., and his church is extending its work into parts of the city without religious opportunities. Two missions have been established recently.

—The cornerstone for a forty thousand dollar new building was laid at Las Animas, Colo., recently, George G. Elder is pastor and at the cornerstone laying J. F. Finley, of La Junta, delivered the address.

—Fire was discovered in the Spencer, Ind., church edifice and before it was extinguished it had done $2,000 worth of damage. The congregation will worship in the courthouse until the building is repaired. The building was insured.

—The Preachers' Parliament of the Northwest will meet at Dallas, Ore., Feb. 2-5, inclusive. One of the features of these annual meetings is that the expenses of the delegates are pooled.

—The church at Greensboro, N. C., averaged over a hundred dollars a member in the giving last year. Claude C. Jones, the minister, preached 220 sermons, made 776 calls. The church has 78 members.

—The startling news came in recently over Associated Press wires that A. L. Shelton, a veteran missionary of Thibet, had been captured by brigands and was being held for ransom. The Foreign Society, through the state department, is seeking to learn what amount is demand-

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

Recruiting for Christ. John Timothy Stone. $1.25.
The How Book. Hudson. Methods of Winning men. 60 cts.
Pastoral and Personal Evangelism. Goodell. $1.25.
The Soul-Winning Church. Broughton. 75 cts.
Present Day Evangelism. Chapman. $1.00.
The Evangelistic Note. W. J. Dawson. $1.00.
As Jesus Passed By. Addresses by Gipsy Smith. $1.00.
Revival Sermons. Chapman. $1.25.

Add 5 to 8 cts. postage on each book ordered.

ed by the bandits. Dr. Shelton through his service to the Thibetans was recently granted the privilege of practicing medicine even in the sacred city of Lihasa.

—The twenty-fourth annual report of the Board of Ministerial Relief has been issued and is full of interesting features. The total receipts for the year were $116,488.94, which was a gain of fifty per cent. A little over nineteen thousand of this amount was paid in on pension contracts. The giving by the churches increased fifty per cent. At the present time there are 229 beneficiaries—127 ministers, 87 widows and 15 missionaries.

—The church at New Castle, Pa., has recently issued its annual reports. The total receipts for the year are $13,229.19. The church gave to benevolences $513.55 and to missionary enterprises $1,427.38. The finance committee of the church has recently arranged for the purchase of a parsonage. Mrs. T. W. Phillips has recently made a liberal contribution to this enterprise. C. M. Smail is the pastor.

—The twenty-fifth anniversary of Central church, of Youngstown, O., was observed on Jan. 5. The facts of the annual reports were thrown upon the screen by a stereopticon. One hundred and seventy-seven new members were added to the church during the year, and the Sunday school attendance averaged 819. The debt on the building was reduced by $4,500. The grand total of receipts for the year was $20,495.37. Wm. Dunn Ryan is the minister.

—Lakewood church, of Lakewood, O., made a forty-two per cent gain in the receipts of the church during the past year. Walter Scott Cook became the minister in October. Forty-nine new members have been received since that time, and the present membership is 636. The money given to missions and benevolences was $1,708.99.

—Central church, Spokane, Wash., ropes off the back seats and saves them for the late-comers and for the mothers with small children.

—Dr. McCollum, of Uhrichsville, O., has sent a national weekly to all the members of the official board until Easter.

—Y. W. Condit has been elected the chaplain of the newly formed post of the American Legion at Kirksville, Mo.

—Ford A. Ellis, pastor of Southside church, of Omaha, was prominent in planning and executing a big Thrift Week demonstration in Omaha. A unique feature of the campaign was a meeting and dinner of the clergy on Monday evening. Not only Protestant ministers but Catholic priests and Jewish rabbis came together in cordial fellowship. The ministers listened to some helpful addresses on Thrift by some of the leading business men of the city.

—A School of Methods for all church workers in southwestern Michigan was held in Central church, Grand Rapids, Jan. 5-9. Ten Disciple churches were represented in the school: Central, Franklin Street, Plainfield Avenue, and West Side, of Grand Rapids; Hartford, Bloomingdale, Bangor, Ballard, Cascade and Langston. The total enrollment was 85 and 29 received the international certificate for graduation. Five had previously graduated from Schools of Methods and so received seals on their certificates. The faculty consisted of Miss Emma Lemen, Miss Cynthia P. Maus, Roy U. Cloyd and Garry L. Cook.

—First church, of Battle Creek, Mich., has everything organized on the hundred basis this year. It is enrolling a hundred personal workers, setting a standard of a hundred pastoral calls a month, a hundred accessions to the church for the year, 100 subscribers for the World Call, 100 homes where family prayers are said and many other goals of the church are expressed by the hundred.

—The evangelistic work in Laoag mission in the Philippines under the leadership of Frank V. Stipp, is making good progress. There were seventy-five baptisms reported for the month of November.

—The banquet and annual meeting at Manhattan, Kans., brought out three hundred people. The membership gain the past year was 52. Money raised for all purposes was $6,309.90. The church is challenged to service by the presence of the state agricultural college and the proximity of Camp Funston. Otho C. Moomaw is pastor.

—O. L. Smith has resigned his place as district secretary in southern Kansas, and has accepted the position of state secretary of Nebraska. He will have headquarters at Lincoln. His place in Kansas is being filled by W. T. McLain, of Wichita.

—After accepting a call to Hannibal, Mo., Joseph Armistead has been persuaded by his church at Cynthiana, Ky., to remain with them and the Kentucky church secured the release of their pastor from the Missouri contract.

—Richard Heilbron has resigned his position as editor of The Front Rank, with the Christian Board of Publication and has become educational director of First church, Tulsa, Okla., where Meade E. Dutt is minister. This church will dedicate a $100,000 house of worship sometime in February.

—B. F. Cato has declined a call to First church, Kansas City, Mo., and will remain at Little Rock, Ark.

—E. V. Ghidoni has recently left the fellowship of the Baptist church and has become pastor of the Decatur, Ind., Disciple church. He first united with the Disciples at Kingshighway church, in St. Louis.

—S. T. Willis, of Duluth, Minn., will go to Rochester, Minn., and have an operation for goitre at the hands of the Mayo Brothers some time soon.

—By the generous planning of Ernest Hunter Wray and his church officers, Richmond Avenue church, of Buffalo, will raise five thousand dollars to assist Central church of that city in a building enterprise this year.

—Three hundred people attended the annual meeting of Central church, Wichita, Kans., of which Walter Scott Priest is pastor, on the occasion of the annual meeting of the church. The pastor reported that 155 people had been received into the church, 25 of them having made confession of faith. The sermons for the year were 110; weddings, 151; funerals, 91; receipts from all sources, $17,036.26, of which $3,915.86 was for missions and benevolence. The missionary account does not include several thousand dollars given to help other Disciple churches in Wichita. The audiences at worship and the Bible school attendance have been increasing and in the Sunday evening audience there are more men than women. Mr. Priest is in his eleventh year as pastor.

—The annual meeting of Findlay, O., church was held on New Year's Day. The minister, W. D. Voorhis, reported about forty accessions to the church. Four thousand dollars was raised for local expenses, $1,500 for missions, and $4,500 was paid on the church debt. I. J. Spencer will hold a series of evangelistic services in this church in February.

—L. E. Brown, of Rushville, Ind., conducted 43 funerals and officiated at 47 weddings last year. His church raised for all purposes over twelve thousand dollars. The accessions to the church during the year number 50.

—University Place church, Des Moines, of which Charles S. Medbury is pastor, raised over $35,000 last year. Ten thousand of this was given to missions. The net gain in the membership was 210. The pastor recently began his seventeenth year of service with this church, and on that day the congregation presented him with a beautiful floral offering.

—The county judge recently presented the church at Elizabethtown, Ill., with a new clock.

—Three hundred dollars has been added to the minister's salary at Thompson, Ill. G. W. Burnett is pastor.

—At the last national convention of the Disciples, the erection of a new building for the use of the Vermont Avenue church, Washington, was made a national project. The Board of Church Extension will make the build-

Intervention In Mexico

By S. GUY INMAN

A recognized authority on Pan-American questions, Mr. Inman here offers to the thinking American public, at this time of special interest in Mexico, accurate information about men and movements, and a chance to get the Mexican point of view. He outlines a constructive enlightened policy for the future relations between the two neighbors.

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The Christian Century Press

700 EAST 40th Street CHICAGO

ing a part of the Interchurch Movement. The salary of the pastor, Earl Wilfley, was recently raised to $4,000 and the church closed the year with a $2,000 balance in the current expense treasury and with $8,000 in the building fund. This church is commonly known as "Garfield's church."

—A free turkey dinner was one of the attractions to bring out a large congregation to hear the annual reports and to pledge the budget for the new year at Pico Heights, Los Angeles.

—The first year of W. T. Barbre at Rennselaer, Ind., has been crowned with success. One hundred and forty-four new members have been added to the church, and the Sunday-school has more than doubled. The finances of the church have been put upon a sound basis and the gifts to missions will be four times any former figure. Mr. Barbre was an army chaplain and came to this church directly from the army.

—J. H. Goldner ,of Euclid Avenue church, Cleveland, is announcing a series of twelve Sunday evening services in which he proposes to tell the story of Jesus.

—The building debt of the Galesburg, Ill.. church was decreased by $10,000 last year under the efficient leadership of S. H. Zendt. The missionary giving was increased by 200 per cent and there were 69 accessions to the church. During the year the pastor's salary has been increased by $700.

—The Abingdon, Ill., church has displaced the duplex system in its giving and now the members make one pledge to all interests, with the understanding that each Sunday 25 per cent of the money will be set to one side for the larger interests of the kingdom. This plan is being carried into a number of the churches of western Illinois by the district superintendent, Ward E. Hall. Mr. Hall helped in the financial canvass in this church. A. M. Hale is pastor.

—The Brotherhood Class of the Disciple church in Owosso, Mich., recently entertained a similar class from the Congregational church at a banquet. The result of the evening was a splendid feeling of amity and co-operation between the leaders of the two churches. F. D. Draper is pastor of the Disciple church.

—J. J. Castleberry is conducting a series of special services in the church at Hagerstown, Md., of which W. M. Norment is pastor.

—A thousand dollar Christmas present sets a new record among Disciple churches. This is the amount that Long Beach, Cal., church gave their minister, Geo. P. Taubman.

—W. E. M. Hackleman is now at Enid, Okla., where he is assisting in some special meetings. He conducts some classes in music in connection with this enterprise.

—The annual meeting of the West Jefferson Street church, at Fort Wayne, Ind., of which Ira L. Parvin is pastor, heard the best reports in the history of the church. The total receipts for the year were $7,296.00, of which $1,462.00 were for missions and benevolences. 2,587 calls were reported. There were 74 additions to the church, at regular services. During the year 200 hymnals were purchased, and the church was decorated at a cost of $1,000.00. The Endeavor Society is the largest in the city. An every member canvass provided for the 1920 budget and increased subscriptions to missions nearly 200 per cent. The congregation voted to enlarge its building for Sunday School. They also voted a $400.00 increase in the pastor's salary.

—N. S. Haynes, a veteran minister of the Disciples, is wintering with his aged wife in Florida and he has gotten some relief from his sufferings. He has been afflicted with neuritis in recent years. He recently sent a New Year's greeting to First church, Lincoln, Neb., of which he was once pastor.

—It is the style for churches to provide parsonages these days. Sam I. Smith is occupying a new ten thousand dollar parsonage at Parsons, Kans., and Harvey Baker Smith is getting ready to move into a new parsonage at Hutchinson, Kans.

—The World Conference series of addresses which O. C. Bolman, superintendent of West Central District of Illinois, is providing for the churches has proved popular. The speakers for Fulton county are Mrs. Austin Hunter, Ward E. Hall, S. H. Zendt, Clifford S. Weaver, O. C. Bolman, Mr. and Mrs. S. B. Waggoner, Fred Wilson and N. J. Evans. The district convention of this district will be held at Macomb, May 17-19, and the program is now complete.

—A great day of consecration was held in Lawrence, Kans., church following the Student Volunteer Convention in Des Moines. Ten students of the state university had gone to Des Moines from the church, and all of these, six women and four men, came forward at the close of the pastor's sermon to dedicate their lives to special Christian work. Most of them will become foreign missionaries.

—First church, Canton, O., of which P. H. Welshimer is pastor, made a good record last year. The total amount of money raised was $46,458.92, of which

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EVANGELISTIC SINGER

Ben Claire Crow, baritone, announces that he will return to the evangelistic field after February 1st, as gospel soloist, pianist and general assistant evangelist. Mr. Crow closed his pastorate with the Morgan Park (Chicago) Church of Christ after three years' successful ministry. He has won no little recognition as a concert artist in all parts of the country and is now singing in Eastern Canada. Finest of recommendations furnished upon request. For terms and dates address 1722 W. 100th Place, Chicago, immediately. The comments reprinted herewith were written concerning Mr. Crow's work, unsolicited:

Music lovers of Pierre who attended the concert at the Baptist church Saturday evening listened to a delightful recital. From the first charming "Airette" sung vivaciously in French through other dignified songs, tender ballads, impassioned and stirring numbers, to the last satisfying encore, Mr. Crow delighted his appreciative audience with his charming manner of presentation, his splendid voice, and exquisite control of it. The praise of his listeners was whole hearted and most enthusiastic, as befits praise to an artist of such ability. — Daily Capitol-Journal, Pierre, South Dakota.

Mr. Crow possesses a most happy combination of a pleasing personality, splendid baritone voice of good range and wonderful artistic temperament. His rendition of "It is enough" displayed excellent control of voice and most tasteful phrasing. In the "It was not so to be" from Nessler's "Trumpetor" the mezzo voice quality was decidedly noticeable. His selections gave him opportunity to convey many moods from the very lightest to the deepest of dramatical emotions.—Mercury-Herald, San Jose, California.

$9,483.48 was for missions and benevolence. The accessions to the church were 271. The pastor conducted 120 funerals and married 196 couples. The church has the record of receiving new members every Sunday for three and a half years. The congregation has recently purchased property adjoining the church on which an additional building will be erected for Sunday-school purposes and to house certain institutional features. The church and its auxiliaries supports ten missionaries.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The annual report of West Side church, Springfield, Ill., is full of evidence of progress. R. H. Heicke, the minister, reported that during the year he had preached 120 times, conducted 26 funerals and married 14 couples. The congregation received 42 new members the past year. The resident membership is 687. The total missionary contributions for the past year were $2,003.37.

—J. J. Rupert has given up the pastorate to take charge of a large ranch at McCook, Neb. His last charge was at Nortonville, Kans.

—R. A. Doan, of the Foreign society, plans to sail for the orient within a few weeks in the interest of the societies.

—L. R. Patmont, whose name appeared a few years ago in connection with the trouble with the wets in Danville, Ill., and who was reported to have been kidnapped, is now a welfare worker of the Cudahy Packing Company at their plant at Cudahy, Wis. For several years he has been pastor of an American church in Cincinnati.

—A series of funeral sermons is the novel feature at Richmond Avenue church, Buffalo, N. Y. These are "Funeral Sermon of the Sinner," "Funeral Sermon of the Moralist," "Funeral Sermon of the Christian." E. H. Wray is pastor.

—L. S. Harrington has closed his work at Lancaster, Mo., and begun a pastorate at Hedrick, Ia.

—Sumner T. Martin has closed his first year at Loveland, Col. He reports 116 accessions to the church and the giving of $800 to missions, the largest in the church's history. The year closed with all bills paid and a balance in the treasury.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—Allan T. Shaw is making a good beginning of his pastorate at Greensburg, Ind. There have been fourteen accessions to the church recently. The Every-member canvass resulted in the best provision for the church's needs in its history. Mr. Shaw is in charge of the Interchurch survey in his county.

—Mrs. Nancy Muckley died at the home of her daughter in Butte Mont., Dec. 26. She was 86 years of age at the time of her death. She was the mother of George W. Muckley, secretary of the Board of Church Extension. Her remains were shipped to Sparta, O., to be interred by the side of those of her husband. She became a Disciple early in life and has been a loyal and interested member of the church ever since.

—The church at Prescott, Ark., recently lost its building by fire. It has called Theodore F. Hall as pastor and will at once prosecute the task of erecting a new house of worship.

—T. W. Bellingham, Benton Harbor, Mich., has the advantage of living in a town with a reputation as a Gretna Green. In one evening recently he married 24 couples; in another 14.

—First church, Washburn, Ill., has recently started three Christian Endeavor societies. They all meet at six o'clock Sunday evening. The pastor, Geo. A. Reinhardt, recently made an address at the annual meeting of the church at Gibson City, Ill. The Washburn church became a Living Link church in December.

—The New Berne, N. C., congregation has purchased a fine corner for $7,800 and is now looking forward to the erection of a Sunday School building.

—Dr. George Hamilton Combs has been secured by the Linden Avenue church, of Memphis, Tenn., of which Walter M. White is pastor, to conduct the pre-Easter services this year.

—F. J. Stephens has resigned from the pastorate at Morristown, Ind. His resignation will take effect in ninety days. He has served this church for four years.

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An Undenominational Journal of Religion

Volume XXXVII FEBRUARY 5, 1920 Number 6

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS-FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A Prayer for a Vigilant Spirit

EVER waking and working God, whose untiring purpose sustains all righteous causes, without whose unsleeping care our world would fall into confusion, we stand penitent before Thee because of the inconstant service we give to Thy holy work. How unsteady are our wills. How capricious is our loyalty. How easily satisfied are we with partial victory. How many are the enterprises of righteousness which we let fail because we fall asleep after winning initial success. We confess our indolence of purpose, our childish weakness under responsibility, our variableness of impulse and our love of sleep.

O Thou who watchest over Israel, impart to us in our human degree something of Thy spirit of unresting devotion, of unflagging zeal, of sleepless vigilance. Great causes for which men have wrought and suffered through many generations have in our day come to incredible success. We are overcome with joy at victories we hardly hoped to live to see. We give Thee praise for these wondrous tokens of Thine undiminished power and Thy living presence. Forbid, O Lord, that our foolish hearts should be tempted into sleep, as though our work were done. Dispel the listless mood of evening-time and smite our eyes with the light of noon, that we may see the tasks and dangers which challenge and defy our powers.

We observe our Master at his work. Unhurried and unwearied, he stops not save to take fresh drafts of power at the fountain of prayer. May we keep company with him, working as he worked, watching as he watched, praying as he prayed. Give us the divine shrewdness that was in him which made him inaccessible to the soothing wiles of the evil one. Waken us, O Lord! May we be instant in season and out of season. And having done all, may the spirit of vigilance be so truly our own spirit that we shall not want to sleep, but to stand. Amen.

President Wilson's Will the Only Hindrance to Peace

IT becomes clearer with each bit of additional information received from Europe that the difficulties alleged to stand in the way of gaining from the Allies an acceptance of satisfactory American reservations to the Peace Treaty are for the most part unreal. The words of Viscount Grey, recently British Ambassador at Washington, on his return to England, should dispel any doubt that Britain and the other nations will adjust themselves to any reasonable position the United States may be constrained to take. In a revealing letter to the London Times Lord Grey expresses an attitude of utmost hospitality to the Senate reservations, declaring that it would be "the greatest mistake" for Europe to refuse whatever degree of cooperation in the League the United States may be willing to offer. He shows that it is an error to imagine that in attaching conditions to its participation the United States proposes "to play a small part in the League of Nations." If it enters the League "as a willing partner with limited obligations it may well be that American opinion and American action in the League will be much more fruitful than if it entered as a reluctant partner who felt that her hand had been forced." Without doubt this elastic-mindedness of Lord Grey will be found to characterize all Allied statesmen when once the ratified treaty wtih the Senate reservations is presented to them.

We need have no fear of negotiating the reservations with the Allies, nor of renegotiating our Treaty with the Central Powers, should that prove necessary. Europe needs the United States in the League in order to lift the League above the status of a mere old-fashioned protective alliance against a possibly revived and aggressive Germany. And Germany desires the United States in the League, for she knows that our presence will go far toward ameliorating the brutal terms of the Treaty. Moreover, the economic dependence of all Europe upon this country grows more acute and conscious every day. One is safe in predicting that the negotiation of our reservations following our ratification would be accomplished with the European powers in an incredibly short time. Europe will accept us in a society of nations on our own terms. It is going to be clear to history that instead of President Wilson's getting as much as could be gotten from the Paris conference, he traded his support of the shameless treaty all too cheaply. Such words as Viscount Grey's reveal that the renegotiation bugaboo is nothing to be feared—except by the President, whose futility as a negotiator in 1919 would be disclosed by the expedition with which Europe would accept in 1920 whatever changes the United States makes. Glimpses into the mind of Europe like that which Lord Grey has given us show that the only thing that stands in the way of peace at this hour is the President's will.

Education and Bolshevism

THE fear of radical social opinion, like any other kind of mob fear, has led to certain unwise attitudes in America, one of which is that political heresy can be cured by force. The popes of the Romish church found out in the days of the Inquisition that torture and death were no remedies for religious heresy. Were the Czar to rise from the dead, he could testify that repression is no remedy for false political and social theories. There is much hurtful doctrine abroad. The paper theories of dreamers catch the idealists among the workingmen and they sacrifice for a false idealism all that should be laid upon the altar of true social theories. The remedy for this day of radical opinion is the class-room and the forum. The lumbermen of the northwest are in many cases bolshevists but none the less they are ready to listen to preachers interpret the gospel. If the gospel is set forth in its original purity and with its original social sympathies, these men can be won for a better attitude to society.

The Spiritualist Propaganda

THE interest which England feels in psychic phenomena is being transferred to America by the presence in this country of two visitors of note. Sir Oliver Lodge is a physicist of renown whose laboratory work has given him a secure place as a scientist. His conversion to spiritualism was not caused by the dramatic incidents of the war, but antedated the war psychology. Wherever he goes, he finds the same pathetic audience of those who with sore hearts seek some consolation in their grief. Maeterlinck, the Belgian mystic, is here lecturing upon his peculiar theories of the future life which are partly oriental in character. He inclines to admit the reality of spiritualistic communications but asserts that no knowledge of consequence comes from this source and not by this means is the problem of man's future to be solved. While these great men lecture, a business man sceptic in New York offers a big money prize for a valid spiritualistic phenomenon. He is a backslider from the spiritualist faith and asserts it all to be the fraud of mercenary persons. Meanwhile the majority of our population finds in the spiritual faith of the evangelical religion the true consolation in the loss of our loved ones.

What Was Learned at Des Moines

THE wave of criticism which has gone over the country with regard to the Student Volunteer Convention serves to register the change that has come in the statement of evangelical religion. At the time of its birth thirty years ago, the Student Volunteer Movement was the genuine expression of the religion of its time. Personal salvation, pietistic attitudes, belief in special providences of a most particular sort, all were common possessions of the evangelical churches. But much change of emphasis has come and any static movement is bound to wake up some morning like Rip Van Winkle to find itself in a strange world. We still believe in personal salvation, but we believe in group salvation also. We still believe in prayer, but new discriminations as to the uses of prayer have appeared. The providence of God is even more real, but the methods of His operation seem to us of another sort than they appeared to the preceding generation. Missionary work is not now the snatching of dying souls out of hell. Its need cannot be illustrated with the watch which ticks souls into eternity. Mission work is the task of bringing into being a native Christian civilization where there was once a pagan order. The hour has come for the Student Volunteer Movement, which has done such an important work for the world to learn the language and viewpoint of our times.

The Religious Reading of the Minister

THE appearance of many fine new books on religion is an invitation to the ministry to resume that intellectual leadership which it is so much in danger of losing in these days of "big drives." The subject of the future life seems one of the strong interests of this period of religious thinking. A number of new books on immortality have appeared, and the discussion of the millennium runs into a number of volumes. A new volume on the book of Revelation, by Professor Case of the University of Chicago, worked out on a strictly critical basis, will help to dispel many of the vagaries of the professional venders of prophecy. The new literature of sociology is

challenging and the up-to-date minister will be as well informed on the labor movement as he is on the millennium, to say the least. "British Labor and the War" shows the trend in England, supposedly conservative, but in reality a long way ahead of America in the evolution of a new status for labor. It is the misfortune of the times that the economic pressure keeps many books away from the minister but whatever happens, he must read.

Taking Action Against the Street Carnival

THE National Child Labor Committee has been studying the care of children in Kentucky and has found how detrimental the street carnival is in many communities. The truancy and delinquency of children increases and besides this there goes about with most of these carnivals a troop of bad women. Boys of fifteen have been found who had venereal disease. Certain cities in Kentucky have passed ordinances prohibiting the street carnival within their borders. The carnival continued to show outside the city limits of Berea and that city passed an ordinance forbidding the advertising of a street carnival without their limits. The street carnival gets its opportunity on account of the lack of the proper recreational interests within a small town. The community lives months at a time with nothing that ministers to this need. In consequence the lowest grade of commercialized amusement finds a field. It will take a good deal of education to persuade a good many villages that it is money well-spent to erect a play-ground building and put a director in charge, but until that happy day comes the humorous saw will continue to have elements of truth in it: "Man made the city, God made the country, and the devil made the small town."

Episcopal Rector's Lonely Voice Raised Against Deportations

TO the Episcopal church, amonng evangelical communions, belongs the credit of contributing the one and only clergyman who has spoken out with intelligent courage against the un-American act of deporting alien radicals without giving them so much as the benefit of an ordinary trial. The clergyman is Dr. Percy Stickney Grant of the Church of the Ascension, New York City. The essential facts are set forth on another page of this issue, but just here a comment on the strange uniqueness of Dr. Grant's action would seem to be in order. As a disclosure of the sort of prophetic consciousness belonging to the ministry of today this loneliness of Dr. Grant would seem to be significant. It is also significant of the brutalizing influence of war. If such an event had occurred ten years ago every moral leader in America would have made it the theme of terrific protest. Today only one prophet speaks. And he stands trial before his bishop and is found guilty of unchurchmanlike practices and rests under the formal reproof of the church. What sort of subjects are preachers talking on, and thinking on, one wonders, that this deportation outrage could be carried to its finish under the implicit approval of churchly silence? What sort of moral mood is the nation in that the department head who is carrying out this ruthless round-up of radicals and deporting them on the installment plan should be accounted thereby to have shown peculiar fitness for the Presidency of the United States? And what kind of religious mood is the church in that it feels no sense of moral outrage at such subversion not only of American tradition but of the very root principle of democracy? Or are we wrong in giving uniqueness to Dr. Grant? Perhaps there are other ministers who have uttered a prophet's word in the face of this folly. If so, we shall gladly set their names on the roll of honor.

Post-War Hysteria

NUMBERS of thoughtful and sensitive Christian people have been deeply troubled over the treatment accorded recently to groups of men and women denounced as "Reds" and Radicals. They have watched with growing anxiety the pumpous and often merciless display of official force in the arrest, imprisonment, examination and condemnation of large numbers of people against whom there was brought only the charge that they had attended meetings believed to be socialistic or radical in their character and that they were dangerous as inclining to opposition to the government in its constructive and patriotic designs. One considerable body of these suspected or convicted people was sent away in a so-called "Soviet Ark" whose destination was somewhere in Russia.

There are many aspects of this procedure which ought to compel serious and thoughtful consideration on the part of all intelligent Americans, particularly those who are also believers in the Christian religion. There can be little doubt that in many communities the officers of the law, seizing upon public excitement over the presumed presence of "Reds," have utilized to the full the opportunities presented for an exploitation of their brief authority and the strengthening of their political ambitions. In this city, for example, not a few cases have been discovered in which the only offense that could be charged against those who were arrested was the fact that they had attended meetings whose purposes they did not understand and in some instances whose language they could not comprehend. Sometimes it was curiosity and sometimes the desire to be off the street in the warmth of such a gathering that had impelled them. In some cases they had no other place to go and no money for the moving pictures, and so wandered in quite at random. In a few instances seditious leaflets were found on the persons of the subjects; these they explained they had taken as they were handed out without knowing their contents and in several cases without even the ability to read them.

It is a fair supposition that men and women who make a practice of denouncing all government and particularly the government of the United States are undesirable citizens. It is a question, however, as to the most effective method of stopping this sort of propaganda. Anarchy

makes very little headway among people who are fairly prosperous. In the present circumstances of American industrial life the margins are too broad to make anarchy and radicalism very attractive save for the extreme agitators. They are not going to be very successful in promoting their propaganda unless the forces of law and order become their partners by such forms of persecution as gain for them public sympathy. It is just this danger which the present public and official hysteria invites. There may be a few cases in which known and notorious offenders like Berkman and the Goldman woman should be deported, if they are not citizens and can be treated as undesirable aliens whose nationality is known. But it looks as though the nation were strangely in doubt regarding the fundamental principles of democracy when it becomes so terrified at the presence of a few radicals here and there that it starts into operation a dragnet process as full of terror and persecution as autocratic Russia formerly employed. Either democracy will stand the test of free discussion or it will not. Personally we prefer to give the socalled radicals the right of free speech on soap boxes on South Clark Street rather than to make them conspicuous by persecutions and give them a halo of martyrdom in the thought of impressionable members of their own national groups who probably would never hear of them or their opinions if they were not made conspicuous by espionage and official exploitation.

The world is passing through a period of hysteria in which many people are called upon to suffer as the result of hair-trigger judgments and spasmodic procedure. A British officer faced a group of some hundreds of rather noisy Sikhs at Amitzar a few weeks ago and, imagining that they were on the point of open rebellion, he ordered his men to fire. Three hundred were killed in that murderous and unforgivable tragedy and the British Empire is in humiliation over the hysteria of a good and faithful officer who went wrong at a critical moment. Egypt, Ireland, Russia and Mexico have seen similar incidents of late. They are not the normal manifestations of good judgment nor even of prompt and efficient discipline. They are the hysterical expression of sudden uncontrolled emotion. Are we guilty of the same emotionalism in our treatment of these foreigners many of whom are perfectly innocent of any wrong intentions toward America but are no more fixed and grounded in their views of what democracy and civil rights are than many of the rest of us in these tremulous and disturbing days. It is only truth and justice and the spirit of Jesus that can give to us sanity in a time so eager and vibrant as this.

Big Business on the Boards

COLLEGES, missionary societies, benevolent organizations and other associations administering church and other philanthropic funds have chosen their boards largely from men of wealth because they give largely, have experience in administration and have always exerted large influence in the procuring of more funds. So far as administration is concerned this is the course of wisdom but we are brought squarely to face in these days with a contingent fact, and that is that these boards also determine policies, i. e., exercise legislative powers as well as administrative.

What is the result? In Montana a university professor writes a monograph on taxation in that state. It is a piece of scientific research written without bias and simply tells the truth, but the truth is that the copper mine operators escape a large part of their taxes in that state and this able and learned scientist is discharged. Then democracy goes through a fever of protest, because the case is notorious, and he is reinstated. In Colorado a dean, with sincere moral courage, brings about the resignation of a president guilty of indiscretions but firmly in the graces of the board. Faculty, students and the rank and file of the churchmen supporting that college sustain the dean but he is summarily dismissed. The American Association of College Professors investigates the case and sustains the dean, but the board answers that they "hire and fire" and it is none of the public's business. Up in Saskatchewan the president of the university "fires" a professor who is very efficient and popular but personally non grata to him. Without personal bias in the matter but solely to justify the principle, so dear to their hearts, that an employer is not bound by any consideration but his own will, the board sustains the president. The discharged teacher appeals to the faculty to ask that he be given a hearing and the four faculty men who sign the petition are also discharged summarily and without explanation. Now the democracy is raising a hue and cry but lacks authority to function. The teachers and the farmers have both held mass meetings, the premier has been petitioned but finds he has no legal recourse, and the legislature will be asked to act—all to meet the morally discredited principle of Big Business that the executive may "hire and fire" at will and without explanation.

But not every case reaches the dimensions of a public protest. In fact for every one that does there are doubtless a score that do not, and for every overt case of actual interference with the rights of person there are a hundred or a thousand where the influences of this conception of executive power and authority inhibit free action.

There is another phase that is even more insinuatingly dangerous because more subtle and damaging, and that is the voting power of Big Business on mission boards, college trusteeships and in the executive committees of publishing houses when programs are to be formulated in regard to industrial questions in these days of changing principles in regard to industrial democracy, and when it is so important that Christian work be done without bias toward class in the spirit of a true Christian democracy. Great denominations have adopted principles that would meet the issue frankly and in recognition of the progress we are making only to have their action flouted in the boards, because Big Business ruled there with a superlative confidence in their own will and in a frank defiance of the democratic will of their own brethren. The issue

had as well be faced as to whether colleges and mission boards are corporations without responsibility to the rank and file in matters of policy, governed by corporation methods that are discredited by the rising democracy or whether the executive prepossessions of Big Business will rule in defiance of public will.

Disembrained Spirits

HAVE the inhabitants of the "spirit world" parted from their intelligence along with their bodies? It would seem so. The "revelations" and "communications" which reach us, purporting to come from distinguished persons who have entered that higher realm, are certainly astonishingly commonplace. Think of persons of some power of literary expression passing to another world where, as we are told, limitations are removed and inspiration might be supposed to flow freely, maundering among "lovely flowers, green woods, pleasant lakes, domestic pets," or boldly proclaiming, "There is infinity to live in and space has no limits!" To think of Sir Conan Doyle, who knows how to keep people guessing if anybody does, reverently accepting bromides like these! We are told that at least fifty professors at the great seats of learning are giving careful study to these communications. It seems that the merest laymen might be able to offer some useful suggestions to these masters of literature and science. Let Colonel Roosevelt be called up and asked for a few more Rooseveltian phrases as good as "pussy-foot" and "the big stick" and "the Ananias Club." Let Lincoln give us another Gettysburg Address. Let Browning add a dozen lines to "Saul," or Tennyson to "In Memoriam." Otherwise we must go on wondering why we are asked to accept drivel which reflects upon the intelligence of the dead. No wonder, if the life beyond affects the mind in this sad fashion, that Dante sought his literary inspiration in lower regions!

Not only are the messages without thought or form, but the life they suggest seems surprisingly meager. We are told repeatedly that the next world is akin to this but with all hindrances to progress removed, yet we find nowhere any concrete suggestion of progress. Some of the utterances purport to come from the spirits of persons whose activities, while they remained in this life, were matters of world interest. But at present these great souls seem to be fluttering about aimlessly in pleasure gardens constructed on the plan of an ordinary city park, and passing back to earth platitudes concerning "endless progress" and "happiness in ceaseless achievement." Why does not one of these spirits build something or invent something? One wonders where Galileo and Newton are keeping themselves. Edison would surely be sadly out of place and out of heart in such a world.

We can not help but feel a sense of the world's longing for immortality, as it is revealed to us in this passion for the occult. Men and women are so distraught with sorrow for their dead and longing for reunion that they accept socalled "communications" which are not even clever plagiarism. Does not this suggest the obligation of the church to minister to these in soiest need? Perhaps Christianity has feared "otherworldliness" too much in these recent years. Certainly the promise of an immortal life of growth and service is that for which the human heart cries out today.

The Search

WE seek for truth in old world sophistries,
In musty books and in vain muttered creeds,
When lo! she dwells in springtime mysteries,
In childhood songs, in Christlike thoughts and deeds.

THOMAS CURTIS CLARK.

The Pianola

A Parable of Safed the Sage

OF STUPIDITY in men full grown have I seen not a little, and for some of it have the owners deserved great credit; for only by profound study of the business of being stupid could they have become as stupid as they are. But it goeth to mine heart to see in little children any manner of infirmity. Therefore am I saddened when I go to the Public Institutions for Children, yet glad that such things be for the children who have need of them. And one such institution there is for children that are Feeble Minded. And I saw therein what they endeavor to do for children in whom the good God appeareth to have forgotten to make minds.

And among the rest was one who could play upon a Pianola.

And he did take rolls of Paper with Holes punched through, and did tread with his feet and the thing made music.

And it was good music, because the Rolls were good. But he knew not the Unfinished Symphony of Schubert from There'll Be an Hot Time in the Old Town Tonight. But whatsoever was on the Roll, he played it. And to his feet it was good exercise, and to his mind it was a Pleasant Noise.

And I spake to the Superintendent and I said, Behold I have enjoyed the music, albeit the child that made the music knew not that it was music.

And I thought much. And I remembered men who made noises with their mouths which to them are Great Wisdom, and to the rest of us but Noise, and how with them the effect is the reverse of what doth happen when a Simple Child doth tread out with his feet music which he knoweth not as such.

And I said to the Superintendent, It were well if thou didst have here certain men who are wise in their own eyes, and whose words are empty of wisdom. Then mightest thou treat them with the system. And if peradventure thou couldst work that system backward for their benefit, then might they hear how foolish are their own words. And it might be in time that they could make their heads as effective as the feet of a foolish boy.

But the Superintendent was not sure that his System could be worked backward.

The Story of a Great Companionship

By Fred S. Nichols

ALWAYS the great companionship stories make us feel more at home in the world; the universe seems more friendly because of them. They are "at home" times in the Promised Land, the place where the "milk of human kindness" flows in streams. Such is the story of "Bad old father" and his "Blessed Bunnies," a companionship story with more of a living room hominess about it than many of the others. And the most satisfying Roosevelt is along the pathway of a sweet companionship where the little child leads. Yes, little children are always the fruitful discoverers of the otherwise unexplored portions of the human heart. Even areas of the tender heart of the "Great Emancipator" would lie beyond the mist were it not for little Tad Lincoln. Would that a new future historian could trace some of the benevolent policies of our country to those pathfinders of the heart. Tad Lincoln and Quentin Roosevelt—those little patriots who humanized the White House and democratized Presidential families!

A HOLIDAY OF RE-CREATING FUN

To read these letters is to enjoy wholesome diet and spiritual plunges—a holiday of re-creating fun. And everyone is in need of such a holiday, especially the parson of canonical atmosphere, the husband of dyspeptic cynicism, the boy worker of cadaverous methods, and the father of belated evolution—this latter of many species as the Too-busy, the Despotic, the Lax, and the Canine (the kind that barks, snarls, and whines). Respectable fathers all these, but they might experience a re-birth by beholding that enchanting, but accessible land, where a father companions with his children. Let us share a few things in contemplation of the holiday you may take some other time. Would I could quote from every letter, for "By George," they are great, from Tampa Camp to broad brimmed revolt inciting "Old Missouri." What made such a companionship story possible, and what were some of the ways this great companion traveled—these now shall be our little pleasure jaunts.

THE AFFECTIONATE "TYRANT"

Companionship is impossible without affection; yet the indictment of some fathers is this: "Stupid in the affections." That "chorus of offspring" proclaims an affectionate "tyrant." Those picture letters, all of them, from the little birds in the nest to Father playing tennis, with "Father's shape and spectacles reproduced with photographic fidelity," are more than pictures of the "Unpolished Stone Period"; they are eloquent hieroglyphics of the most tender affection, if one is but able to decipher the most spiritual language of the heart. The giant who battled with the "outpatients of Bedlam," also companioned with those "warm-hearted," "cunning," "merry souls," "Ted," Kermit, "Ethelcy-bye," "Archiekins," "Quenty-quee"—"Blessed" and "Darling" everyone. There is the very music of affection when Quentin, after seeing the seriousness of flinging a block at his mother's head, though in sheer playfulness, "fled with howls of anguish to me and lay in an abandon of yellow-headed grief in my arms." That affectionate father who felt the White House full of lonely echoes with his children away, and who on his journeys became very homesick for his own little lads whenever he saw a little boy brought up by his father and mother to see the procession, must have looked at that star of gold with a heart heavy in homesickness for his "Darling Quenty-quee."

AN APPRECIATOR OF CHILDHOOD PHILOSOPHY

Affection alone will leave one as helpless as a well-meaning hen at the water with the ducklings—there must be a keen relishing of all childish stunts. This appetite Roosevelt had in unfailing largeness; and Quentin, "the funniest little mite you ever saw," supplied the material. Pranks and quick flashes of child life, matters of indifference or annoyance to many, were occasions of delight to the companioning father. Back of the quaintness of little sociability who "always liked to get acquainted with everybody," but was occasionally forced to "lead a career of splendid isolation," there was seen a "cheerful little pagan philosopher," the strenuous kind that made the father chuckle with delight—a philosopher with a good head, though with "Archie's disposition" which he, Quentin, thought essential to complete his own greatness. The possibility of companionship is in that shrewd appreciation of humor that sees Quentin's ability to make a base hit "if the opposing pitcher is very bad," and to note that the hockey team "played hockey now and then, but spent most of its time disciplining its own members."

TAKING THE TIME

From the tormenting memory of that father who sharply rebuked the little nightie-clad child coming to his busy desk to give a sweet good night, Lord deliver us! But will the deliverance come? On the seventh night at a late hour in some lodge pow-wow, business conference, literary circle, social function, political gathering, religious meeting, a handwriting will appear on the wall—"Weighed in the balance and found wanting—You have not taken the time to play the part of a real father, the companionable kind. Your son shall be taken from you and given entirely to a boys' club, perhaps to some gang." Oh, the tragedy of the boy's unanswered call, the call for father companionship, without which no organization will suffice. The problem is not so much of saving the boys as of companionizing the fathers. Notwithstanding the reply of "that affable and canny young gentleman" to a reporter, "Yes, I see him sometimes; but I know nothing of his family life," this father of such tremendous burdens gave much time to his children. Everything bespeaks a companionship of much time-giving. When in journeys long

and problems deep, "although sometimes hard to get the time," he wrote cheer to his absent children once a week, while those with him always shared some of his time. The President of the United States of America gave the time to hear his lads in their prayers before they went to bed. These letters should convict some fathers of embezzlement, for they are appropriating time entrusted to them, but belonging to the children. Can an embezzler be a very good companion?

A PLAYMATE COMPANIONSHIP

Now as to some of the ways in which the father companioned. He was above all a playmate companion, not the condescending kind, but one who himself dearly loved the frolic as "great fun." The old barn at Sagamore was the scene of hide-and-go-seek by the hour. More democratically satisfying than to read of Jefferson tying his horse in front of the capitol, is it to read of a "stout elderly President bouncing over hay-ricks in a wild effort to get to goal before an active midget of a competitor, aged nine years." Those pillow fights that raged up and down the hall of the White House would refresh the most belligerent pacifist. And certainly "tickley" and "bear" was companionable play, though the performance did so often nullify good Mademoiselle's tidiness, and despoil the father's evening dress. Nothing gave him more pleasure than to be a playmate when the chums and friends of his own children were about. That was the time for obstacle races in the White House or scrambles down the rough places of Rock Creek. The references to their chums are many, and always with the same companionable interest. The constant insistence of both his own children and their friends that he be one with them in their games is revealing. No wonder he was sad when he could not be in some of these races and games because of business cares. And how graciously he shared his companions with the children—statesmen, ranchmen, hunters and all. Selous, the great African hunter, is not monopolized by the distinguished guests, but the children have at least a half hour before dinner to be enthralled with his lion and hyena stories.

THE STORY OF SKIP

And they are playmates with the large and varied menagerie of pets. In his fascinatingly unique descriptions of the qualities, tricks, and the affection in which they are held, one sees the mind of the naturalist, the spirit of a manly soul and the great heart of a true companion. Archie's alarm aroused him just enough on his father's late return, to impart the news he knew would be joyously received, namely, that he had found a new turtle. And Quentin felt free to break in during lunch with rabbits, "the valuablest kind with pink eyes," and to interrupt conferences wtih rare specimens of snakes. He was not an outlaw, but a companion with something to share—and the companionship was always assured in the Great Playmate.

One of the numerous references to Archie's little dog Skip visualizes a rich unending field where companions dwell. "And on that particular day Skip disappeared, and had not turned up when we went to bed. Poor Archie was very uneasy lest Skip should have gone the way of Jack; and Mother and I shared his uneasiness. But about two in the morning we both of us heard a sharp little bark down stairs and knew it was Skip, anxious to be let in. So down I went and opened the door on the portico, and Skip simply scuttled in and up to Archie's room, where Archie waked up enough to receive him literally with open arms and then went to sleep cuddled up to him." In all the tributes to and stories of dogs, is there anything of more tender eloquence or lingering sweetness? There is companionship in every foot-step from the bed to the door. And between the father who would hear and then sleep on undisturbed through the night, and the one who would hasten at once to reunite two such separated lovers, runs the boundary line that divides the fruitful fields where father and children companion in their play from the barrens, where other fathers look in loneliness across the wastes as the departing spirits of their children cross the divide to the some-where land of earthly companionship.

THEY READ TOGETHER

He playmated in reading Uncle Remus, Indian tales, Legend of Montrose, Lances of Linwood, Laura Richards poems, the stories of Saul, David, and Jonathan, and the Leather Stocking tales. Recall how in your own days of Natty Bumpo enthusiasm you joyfully received as the companion of your order anyone who could talk with zest about this deerslayer and pathfinder, and you will appreciate the added bond between these who playmated to the shrines of so many common heroes. A playmate in all their interests, the father and children are as one—another form of unity calling to us. And its realization will never be by putting away too many childish things. Their games, their chums, their pets, their books—may the father never be an alien in absolute ignorance of the language of the child in this his world.

A COUNSELLING COMPANIONSHIP

A cheering feature of this story is that he fully companioned with the children to the end of the day. And how natural and easy it was, both because of the playmate days that had been theirs, and because he had always given the best of himself to them. They had been taken into his confidence concerning his own limitations, his discouragements, his friends, his policies, his philosophy of life, and his joys. Naturally as members of the same group they shared with him as an equal and unbosomed to him as the stronger. And none of their interests were foreign to him nor their problems without his companionable counsel, be they questions of grades, football ambitions, troubles with reporters, or the decision of a life work. Hasty decisions were never given nor arbitrary positions assumed. He respected them as sacred personalities deserving of the most sympathetic hearing. If rebuke was necessary, it was always tempered with the most cheering encouragement. While he did not engage in con-

stant preachments, relying much on suggestion, as his frequent incidental mention of church attendance, emphasis upon the good qualities of his associates or the inspirational examples of history such as Lincoln, or his own way of meeting conditions, yet it is a mistake to suppose he neglected positive advice. This from a lover of sports and a sincere student: "I would rather a boy of mine stand high in his studies than high in athletics, but I would a great deal rather have him show true manliness of character than show either intellectual or physical prowess; and I believe you and Ted both bid fair to develop just such character." Likewise the letter to one of the boys on the relative merits of the civil and military is a marvel in its comprehensiveness, its subtle diagnosis of the boy's motives, its balance of strong advice without arbitrary constraint, its impression of the most careful and serious consideration of the problem, and its tactful and sincere expression of confidence in the son's qualities to succeed in civil life. It is a companion's way of making port safely and happily, avoiding the Charybdis of lax indulgence while steering clear of the Scylla of puritanical autocracy.

A UNIFYING COMPANIONSHIP

This companion ingeniously unified the home. The pets though individually owned, become through his contagious love of nature, family interests. His magnificent aptness in writing to the children concerning each other increased their mutual appreciation. Sagamore, the place "where things are our own," never lost its lure for him; a feeling in which the children were lead to share, as is evidenced by Archie's song: "I'm going to Sagamore, to Sagamore! I'm going to Sagamore, oh, to Sagamore!" Christmas and birthday observances, the father's delight, were of the nature to cement the family group. But the strongest natural unifying force was "Mother," a position accentuated and glorified by the companion. Did ever children have such sublime love pictures of mother from the heart of a father? Her noble qualities of soul, her motherly instincts, her gentle ways, were haloed with a worshiper's devotion. His letters to them concerning her plans and pleasures, her maternal pride and anxious love, her domestic touches and radiating cheer, reflect the mother of a unifying love. "Mother had old Father" on the "most lovely rides imaginable," in long chats under the trees, in pleasant strolls enjoying the flowers, the trees, and the birds. There is meaning in "Mother had old Father," coming from a daughter. He listened as she read to the boys and taught them hymns. As "vice-mother" he often relieved her of some cares, minimum face washings notwithstanding. He always withheld counsel until having had time to "talk it over with Mother." He graciously obeyed when "edicts went forth" regarding play, and quietly submitted when he "fell into richly merited disgrace with Mother" because of some playmate pranks. Any joke on "Mother" was always a family enjoyment, as in the lost "wrinkled pie hat," a rich blend of humor and hominess. Her candled birthday cake, representing every interest, tellingly typifies her unique unifying position, where the companionable playmate and lover placed her. Before departing on that long trail for other adventures, this playmate and counselling companion of the affectionate soul and romping spirit left us such a story of a unified home-companionship that, from a fragrant loneliness, we are lead back in loving cheer to those who await our frolic.

My Singer

By Charles M. Sharpe

O MARTIAL singer of the endless quest
By heroes vowed toward life's far-gleaming goals,
Thy flaming spirit knows no easeful rest,
Comrade thou art of all intrepid souls.
A warrior, thou, with flashing scimitar
Against the skulking doubts and fears
That leap from ambush and would bar
Us from the fruits of toil and tears.

O Flute-voice, breathing spirit melodies!
O Harp caressed by wandering angels' wings!
Thy music lifts the sinking heart, and frees
The captive will for high emprise. New springs
Break forth upon the desert ways—now sings
A nobler faith, and bloom new loyalties.

Contributors to This Issue

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ALVA W. TAYLOR, professor of sociology Bible College of Missouri. Professor Taylor is a member of the editorial staff of The Christian Century. The resumption of his weekly article after some months' absence, is welcomed both by his editorial colleagues and our readers.

ANNA MARY WOODHEAD, widow of the late Prof. Howard Woodhead, of the University of Pittsburgh, who was killed in action in France.

VACHEL LINDSAY, one of the leading American poets of the modern school. The poem used in this issue is from his book, "The Golden Whales of California," which is just from the press.

Religion and the Child Mind

By Anna Mary Woodhead

THE great problem seemed to be how to make the death of his father mean to the little fellow something of what such an experience would have meant to him if he had been fifteen or twenty years older. That is, how could a four-year-old child be given something of what we ourselves were getting from the change and pain of this thing that had happened. It did not seem fair that because it came to him so young, this big, bad fact should be mere meaningless pain to him, soon forgotten, perhaps, as children do forget, or remembered with some harmful distortion due to childish ignorance.

After the first horrified cry, "Why is my Papa never coming back when I need him so bad?" and later, very shrewdly, "Why did my Papa go to France if it was dangerous? Why didn't he stay here to take care of us?" the questions came wholly within the sphere of religion in the narrowest sense. And because from the answers we have given him, and his reaction to the fact of death and our ignorance of the hereafter, this five-year-old, now a year after his first experience of one of the big elemental factors in life, has a rational, reasonable, helpful basis of religion, I am writing down some of his present formulations in the hope that they may encourage others to deal with entire truthfulness with even very young children.

I am the more eager to do this because the child has heard much of very diverse creeds. We have in our home a Roman Catholic, a Christian Scientist, an old fashioned Presbyterian, and two who take up these matters in somewhat rationalistic ways. If we do not practice Christian unity, we do have a very high degree of Christian tolerance.

HOW A CHILD REASONED

Trying to understand what he heard discussed earnestly in this group, one of the first questions he asked after he accepted the fact that "Papa had gone on from France to Heaven," was "Where is God?" "Right here and everywhere," was the answer. "Then why can't I see him?" To this the answer was, "God is love. You can't see love, but you know quite well how happy it keeps you. God is the Love that is everywhere all the time keeping things right." Some time later he was heard to say at night after he had gone to bed, "God is love. You can't see love but you can love. God is good. You can't see goodness but you can be good." The encouraging thing is that he has not asked this question since, but has been heard developing this idea of God with quaint reasonable comments, as, "You can't see God, but you can see the policeman"—for he has been told a good deal about the protection afforded by the policeman. When the "fear of the dark" that most children develop at some time, came to him he did almost all that was needed to overcome it by an entirely original train of thought: "I have a map in my mind of this house, and love is in every part of it. And God's peace is in this whole town," and so on, quietly working out the remedy for his malaise.

When he asked, "How do people die?", "What is a military cemetery?" and some other questions of similar import, he was told that he must wait for the answer to them. Perhaps we ought to have been ingenious enough to make something out of these questions for him, but we failed. Since the actual coming of death to the body had been far away from us all, we let him miss it too. But when he asked, "What is heaven like?", we said frankly, "No one knows." This amazed him. "Has no one ever come back to tell?" "No one." "But hasn't God told anyone? It seems to me it would be good for us to know." Then he was told that God tells men all the best and most beautiful things that men think or know, and some men had an idea of what heaven must be like and have written about it. "You can believe these men if you wish, only remember that no one knows. It is even possible" (for we were trying to tell him the whole truth) "that there is no such place." He took some days over this, with no more questions. Then he said, "If there is no such place as heaven, then if we *knew* there was no such place, there is no use to talk about it. But tell me what some men have thought it might be like." So we told him about the city with the golden streets, and said, "You can picture it like this if you wish." A little later he said, "But you know my Papa did not like to be in the city and I don't think he would like it even if it were made of gold. Can't I say heaven is a garden?" We said, "Yes." Then he said, "Can I have it a garden near a forest of big, dark trees?" We said, "Yes," and except for an occasional comment such as, "Well, if I should be tired in heaven I am sure there would be some way for me to take a nap," there has been only a quite contented development of this picture of heaven. An especially beautiful flower, for instance, "is beautiful enough to be in heaven, if heaven is a garden." The value as we, some of us, see it, being that he has not had thrust upon him, on the authority of someone else an idea of heaven from which he will recoil as he gets older.

Another importunate query was, "Why has no one ever come back?" We said, "It is possible, you know, dear, that they do not now live at all. It may be that they are quite gone like a bit of burned up paper or a blown out candle flame." He thought this over and then said, "Do *you* think it is like that?" "No." "Then why do you think they have never come back?" Our answer was exactly what we would have said to any grown person, "They may be near us without our knowing it. We can see things only when they have shape and color. Now if those who are dead have bodies that have no shape or color that are suitable to our eyes, and cannot make sounds suitable to our ears, and are not rough or solid so we can feel them, they might still be living and near and yet we would not know it. By the time you are a big man people may know all about this, but as for us now, we do not know."

He asked no more questions about this, and we were so timid about the whole subject that we avoided anything that would suggest it to his mind. Yet some days later he was heard to say, "When people are dead they are like the sky-blue air when the sunbeam is *not* shining on it, you can not know it is there." By "the sky-blue air" he means the dust motes, and it seemed to us he had understood perfectly what we had offered with great hesitation.

There are some questions we have not been able to answer on which his mind sometimes runs, and on which it probably will run more or less all his life: "Why do little children ever die before they have done any work?" "Why must every one die?" "How will my Papa know me in heaven if I do not go there till I am a man?" And on these we can only make whatever comment our sympathy with his perplexity suggests.

Alexander Campbell

A Poem in Three Parts

By Vachel Lindsay

I—My Fathers Came From Kentucky

I WAS born in Illinois—
Have lived there many days.
And I have Northern words,
And thoughts,
And ways.

But my great grandfathers came
To the west with Daniel Boone,
And taught his babes to read,
And heard the red-bird's tune;

And heard the turkey's call,
And stilled the panther's cry,
And rolled on the blue-grass hills,
And looked God in the eye.

And feud and Hell were theirs;
Love, like the moon's desire,
Love like a burning mine,
Love like rifle-fire.

I tell tales out of school
Till these Yankees hate my style.
Why should the young cad cry,
Shout with joy for a mile?

Why do I faint with love
Till the prairies dip and reel?
My heart is a kicking horse
Shod with Kentucky steel.

No drop of my blood from north
Of Mason and Dixon's line.
And this racer in my breast
Tears my ribs for a sign.

But I ran in Kentucky hills
Last week. They were hearth and home. . . .
And the church at Grassy Springs,
Under the red bird's wings
Was peace and honeycomb.

II—Written in the Year When Many of My People Died

I HAVE begun to count my dead.
They wave green branches
Around my head,
Put their hands upon my shoulders,
Stand behind me,
Fly above me—
Presences that love me.
They watch me daily,
Murmuring, gravely, gaily,
Praising, reproving, readily.
And every year that company
Grows the greater, steadily.
And every day I count my dead
In robes of sunrise, blue and red.

III—A Rhymed Address to All Renegade Campbellites, Exhorting Them to Return

I

O PRODIGAL son, O recreant daughter,
When broken by the death of a child
You called for the greybeard Campbellite elder,
Who spoke as of old in the wild.
His voice held echoes of the deep woods of Kentucky.
He towered in apostolic state,
While the portrait of Campbell emerged from the dark:
That genius beautiful and great.
And millennial trumpets poised, half lifted,
Millennial trumpets that wait.

II

Like the woods of old Kentucky
The memories of childhood
Arch up to where gold chariot wheels go ringing,
To where the precious airs are terraces and roadways
For witnesses to God, forever singing.
Like Mammoth Cave, Kentucky, the memories of childhood
Go in and in forever underground
To river and fountain of whispering and mystery
And many a haunted hall without a sound.

To Indian hoards and carvings and graveyards unexplored.
To pits so deep a torch turns to a star
Whirling 'round and going down to the deepest rocks of earth,
To the fiery roots of forests brave and far.

III

As I built cob-houses with small cousins on the floor:
(The talk was not meant for me),
Daguerrotypes shone. The back-log sizzled
And my grandmother traced the family tree.
Then she swept to the proverbs of Campbell again.
And we glanced at the portrait of that most benign of men
Looking down through the evening gleam
With a bit of Andrew Jackson's air,
More of Henry Clay
And the statesmen of Thomas Jefferson's day;
With the face of age,
And the flush of youth,
And that air of going on, forever free.

For once upon a time . . .
Long, long ago . . .
In that holy forest land
There was a jolly pre-millennial band,
When that text-armed apostle, Alexander Campbell,
Held deathless debate with the wicked "infi-del."
The clearing was a picnic ground.
Squirrels were barking.
The seventeen year locust charged by.
Wild turkeys perched on high.
And millions of wild pigeons
Broke the limbs of trees,
Then shut out the sun, as they swept on their way.
But ah, the wilder dove of God flew down
To bring a secret glory, and to stay,
With the proud hunter-trappers, patriarchs that came
To break bread together and to pray.
And oh the music of each living throbbing thing
When Campbell arose,
A pillar of fire,
The great high priest of the Spring.
He stepped from out the Brush Run Meeting House
To make the big woods his cathedrals,
The river his baptismal font,
The rolling clouds his bells,
The storming skies his waterfalls,
His pastures and his wells.
Despite all sternness in his word
Richer grew the rushing blood
Within our father's coldest thought.
Imagination at the flood
Made flowery all they heard.
The deep communion cup
Of the whole south lifted up.

Who were the witnesses, the great cloud of witnesses
With which he was compassed around?
The heroes of faith from the days of Abraham
Stood on that blue-grass ground—
While the battle-ax of thought
Hewed to the bone
That the utmost generation
Till the world was set right
Might have an America their own.
For religion Dionysian
Was far from Campbell's doctrine.
He preached with faultless logic
An American Millennium:
The social order
Of a realist and farmer
With every neighbor
Within stone wall and border.
And the tongues of flame came down
Almost in spite of him.
And now all but that Pentecost is dim.

IV

I walk the forest by the Daniel Boone trail.
By guide posts quaint.
And the blazes are faint
In the rough old bark
Of silver poplars
And elms once slim,
Now monoliths tall.
I walk the aisle,
The cathedral hall
That is haunted still
With chariots dim,
Whispering still
With debate and call.
I come to you from Campbell.
Turn again, prodigal
Haunted by his name!
Artist, singer, builder,
The forest's son or daughter!
You, the blasphemer
Will yet know repentance,
And Campbell old and grey
Will lead you to the dream-side
Of a pennyroyal river.
While your proud heart is shaken
Your confession will be taken
And your sins baptized away.

You, statesman-philosopher,
Sage with high conceit
Who speak of revolutions, in long words,
And guide the little world as best you may:
I come to you from Campbell
And say he rides your way
And will wait with you the coming of his day.
His horse still threads the forest,
Though the storm be roaring down. . . .
Campbell enters now your log-house door.
Indeed you make him welcome, after many years,
While the children build cob-houses on the floor.

Let a thousand prophets have their due.
Let each have his boat in the sky.
But you were born for his secular millennium
With the old Kentucky forest blooming like Heaven,
And the red birds flying high.

War Heroes and Peace Leaders

The Defeat of the "Old Tiger"

CLEMENCEAU'S defeat came as a surprise to the public that reads casually, but it was no surprise to those who follow the course of public history as it is made by current waves of public opinion. The "Old Tiger" was the man for war, but France and the world is fortunate in having him retired now that the war is won. It would have been even more fortunate could it have had a statesman rather than a fighter in his place at the peace conference, for it was Clemenceau as sword and buckler for the intransigeance of Europe that impaired so greatly the fourteen points upon which all had agreed to offer peace and to thrust the balance of power across the horizon that was all open for the emergence of a League of Nations. He declared for the time-dishonored balance of power, clung tenaciously to the obligations claimed by secret treaties, sarcastically referred to those "who would usher in the Kingdom of Heaven," advocated war upon Russia, claimed the last pound of flesh from starving enemy women and children, and surrendered the demand for conquest of the Rhineland only under compulsion and in the hope of an effective military alliance with England and America that would belie the League. He is a Voltaire lacking only Voltaire's brilliant wit. His skeptical sneering at the Galilean, his materialistic philosophy, his vigorous persecution of offenders of justice, his courageous freedom of thought and expression, mark him not only as a remarkable man with originality, courage to flout the conventional, a cynic with faith in nothing but power too human to pervert his philosophy into that of a Nietsche. But for his age France might well have feared that the taste of authority with his materialistic philosophy and skepticism of the ideal would have turned him from democrat to royalist even as he was turned from socialist to military dictator.

* * *

The Leader Without a Party

Lloyd-George climbed to chief power in empire at a time when Britain stood to save the world and such facile and virile mentality as his was needed to guide a muddling democracy into an efficient military machine. He is an executive with a dominating parliamentary capacity, and can wheedle, scold, yield, take advantage, play politics, preach uncompromising conviction, compromise opinion and drive, follow and ride all at once but always with one steady goal and without losing his road so long as the game is hot and the tides of feeling running high. He is a man of the hour and a son of destiny who leaves nothing to chance but turns chance with skill. He is a sincere idealist, but determined to get things done. He has none of Clemenceau's cynicism, nor does he carry a steel hand under a soft glove, but he knows human nature both singly and en masse and can both paddle his own canoe and skillfully ride a wave. He bowed Mr. Asquith out with both reason and haste, when the hour was propitious to make himself master, formed the Coalition to save the country from politics, and continued it to save himself from Clemenceau's fate or Wilson's eclipse. He is as good a fighter as Clemenceau but a much better human being and as idealistic a statesman as Woodrow Wilson but a much better politician. But Lloyd-George's virtues are rapidly proving his undoing through the limitations of their own weakness. Composer of Coalition he is now a politician without a party and the fates are writing him the position of a great statesman without a job. Every by-election since the close of the Peace Conference has gone against him in point of majorities and usually in the candidate returned. He sacrificed his own Liberal party for the Coalition, but cannot turn his coat to ride the Tory race, and through his comradeship with them lose the confidence of the rapidly rising Labor party. He will step down with honor from which time will wipe the smut of a too much expediency.

* * *

The Eclipse of the "Emancipator of the World"

No more outstanding example of the fickleness of mankind and the tricks fortune plays its favorites is furnished us by current history than the eclipse of Woodrow Wilson. His enemies prophesied it at the height of his popularity and straightaway did all they could to accomplish it. The applause was always that of the common people who had suffered so greatly and whose very tears set a rainbow of hope for them. The diplomats and rulers who guided the destinies of war from the safe walls of palaces and clung to all the stakes in diplomacy that came before the days of battle yielded no more to him than the plaudits of the multitude bade them yield and stayed even that when the tides of enthusiasm cooled with the chill of passing days. And today he is defeated by a minority of haughty senators with long terms of office, confident that in the processes of the suns the fickle public will yield to their steady partisan guidance and sustain their reactionary attitude by the drug of inertia and the reactions of a presidential campaign. On the other hand, Woodrow Wilson is a poor politician. He lacks Lincoln's appreciation of human sentiments and his patience with human nature. He is quite aware of his superior intellectual ability and his long years as an executive undid him for parliamentary diplomacy.

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He should have taken ex-President Taft to Paris with him and cultivated a senatorial comradeship in the days of treaty making and lost nothing but gained much that he has lost. He could yield more now without yielding all, and a seven years' habit of showing a willingness to consult and compromise with the judgment of others would have saved the League at least. But President Wilson comes out of it all the one uncompromising idealist with the courage to fall for his principles and time will justify his principles even though the fates hold them in leash for a while. The League of Nations is his religion and it is like unto that of Him who came to bring in the Kingdom of God.

* * *

The Resurgence of the American Commoner

Quite as surprising to the public mind as the fall of the "Old Tiger" is the resurgence of the American Commoner. But so sure as steady adherence to righteousness brings even its martyrs from oblivion to pre-eminence, so was it written in the scrolls of time that Bryan would come back. His moral victories in the triumph of prohibition and woman's suffrage, his justification through the steady approach of the independence of the Philippines, the coming of the cheaper dollar, the end of high protective tariffs, the pulling of the plutocrats from their thrones as "captains of industry," the gratitude of a nation for his part as a Warwick in giving it a really great president for a war period, his unfailing good humor and his fine spirit as a loser, coupled with his unequaled eloquence, which grows richer with the years, made his reappearance as inevitable as that of truth itself. He comes back as of old, fighting for what he thinks is right without much consideration for a winning slogan. His advocacy of compromise on the League of Nations is not to play politics, but because he feels all is lost but the principle anyhow and that at the best the only hope is an establishing of that principle in some fashion and a firm faith in the good sense of mankind to evolve it toward perfection. He feels it must not be allowed to hide the real issues by which government must be made in the next four years, then straightaway advocates government ownership of railroads in the face of an overwhelming prejudice against it. But if Bryan advocates it we had as well make up our minds it is coming just as prohibition, woman's suffrage, universal peace treaties, Philippine independence, lower tariffs, cheaper money, the initiative and referendum, the popular election of senators, the end of Tammany influence in national politics and everything else he has advocated a half generation before it was good politics to advocate it.

ALVA W. TAYLOR.

BOOKS

THE TRAGEDY OF LABOR. A Monograph in Folk Philosophy. This little volume treats of such subjects as: Private Property and the Wage, Community and the Classes, Socialism, etc., but not from the usual statistical and impersonal viewpoint. It is rather a study of the feeling side of the human practice engaged in the struggle for a living in our present illy-balanced system of distribution of wealth and income. This brings to the treatment a more human interest than larger and weightier but even less keen treatises do. (Abingdon).

THE PUBLIC DEFENDER. By Mayer C. Goldman. Mr. Goldman is a practicing lawyer in the city of New York, where oftimes the sheer numerical mass of defendants at the bar makes of the minor courts a sort of mill grinding its grist wholesale. While the accused is presumed, theoretically, to be innocent until proven guilty, in actual practice his poverty, the major consideration given the accusing policeman, or the delays in getting a hearing may result in the very processes of justice doing him an injustice. Then the public prosecutor may not be evenly matched, or even be unmatched alto-

A New Hymnal by Easter

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

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gether by a defending attorney. Mr. Goldman makes a well nigh unanswerable argument for the public defender "as a necessary factor in the administration of justice." (Putnam.)

MODERN RELIGIOUS MOVEMENTS IN INDIA. By J. N. Farquhar, D. Litt. This learned volume, written for students of comparative religion and modern missionary problems, more than for the public, casts a long and brilliant ray of light through the religious philosophies and movements of the most religious of all peoples. If we think of India in terms of idols, fakirs, religious penants, Swamis, Yogis, Brahmas, Gurus, and without comprehending the profound and subtle philosophy, the deeply laid religious institutions, and the numerous reform movements, then we commend this book as a means of edification. It covers the main movements of the past century, with a special reference to the evolution of reforms. After reading it one is greatly impressed with the profoundness of the Hindu intellect, but with its speculative rather than scientific character withal. He is also struck with the eclectic quality, and the freedom with which men may become advocates of new things, but also with the deep rooted tenacity of the social system, of caste, and wonders how effective Hindu reform will become until the Hindu mind becomes scientific. (Macmillan.)

RURAL RECONSTRUCTION IN IRELAND. By Lyonel Smith-Gordon and Laurance C. Staples. The contents of this volume may not be "news" as is the present political disturbance, but it is the heartening story of a reconstruction of economic life that both does credit to native Irish leadership, and to liberalism in England. Sir Horace Plunkett is the founder and grand old man of the movement. It is worth while noting, by the way, that while Sir Horace is not a Sinn Feiner, he yet has, Protestant though he is, most cordially disapproved of all abortive schemes so far proposed for the government of Ireland by Carsonite compromisers. He began his cooperative work in 1880, meeting the individualistic temper of the farmer, the inertia of an ignorant and convention bound people, the lethargy and hopelessness produced by the tenant system, and the belief in the omnipotence of political action. Adopting the Rochdale motto of "self help through mutual help," the movement has been the means, together with the compulsory sale of landlords' holdings, of redeeming Ireland economically. And through the democracy of the Societies to prepare the nation for the independent government they must and will have. For Ireland rich is not Ireland satisfied. Nor should any genuine American expect her to be, unless he could imagine his own country satisfied with her prosperity and with a Dublin Castle instead of a White House to rule them. (Yale.)

FOUR AMERICANS. By Henry A. Beers. The author, who holds the chair of Professor of English Literature at Yale College, tells of a journey he made to the Concord of the late seventies, when Emerson himself was there, with Bronson Alcott and others; and in another paper he gives his estimate of the permanent value of the work of Hawthorne; Roosevelt he describes as a man of letters, and he adds "a wordlet about Whitman." (Yale Press. $1.00.)

I WAS THERE—with the Yanks in France. Sketches by C. Le Roy Baldridge, Private, A. E. F. A book to depict for those who were not there and to remind those who were. As a Captain in the Marines put it: "That man saw what he drew, and he drew only the most worth while and did it well." Private Baldridge drew as he worked, forceful sketches rather than elaborate pictures; but he limned in the things that he could never forget, the things that make war the "stupid horror that it is" as well as those which transformed common men and women into heroes and martyrs. Especially good are the "types" which have been done with a sure hand and the ability to record the distinctive expressions of race and personality. Every perusal brings to light new memories for some, enlightenment for others, and that is the test of a book worth owning. (Putnam. $3.00.)

GEORGE WASHINGTON THE CHRISTIAN. By William J. Johnson. Of great value is this companion volume to "Abraham Lincoln the Christian," by the same author. In this book is amply proved how the American republic was rooted in the principles of the Christian religion, thanks to the great creator of this republic, who is shown to be not only a good churchman, but more than that, a man of genuine piety. (Abingdon Press. $1.50.)

AN HONEST THIEF AND OTHER STORIES. By Fyodor Dostoevsky. Ten of the tales of the great Russian realist, the translations being by Constant Garnett. "Uncle's Dream," "A Novel in Nine Letters," "An Unpleasant Predicament" and "Another Man's Wife" are among the stories included. (Macmillan.)

SEPTEMBER. By Frank Swinnerton. This author is a London Editor who does story-writing for his side-line—and for the delight of his readers. "Shops and Houses" was his last work, and that was preceded by the more popular "Nocturne." In all of these books the author throws over shabby, drab lives a romance possible only to the artist creator. "September" is interesting especially for its parallel studies of two women, "Marian," of mature September qualities, and "Cherry," young and fascinating. (Doran.)

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THE SUNDAY SCHOOL

The Broader View *

PREJUDICE is one of the most contemptible things in the world. We need to pray to be liberal. Instead of fearing liberality we should pray for it. Generosity, the broad view, charity and forgiveness are all expanding Christian virtues. They make for largeness of heart. While stinginess, the contracted vision, and the unforgiving disposition dwarf and chill men's souls to the point of extinction. We live in a day of race prejudice. Once the Jews were against the world, now the world is against the Jews. At Atlantic City Jews have their own hotels. They manage the clothing trades and the amusements and gradually encroach into the control of big business. In our schools and colleges they carry off the prizes and make our Gentile scholars look silly. They see a good thing like the College of the City of New York or Revere Beach out of Boston or a public library or a free dispensary and they go in and possess the land as they did under Joshua many years ago. Shall we hate them for being good students and for business sagacity? Shall we idly find fault with their marvelous application and colossal industry? Jesus was a Jew. We like to talk in general terms about the Romans giving us law and the Greeks giving us beauty and the Jews giving us religion; how do we reconcile all of this with our racial antagonisms? In the lesson under discussion, Peter, a Jew, learned not to call anything common or unclean. Maybe the time has come for Gentiles to learn that lesson.

I confess that the Negro problem is too much for me. The Negroes should have separate churches, cars and living quarters. They should have separate schools. They should also have their rights! They should be treated like human beings. There are certain things that they can do well. They should be taught to do these things. They should have good houses, good air, good food, recreation and music, but as Booker T. Washington said, in all social affairs they should be as separate as the fingers. They must have their rights, but they must also observe their duties and obey the laws—all the laws. The whites should help them to overcome tuberculosis, ignorance, poverty and viciousness. Colored preachers and teachers of the right type can do more than any other forces. Given industrial education, separate living sections and good churches the colored people will largely be decent citizens. To provide these schools, churches and good houses is our duty.

While racial prejudices seem to be uppermost just now, we are always annoyed by religious bigotry. In the study now before us Peter takes the great leap and passes from Judaism over to the Gentiles. He finds Cornelius a man of such moral stamina, of such abundant fruitage in religious affairs that he is bound to say that in all nations those that reverence God and work righteousness are acceptable. Later he says that the one that believeth shall have remission of sins. Reverence, righteousness and belief are the three things most important in being acceptable to God. One delights to note this wonderful broad-mindedness in the Apostle. Here is Apostolic Christianity that is much needed today. There are not lacking in our churches men and women who lack this apostolic grace. They might well incorporate this in their "Restoration Movement." Instead of seeking to create still more divisions among us, they might well ponder over the character qualifications mentioned here by the Apostle: Reverence for God, the working of righteousness and the belief in Jesus Christ. The gospel is inclusive, not exclusive. When we start the business of thrusting out of the household of faith all those who do not hold just as we do, we shall have a very empty house in a short while. Already our communion, standing for union, has lost one large group known as "Antis." Shall we divide again or can we value character—faith, reverence, good works above our own opinions? Peter learned a lesson in broad-mindedness and charity. He carried the gospel over to the Gentiles. He did not exclude, he included.

> "He drew a circle that shut me out,
> Heretic, rebel, a thing to flout!
> But Love and I had the wit to win,
> We drew a circle that took him in."

Can we not learn something from the old, old story of religious intolerance that has all but wrecked the church time and time again? Have we read our church history to no effect or are we ignorant of it? In every nation he that feareth God and worketh righteousness is acceptable to Him, whether he is to us or not! We may thrust him out, but God will take him in. Read again the story of how Booth was thrust out of his East London church because he dared to preach in the streets. Yes, they threw him out, but he started the Salvation Army! May Love and All of Us have the wit to win.

JOHN R. EWERS.

*International Uniform lesson for February 15, "Peter and Cornelius." Acts 10:30-48.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Home Missions Council Meets in New York

The Home Missions Council, representing the home mission boards of America, met in New York, Jan. 13-15. The president is Dr. C. L. Thompson and the secretary Dr. Alfred Williams Anthony. Parts of the sessions were joint meetings with the Woman's Council for Home Missions, and Mrs. Frederick S. Bennett took turns at presiding over the meeting. The home mission boards pledged their support to the Interchurch World Movement and worked out the details of the co-operation. Among the home mission problems to receive special consideration was that of the negro. A half million negroes have moved to the north under the post-bellum conditions, and this migration has produced some serious problems in the cities of the north. The schools for rural pastors which have been conducted by the Methodist Episcopal church during the summer are to be broadened in their scope so as to include all denominations desiring to co-operate. The work among the Esquimau communities will be conducted along the lines of medical missions in the future. The condition of Protestant work in Hungary and other Central powers was given consideration and it was voted to invite representatives from Hungary to visit this country and study the operation of free religion. The Student Volunteer Movement will be approached with a view to influencing it to include the work of home missions in its life work appeal. The meetings of the Home Missions Council were marked with a strong religious atmosphere and the spirit of co-operation.

University of Chicago Popularizes Religious Work

Nearly three hundred persons have registered in the new Institute for Church Workers which has been established at the University of Chicago during the winter quarter. Practical courses in Bible-study, religious education, church organization, and recreational activities are given every Monday evening of the winter quarter, all sessions being held in Emmons Blaine Hall. Joseph Manson Artman, director of Vocational Training, is in general charge of the work. A further extension of the religious teaching of the university is accomplished through a series of Sunday afternoon lectures which are correlated under the general title of "Christianity and the Modern World." The series of addresses will cover the different types of Christianity evolved through nineteen centuries and there will be discussions of Christianity from the standpoint of teachers of philosophy, psychology, science and industry. These latter addresses will be presented by Professor James Hayden Tufts, Ellsworth Faris, John Merle Coulter and Dean Albion Woodbury Small.

No Sympathy for Conscientious Objectors.

A movement was started by certain Episcopalian rectors of Philadelphia to enlist the sympathy of the clergy of the various denominations for the conscientious objectors who are still in prison. The movement has been frowned upon by the bishop and the ministers of the different denominations have not shown much interest in the movement. We are still too near to the war to take up the case of the conscientious objector impartially.

Community Church in Boston

The opening service in a series to interest Boston in the Community Church movement brought out 300 people. Dr. John Haynes Holmes, of the Community church in New York, spoke on "The Character and Meaning of the Community Church Movement." Prof. Clarence R. Skinner, of Tufts College, spoke on the following Sunday. On Jan. 25, Dr. John Herman Randall, former pastor of Mt. Morris Baptist church, and now associated with Dr. Holmes in the Community church, spoke in Boston. At the end of February a conference will be held on the matter of organizing a church.

Dr. Reed to Direct Work of Annuity Fund

The Pilgrim Memorial Fund Commission has called Dr. Lewis T. Reed, pastor of Flatbush Congregational church, of Brooklyn, to lead in the campaign for funds for the next six months. The Flatbush church is unwilling to give up their pastor permanently, so have given him a six months' leave of absence.

Naval Scandal Stirs Ministers

There has been a great trouble in the naval department at Newport, R. I., which resulted in the trial of Rev. Samuel Neal Kent in a United States Court, where he was vindicated. Mr. Kent's brother ministers in Newport have sent to President Wilson a report of moral conditions in Newport which they insist requires immediate attention from Washington. It is asserted that nameless vices have been propagated among the sailors.

Dr. Shannon Joins the Presbytery

Dr. F. F. Shannon, successor to Dr. Gunsaulus in Central Church, Chicago, has joined the Presbytery of Chicago. He was originally a Presbyterian, though latterly a minister of the Reformed church in New York. Most of the ministers of Central church have been Presbyterians, including Dr. David Swing, the founder, and Dr. Newell Dwight Hillis. Dr. Gunsaulus was at one time in his life a Presbyterian. The identification of Dr. Shannon with the evangelical forces of Chicago will greatly strengthen the position of Central church.

City Is Organized for Religious Education

In connection with the spending of the funds of the Centenary Movement, the Methodist Episcopal church has inaugurated in Northwestern University a department of religious education under the direction of Norman B. Richardson. Several other eminent leaders of this interest have also been brought to Evanston. That the teaching in the University should have a clinic, the city of Evanston is being organized to carry out some of the ideas of the department. A Monday evening school for Sunday-school teachers is being maintained and the courses

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taught by university professors. A fee is charged for the work. Negotiations are now pending for the introduction of religious teaching in the public schools. It is proposed to have children come one-half hour earlier in the morning to receive religious instruction from teachers who are paid by the churches but approved as to teaching qualifications by the superintendent of schools.

Episcopal Rector Supported by His Vestry

The Rev. Percy Stickney Grant, rector of the Episcopal Church of the Ascension in New York, preached a sermon at the time of the deportation of the "Reds" on the "Soviet Ark," making some comparisons between these outgoing radicals and the Pilgrims on the Mayflower. The report of this address came to the ears of Bishop Burch along with a story of some meetings of "Reds" held in the parish house. The bishop called on the vestry of the church for a report and the vestry corrected certain details of the newspaper reports. They took the position of not agreeing with the rector in all of his positions, but insisted upon the freedom of the pulpit. Bishop Burch has announced no decision with regard to the case, but is expected to do so at an early date.

Dearth of Men for Service as Navy Chaplains

Chaplain Frazier, head of the Chaplain's Corps of the Navy, has recently written Rev. E. O. Watson, secretary of the Federal Council at Washington, with regard to the dearth of men for the work of chaplain in the navy. There is now legislation providing for a chaplain for every 1,250 officers and men, but at no time since this legislation was passed has the church been able to furnish the men. Chaplain Frazier says. "We need men of culture and established ability and character—men of high class who would not put the church to shame, nor fail to measure up to the ideals and demands of the Navy. It is a hard place to fill—weaklings will not do."

Missionary Pageant in New York

The Interchurch World Movement has recently presented in Madison Square Gardens a missionary pageant called "The Wayfarers." It was running each week night for a month. The author of the pageant is J. E. Crowther, a minister, and it was presented to the Methodists at Columbus last summer. Dr. Haldeman, a conservative minister of New York, has severely criticized the performance, but for the most part the religious leaders of this city are agreed that the performance has brought religion to the favorable attention of many non-church-going people.

Investigation of the Strikes.

The Federal Council has a committee composed of Dr. Paul Strayer, Dr. Worth Tippy, Dr. John McDowell and Rev. F. E. Johnson investigating the coal strike and the Interchurch World Movement has a group of distinguished ecclesiastics and social leaders investigating the steel strike. For the latter investigation ten thousand dollars has been appropriated. The committee had an interview with Judge Gary and the latter investigation ten thousand dollars has been appropriated. he represents with regard to the twelve hour day and collective bargaining. The negotiations were imbued with the spirit of Christian courtesy.

Preachers at the University of Chicago

During February the preachers at the University of Chicago will be President J. Ross Stevenson, of Princeton Theological Seminary; Rev. Elijah Andrews Hanley, of the First Baptist church, Rochester; Professor Albert Parker Fitch, of Amherst College, Massachusetts; and Dean Lee Sullivan McCollister, of Tufts College, Massachusetts. These preachers serve at chapel exercises, hold office hours for consultation with students, and preach at a Sunday morning service in Mandel Hall.

Progress in Chaplains' Bill

There is a bill pending now before House and Senate for the reorganization of the work of the chaplains in the army. Recently a committee of eminent churchmen from the Federal Council of Churches appeared before the house committee which has the bill under consideration and presented arguments in behalf of the proposed legislation. They came away feeling that there was a good prospect of the new legislation passing. The bill would create a chaplains' organization in the army on the plan of the medical organization and provide equipment with which to work.

Would Bar Religious Organizations from League of Nations

The Federal Council of Churches of Christ in America has sent to President Wilson and to the council of the League of Nations the following resolution of its executive committee: "The Federal Council of the Churches of Christ in America, representing thirty-one evangelical denominations with more than 20,000,000 communicants and a constituency of not less than 35,000,000, earnestly protests against the official repre-

The Science of Power

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Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

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sentation of any religious organization in the League of Nations." This action would seem to be elicited by the desire of the Roman Catholic church to be represented in the council chambers of Europe.

Death of Old Catholic Leader

The Rt. Rev. A. H. Mathew, who claimed to be "Archbishop of the Old Catholics of England," died recently. He has travelled some ecclesiastically, having been in fellowship at different times with the Roman Catholic church, the Church of England and the Old Catholics of the Continent. His name was often in the press and his rather erratic career made the subject of Episcopal orders one of popular interest.

Chicago Association a Live One

The annual report of Mr. L. Wilbur Messer, secretary of the Y. M. C. A. of Chicago, indicates what a great organization he has created. In almost every line of work there has been an increase the past year, the most noteworthy being 158 per cent increase in the number of men referred to the churches the past year. The increase in educational classes has been 85 per cent. There has also been a large increase in the patronage of the dormitories and restaurants that are maintained by the Association. One of the foremost features for the new year will be an increase of the religious work.

Church of England forbids Use of Figure of Christ

It has been desired by some churches in England to erect in their places of worship a figure of Christ on the cross in memory of the men who have died upon the field of battle. This has been forbidden by the ecclesiastical authorities on the ground that the figure would be "treated with superstitious reverence and therefore be undesirable."

APPRECIATIONS

I have been an enthusiastic reader of the "Century" for the last ten years, but the intellectual and spiritual revolution I passed through while a chaplain with the army in France and Germany has made me turn with new interest to your paper, for I believe it is sounding a prophetic note not only for us, but for the Christian world at large. ERNEST REED.
Taylorville, Ill.

You are constantly saying in your editorials tremendously worthwhile things, but in recent months you have not written anything that has so profoundly stirred me as your editorial, "Two Sides to the Question." It seems to me that you have said this word at the psychological hour. I hope the leaders in the Interchurch World Movement will have an opportunity of seeing your editorial. Mr. Mott, in particular. The "Century" is growing in vision and power with each issue. I enjoy and am profited by its reading as by no other paper which I am privileged to read. I wish for you a constantly increasing audience through whom you may proclaim your message to a waiting world. WALTER M. WHITE.
Memphis, Tenn.

Only recently I joined the ranks of "Century" readers and am surprised to find that I like it! I read it more thoroughly than any other paper and derive more help from it.
Tullahoma, Tenn. W. R. HOLDER.

Since returning from my work overseas in the army corps, I find real pleasure in going over the back numbers of the "Century." My candid opinion is that no minister among the Disciples can afford to be without this paper. Its sense of fairness, its vision of service, its splendid interpretation of modern movements in Christianity, commend it to every thinking man. A minister friend in the Methodist Episcopal church who, after reading a few copies of my paper, became a subscriber, recently wrote me that "the 'Century' continues to hold first place in my reading." J. L. FISHER.
Vincennes, Ind.

I prize the "Century" above all my religious journals—and I am a Methodist at that! C. A. MOORE.
Rockford, O.

"I assure you that I am a friend of the "Century" now and forever. If more of the Disciples would read this paper we should soon have a larger place in Christendom.
Baltimore, Md. H. MARSHALL WINGFIELD.

I wish the "Century" a happy and prosperous New Year. I would like to see you grow and go till you covered the world of preacherdom, elderdom and deacondom. I believe in you. You have been a great blessing to me. R. W. LILLEY.
Charleston, W. Va.

You are giving us a really wonderful paper these days and I am reading it, the Survey and the New Republic—all three—rather religiously. Mr. Spargo's article on "Spiritual Factors of Bolshevism" was one of the best articles I have seen in a long time. These are tremendous days in every field and doubly so for the church. You are helping a great number of us to help pave the way for a better day ahead.
Indianapolis, Ind. CHARLES O. LEE.

I am outside your denominational ranks, being a Congegationalist, but I find your paper, with its broad outlook, its able editorials and its fine articles very valuable. However, I am missing Professor Alva Taylor and hope he is soon to resume his social surveys. A. C. WARNER.
Springfield, S. D.

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NEWS OF THE DISCIPLES

More Information Concerning Dr. A. L. Shelton, Captured Missionary

President A. McLean of the Foreign Society, sends word of a number of messages received concerning Dr. Shelton, who was reported captured by Chinese bandits. One is from the State Department in Washington and is as follows: "In a telegram dated January 22, 1920, the American Charge d'Affaires at Peking refers to the Department of State's telegram of January 6 and says that the Governor of Yuman, Tang Chi-yao has telegraphed that he is negotiating with the brigands on the basis of amnesty for the release of Dr. Shelton. The brigands hold Dr. Shelton as a means of forcing the Governor to grant them pardon and have not made known the amount of ransom which they desire. The Charge says further that at present the Missionary Society cannot assist in the case." The second is from Frank Garrett of China and reads as follows: "Dr. Shelton well. No assistance required. Negotiations for his release are progressing slowly. In my judgment there is not much cause for anxiety." A third is from Frank L. Polk, acting Secretary of State: "Washington, D. C., January 28, 1920. Foreign Missionary Society, Box 884, Cincinnati, O. American Legation, Peking, telegraphs it has instructed its Military Attache who is now at Saigon, to proceed to Yunnan to negotiate with local authorities for release of Dr. Shelton." The following cable, signed by Mrs. Shelton, came from Yunnan, dated January 29. "Doctor Shelton well. Negotiations slow. Hope release shortly."

Churches Cooperate in Special Evangelistic Effort

The following telegram has been received from Jesse M. Bader, of Kansas City, who is in charge of the special pre-Easter Evangelistic campaign of the Disciples: "Great response from scores of churches among us in 'each one win one' campaign to add 100,000 members in six weeks preceding Easter. Let me urge every church to organize personal workers class Sunday for first meeting sometime during week following. Order literature, make prospects list, set goals. Lord, wilt thou not revive us again that thy people may rejoice in thee? Psalm 85th chapter, sixth verse."

Recruiting Day at Eureka, Ill.

Sunday, January 18, was a memorable day for the church at Eureka, Ill. This church was without a pastor for six months. When Dr. James M. Philputt came to be its minister late in November one of the first things he began to plan for was to have the college students enter the church. For various reasons the consummation of his plans was postponed until the above members of the church at their homes, came forward and identified themselves with the Eureka church. This is regarded as only a beginning.

New Building for Central Church, Indianapolis

The building committee of Central church, Indianapolis, was instructed at a congregational meeting to work out a plan to raise at least $100,000 for extension and improvement of the church building, and to make a report on this plan not later than March 1. Allan B. Philputt is pastor of the church. The need for additional room and equipment for Bible school and organization work and also for a larger auditorium was expressed by members of the church. It was the desire of many persons that the auditorium be enlarged and that an adequate institutional plant be erected. In this building would be increased room for the school and other organizations, a gymnasium and other equipment needed for a modern church. Although the building committee was instructed to report on a plan for raising a minimum of $100,000 for the extension work, it was the belief of many at the meeting that a much larger amount will be needed. The annual report showed a total of 252 additions to the church in the year, and an average attendance at the Sunday school of 802. Receipts in all departments totaled $20,250, of which $6,000 was for missions and benevolence.

Big Banquet in Pittsburgh

The annual congregational banquet of East End church, Pittsburgh, Pa., was an elaborate affair this year. A turkey dinner was served to 325 people. The auditorium was packed for the meeting at eight. An official board of 28 men was elected, all of them heart and soul in sympathy with the minister, John Ray Ewers, who was extended a call for five years. The meeting was happy, united and harmonious and the call for this extended period was given without a dissenting voice. Mr. Ewers has been for more than ten years minister of this church. During the past year one hundred and fifteen new members were received. Enthusiastic plans were advocated for the new church, A. R. Hamilton offering to give forty thousand dollars. Another large gift may soon be announced. The people favored a building built on the lines of a Y. M. C. A., with all up-to-date features.

* * *

—The Niagara Frontier Missionary Society correlates the work of the churches in the vicinity of Buffalo. This organization held a meeting recently at which two hundred persons sat down to dinner. The Tonawanda church had fifty-eight present at this meeting, which was held in Richmond Avenue church. The secretary, S. B. Lindsay, made a report indicating that all bills were paid, with two hundred dollars in the treasury. Reports were made by the ministers of the progress in their churches. Tonawanda church plans to build a hundred thousand dollar building. North Tonawanda has received fifty thousand dollars in trust from one donor to reconstruct the present building. Charles H. Bloom is president of the society.

—After a long waiting time, Gibson City, Ill., has secured a pastor, George A. Reinhardt, and he will begin March 1. He is leaving Washburn, Ill.

—Danville, Ill., ministers, four in number, have been assisting nearby churches having no ministers with week night preaching.

—C. D. Hougham is leaving the work at Rutland, Ill., and has accepted a call to Eldorado Springs, Mo.

—The annual report presented by the church at Anderson, Ind., is full of encouraging items. The total money raised was $14,366.30. The pastor, O. L. Hull, was called from New York last August. The budget for the new year provides for an office and a secretary. The missionary budget for the new year has been increased from $3,500 to $4,620. A survey indicates that one-third of the large membership of this church are not co-operating with the church and the pastor has set the goal for the new year of enlisting the interest of every member.

—All bills paid in full, was the happy announcement in connection with the annual reports at Beaver, Pa. The budget was $5,577.30. The congregation presented the minister and wife with generous presents at the Christmas season. J. H. Craig is minister.

—The church at Croton, O., has passed resolutions pledging its loyalty to the United Christian Missionary Society. It has recently increased the salary of its minister $300 per year. W. D. Ward, who is employed by the Ohio Christian Missionary Society, visited this church recently and put on an efficiency campaign. He put on the every-member canvass, with the result that both the local and the benevolent budget is financed for the new year.

—First church, Princeton, Ky., raised for all purposes last year $4,200. There is a resident membership of two hundred and the pledges to the budget were 165. It is hoped to make a fifty per cent increase in missionary offerings and a thirty per cent increase in current expense funds during the coming year.

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February has been designated Adult Mobilization Month, March is Stewardship Month, and April Soul Winning Month. The church received fifty-seven new members last year.

—The Lebanon, Ind., church is conducting a school of missions. A brotherhood banquet was held recently at which F. E. Smith, of Indianapolis, gave an address on "Putting the Men Back of the Whole Task." One hundred men were present. R. E. Deadman is pastor at Lebanon.

—W. C. Cole has been preaching at Kingfisher, Okla., recently in a series of special services. J. Allen Watson is pastor.

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—Charles O. Lee, of the Flanner House, Indianapolis community center, is preaching this year for the churches at Lizton and New Brunswick, Ind., in addition to his community work. He has just completed a community revival at Lizton, —Disciple and Methodist Episcopal churches cooperating. S. A. Hawath was the evangelist. There were twenty-five accessions to the membership, seventeen of whom have united with the Disciples.

—The every member canvass at the Tullahoma, Tenn., church was more satisfactory this year than ever before. An addition of fifteen members to the church is reported for January. William R. Holder leads at Tullahoma.

—An increase of salary of $600 has been given to R. H. Salyer, of East Side church, Portland, Ore. The congregation passed resolutions commending his work.

—The new state secretary of Iowa is W. M. Baker, who for four years past has been pastor at Marshalltown, Iowa. He will have headquarters in Des Moines and will be assisted by A. M. Haggard, so far as Mr. Haggard's health will permit.

—Third church, Indianapolis, will shortly dedicate its new Bible school building, and this with the new equipment already in hand will afford one of the best plants in the middle west.

—A new organization for young people has been formed at Central church, Kansas City, Mo., where E. E. Violette is pastor. While it is non-sectarian and non-partisan, it studies political questions and conducts evening discussions of live issues. The organization started out with 110 members.

New York CENTRAL CHURCH
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Finis Idleman, Minister

—George L. Snively is helping assemble a fund of $100,000 for a new house of worship, at First church, Lincoln, Neb., where H. H. Harmon is pastor.

—Central church, Hubbard, O., has made some extensive improvements in its building and recently rededicated the sanctuary. L. G. Batman was present to preach and to assist in the raising of funds. During the day over sixteen thousand dollars was secured. A. J. Cook is pastor.

—The new church at Greybull, Wyo., is on the frontier and its organization has brought religion to a needy community. Though it has only sixty-five members, a ten thousand dollar building has been erected and dedicated under the leadership of A. Austin Hull. The church committee announces that the pastor has contributed his services and twelve hundred dollars besides to the enterprise. Mr. Hull is an osteopathic physician.

—E. B. Bourland has accepted a call to Lancaster, Ky. He is leaving Harrodsburg, Ky., February 1.

—James R. McIntire has resigned his pastorate at Vermont Square church, Los Angeles, and will spend some time studying church methods in that city before accepting another pastorate. He has served at Vermont Square for five years and this term of service is exceeded by only one other Disciple minister in the city. In the five years there have been 169 accessions to the church.

—Another minister to leave the work of the pulpit is John S. Nicolls, who has recently resigned to take a position with the Wickwire Company. He was pastor of Forest Avenue church, Buffalo.

—B. S. Ferrall dedicated the Woodlawn church, at Buffalo, on January 11. More than enough funds were secured to meet the needs. W. H. Leonard is the pastor.

—John I. Gunn, of Marion, Ill., has been one of the well-known figures in the Illinois ministry and his resignation recently to become secretary of the Chamber of Commerce in Marion is a distinct loss to the church. He has been ten years at Marion.

—J. H. O. Smith has resigned his work at Metropolitan church, Chicago, and accepted a pastorate at Pittsburg, Kans. This was his second period of pastoral relations with the Chicago church, which worships in a theater building within three blocks of the Jackson Boulevard church.

—In many sections of the country the churches are putting on Father and Son banquets in cooperation with the Y. M. C. A. Such a banquet will be given in Richmond Avenue church, of Buffalo, on Feb. 17. The Boy Scout organization will furnish auspices for the occasion.

—Pre-Easter classes are already under way in Richmond Avenue church, in Buffalo. The children of the junior department of the Sunday school are being taught by the assistant pastor a course of lessons on "What It Means to Become a Christian." The pastor, Ernest Hunter Wray, is taking the children above the junior grade and teaching them a similar course of lessons, but presented in accordance with their needs. The children will be indoctrinated with the idea of their voluntarily going forward to church membership at the Easter season.

—A School of Methods will be conducted by national Bible School leaders in Central church, Denver, the first week in February. The team consists of Miss Cynthia Pearl Maus, Miss M. Irvin, Rev. Charles Darsie and Rev. Chas. William Dean. Most of the Disciple churches of Denver will take advantage of the school. The closing day will be marked by graduation exercises, at which time the International School of Methods diploma will be given those taking notes on twenty-five of the forty periods offered.

—An interesting session of the Blue Grass Association of Disciple Ministers was held in Central church, Lexington, recently. Prof. Fairhurst presented a paper on "Cosmic Theistic Evolution" which was reviewed by Prof. Snoddy. The point of view of Prof. Fairhurst was conservative, while Prof. Snoddy defended a modern conception of evolution. The discussion was specially interesting to the students of the College of the Bible.

—A pleasant evening was spent by the graduate students of the College of the Bible in Lexington recently in the home of Prof. Bower. The advantages of the various large universities were presented. Harvard, Columbia and Chicago Universities were extolled by their respective champions.

—William Jennings Bryan, the great commoner, was the speaker at a recent Sunday evening service in First church, Lincoln, Neb. The occasion was the celebration of the achievement of national prohibition. The presence of the great orator packed every inch of space in the church and many were turned away. Mr. Bryan spoke to 350 in the basement of the church and then went upstairs and addressed the congregation there.

—The church at Benton, Ill., is especially interesting this year by reason of the fact that it will entertain the state convention. January 18 was a special day in this church, the thirtieth anniversary of the organization being celebrated. The church began with thirty-two members and its present strength

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may be judged by the fact that a $6,380 budget was adopted and has been oversubscribed by five hundred dollars. Fifteen of the charter members are still living. The congregation lost its building by fire in 1914 and then built the splendid plant they now occupy, oversubscribing the deficit by ten thousand dollars and providing for a parsonage. Samuel E. Fisher is pastor and he has just received a thousand dollar increase in salary. The Bible school is planning a campaign to last until Easter Sunday.

—Cotner University is seeking a much larger endowment and recently a drive was launched to add a million dollars to the endownment funds of the institution through a campaign in Nebraska and Kansas. The campaign in Nebraska will be led by A. D. Harmon.

—First church, Lincoln, Neb., was in a playful mood on a recent evening, when the adult classes of the Sunday school presented "The District School." Grown-up pupils with memories of past grievances in their hearts evened up with "teacher."

—W. L. Reese has resigned at Iola, Kans., and will henceforth engage in evangelistic work. More than fifty people were received into his church at regular services last year.

—More than a hundred Disciples were at the Interchurch meeting at Atlantic City and these held a meeting in which they passed resolutions in which they expressed their joy that the Disciples of Christ were cooperating in the movement and were largely represented in its leadership.

—The annual report of First church, Richmond, Ind., shows that 122 new members were enrolled and the net gain for the year was 82. The present membership of the church is 744. The money raised for all purposes was $9,278.05, of which $2,889.75 was for missions and benevolences. In the six years of the pastorate of L. E. Murray 598 new members have been received and contributions to missions have grown from $301 to the above sum.

—P. H. Welshimer recently began the nineteenth year of his pastorate with First Church, Canton, Ohio.

—Charles S. Vail has recently been honored by the national organization of Spanish War Veterans by being named chaplain in chief. He had previously been chaplain for the state of California.

—The church at Taylorville, Ill., of which Ernest H. Reed is pastor, recently received the annual reports. There was a balance in every treasury and the total of these balances was $1,169.35. The total receipts for the year were $11,600.37. The amount of money given to various missionary and benevolent projects was $1,750. The church is encouraged with the outlook at the present time, a well-attended Sunday evening service being one of the features.

—During the past session, one hundred Transylvania College students earned all their expenses, and one hundred and twenty-five part of their expenses. About seventy-five per cent of the student body, including men as well as women, are dependent upon their own resources. The total amount earned by these students last year was approximately $50,000. Students earning their way suffer no social disadvantages, and their scholarship compares favorably with that of students whose expenses are provided for them.

—A significant fact was revealed by a recent religious census of the student body of Transylvania College. Out of a total enrollment of 316, there were 12 Baptists, 1 Lutheran, 38 Methodists, 13 Presbyterians, 6 Episcopalians, 5 Roman Catholics, 236 Disciples of Christ, and only 5 persons without church membership.

—"A Survey of Religious Education in the Local Church," by Professor W. C. Bower, of Transylvania College, and published last spring by the University of Chicago Press, is meeting with a most cordial reception. The New York City Sunday School Association has recommended its use in the New York churches. It is highly commended by such leaders of religious education as Professor George Albert Coe of Union Theological Seminary.

—The annual report from Elyria, O., indicates that this congregation raised last year for current expenses $4,077.29 and for missions and benevolences $1,891.08. A school of missions in this church is proving most interesting and helpful. W. L. Burner is pastor.

—John Ray Ewers has been invited to exchange pulpits with Levi G. Batman, of Youngstown, O., in February and deliver the C. W. B. M. day address in his old church. Preparations are being made to give him a royal welcome.

—A recent educational survey, conducted by the division of American Education, of the Interchurch World Movement, shows that the faculty of Transylvania have issued the following books during the past five years: "The Conception of Authority in the Pauline Writings," "Bible Geography," "Doctrine of God," "New Testament Theology,' "John Whom Jesus Loved," "The Mohammedan World," "Elementary Psychology," "A Survey of Religious Education in the Local Church." In press: "The Human Body in the Upanishads."

—Professor Paul Imamura, B. D., College of the Bible, 1918, now a professor in Takinogawa College, Tokyo, Japan, recently gave a series of lectures at Transylvania College, on "Can Religion Be Taught?" Professor Imamura is teaching courses in Religious Education, Sociology and New Testament Theology.

—The board of managers of the United Christian Missionary Society met in St. Louis January 27.

—A. L. Snow has resigned his pastorate with Lansdowne church, East St. Louis, and will travel for a business firm in the south.

—Prof. J. Clark Archer of the department of missions in Yale University will give two lectures at the University of Chicago February 10 and 11. His subjects will be "The Spirit of the Orient and the Christian Message" and "Missionary Education: Materials and a Parish Plan."

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An Undenominational Journal of Religion

Volume XXXVII FEBRUARY 12, 1920 Number 7

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer At Communion

DIVINE GUEST, who didst promise to be with Thy disciples wherever two or three were gathered together in Thy name, and who hast kept Thy word in innumerable fulfillments, we would have Thee present with us now as we break the bread and drink the cup. It is in Thy name that we have come, to refresh our hearts with the fact of our redemption, and to commune with Thee who didst give Thyself for us and who even now art alive forevermore. Across the spaces of our doubts we would have Thee come to our hearts showing to our eye of faith Thy wounded hands and side. We do not ask to thrust our hand into Thy side, nor touch the place where the nail was driven, as did Thy disciple long ago. It is no sensuous contact which we expect or seek. Rather would we meet Thee on the deeper level of reality where spirit speaks with spirit, and where love makes the silence vibrant with revelation.

Bless, O Lord, this bread and wine. Simple, common elements they are, emblem of the great simplicities which men are ever overlooking, and yet which Thou didst touch and make divine. Partaking of them we would have our common life renewed, our homes and friendships, our tasks and pleasures, all shot through with spiritual light. Show us, O Saviour, that all of life is a table spread by our Father's goodness, that all common things of nature and of society are wondrous fair when we behold them transfigured by Thy gracious touch. As Thou dost feast with us here in the eucharistic silence, be our guest also in all the ranges of our life. Lift every day above the level of common things. May we spread the table for Thee in all the rooms of our house. O mystic Friend, come in and be our guest, and abide with us always. Nay, rather, Lord, take Thy rightful place as host anl give us the welcome of Thy grace. Amen.

An Editorial Announcement

WITH the beginning, in this issue, of the series of articles on the church's future it seems advisable to remind our readers that The Christian Century is not to be held responsible for any specific views advanced by our contributors. The wide range of opinion within which we have sought interpreters—from the strictly orthodox to the radically critical—is the measure not of our own specific convictions but of our tolerance of reasonable and sincere discussion. Yet, although we disclaim responsiblity for any writer's views, we are perfectly willing to be held responsible for our editorial judgment in publishing his article in the context of this series. The church is facing a situation today which, in our judgment, makes it necessary that the sources of Christian opinion be kept open and free. It is important to listen to all voices that have the ring of sincerity and intelligence. It is no moment for repression of thought or for turning a deaf ear to unconventional utterance. The Christian Century is not read by children, nor by grown-ups of weak judgment. Our readers are capable of making up their own minds after hearing all sides. We expect to publish in this series many opinions which have never before been published in a religious journal save as they might be referred to for purposes of editorial condemnation. We reserve the right to comment as we may be prompted on any article we publish, and wish to extend this privilege to our readers also, whose opinions both favorable and

hostile we solicit. Only considerations of space, pertinency, readableness and intrinsic value will determine our editorial decision in accepting or declining such communications. Dr. Jefferson's article opens the door for our series. He will be followed next week by Dr. Robert E. Speer on, "The Church as an Ever Living Necessity."

Baptists Alone Not Represented at Organic Unity Meet

BAPTISTS alone, of all the denominational families, were not represented at the Philadelphia conference on organic unity last week. Through some inexplicable influence their convention held last May in Denver treated with unseemly scorn the idea of organic union and took definite action against the acceptance of the invitation extended by the Presbyterian General Assembly to meet even so much as to study the possibilities of union. However, two or three influential Baptists were present at Philadelphia, though in their personal capacity only. Dr. Cornelius Woelfkin, pastor of Fifth Avenue Baptist Church, New York, was one of these. At a luncheon given by Mr. John Wanamaker to the entire body of delegates Dr. Woelfkin spoke. He regretted the unfraternal action of his denomination and assured the company of his personal interest in the goal of organic unity at which the conference was aiming. He left on all who heard him the impression that there must be, as anyone could guess, a "remnant," at least, among the Baptists who hope for and will lend their effort to realize a visible organic unity of Christ's followers. It is inconceivable that a high-minded, progressive, consecrated communion of Christians like those affiliated with the Northern Baptist Convention can remain stubbornly entrenched in sectarian isolation while a great movement like this for the peace and power of the church of God passes by. The Christian world will watch with keen interest the curve of events at the Baptist Convention to be held next spring.

Startling Popular Interest in Spiritistic Interpreter

MANY people will be startled by the intense public interest displayed toward the addresses of Sir Oliver Lodge. Everywhere this English physicist goes—Boston, New York, Philadelphia—he is greeted with throngs which overflow the largest auditoriums. They come back again and again to hear further expositions of his views on the spiritual unity of the world here and the world beyond, and of his conviction that intercommunication between the world visible and the world unseen is possible. Sir Oliver fortifies his arguments from Psychical Research with arguments from the nature of matter in which as a physicist he is a specialist, his lecture in this field being in the nature of a proof of the immateriality, or insubstantiality, of matter. The fact which is to us of greater significance than Sir Oliver Lodge himself is the widespread and intense human interest in his presence. The war has done two things which account for this extraordinary arousal of interest in a field of phenomena which has hitherto been regarded as a happy hunting ground for chicanery and superstition and fraud. It has brought upon mankind such a tidal wave of sorrow and bereavement that the experience of bereavement is no longer, as in normal times, a lonely experience of the isolated individuals directly involved, but an inclusive social emotion. Sorrow's voice is therefore able to get a hearing in the social mind which in ordinary times it is not able to command. The questions which sorrow asks go deeper and stick more fast in social attention than in the dull days of peace when Death makes his rounds by the calculable law of averages.

Post-War Mentality More Tolerant Than in Normal Times

IN the second place, the war has opened up the mental life of us all, shaken us free of our conventional beliefs and made us more accessible to fresh explanations and more easily convinced of new discoveries. Since the war it is the popular mood that anything may be true, and especially if our hearts want it to be true. Humanity was never more tolerant, more credulous, more plastic on its intellectual side. These two aspects of post-war psychology—the socialization of sorrow and the breaking up of fixed beliefs—account, we believe, for the extraordinary emergence of spiritism from a position of both moral and scientific disrepute into a position of complete respectability. In stating the situation in this way we neither reflect upon nor favor the spiritistic doctrine of communication. By our purpose to give space in The Christian Century next week to a remarkable article dealing more than tolerantly with the spiritistic hypothesis we wish to indicate our judgment that the subject is one for pro and con discussion among thoughtful religious people.

Ministers and the Chamber of Commerce

THE present president of the Chicago Chamber of Commerce, Mr. Wyllys N. Baird, devoted a large portion of a recent address to the matter of co-operation with the Chicago ministers. He said, "You business men get together with the clergy and help them. I am certain that the ministers might contribute much to business. They represent a great army of people who have a well-developed sense of right-doing. It will benefit us to get in touch with them." The business men of the Chamber of Commerce have noon meetings with many of the most eminent men of the country to address them. For some years a few outstanding ministers like Rev. John Timothy Stone have attended these meetings, having become members of the Chamber of Commerce. It is now determined that the Chicago Church Federation shall take out a membership in the Chamber of Commerce for all the evangelical ministers of the city, just as a bank takes out a membership for all of its employes. This will give these members an opportunity to rub elbows with the business lead-

ers of Chicago and also opportunity to hear great addresses. It will be interesting to note how many ministers take advantage of these opportunities. There are still too many ministers who are shut up in a narrow circle and who are rarely seen outside the parish or denominational meetings. These move all the time, it is true, but each community gets a fresh supply. Community leadership on the part of the church means co-operation with other community forces.

The Way of the Transgressor

THE DEATH of the gunman, Enright, has shocked Chicago, although this city has grown quite blase with regard to murders. This prominent labor union man was himself convicted once of gunplay such as he has died of but was pardoned out of the penitentiary by Governor Dunne. It is alleged that a rival labor leader is responsible for the death of Enright. Happenings like this do more to break down confidence in organized labor than anything else has ever done. Business men argue that if this represents the leadership of the labor movement in a great city, what hope is there of peaceful cooperation with labor unions? The death of Enright is a challenge to the honest workingmen of the city to go to their union meetings, and vote out the element that would rule with lead pipe and pistols. The last labor criminal should be expelled from the unions of the land and labor take a stand in this way for law and morality as well as for social justice.

Espionage in Peace Times

THE bills before Congress dealing with sedition are being cleverly framed by enemies of freedom to put unwarranted power into the hands of government officials. The Senate bill was sufficiently drastic, but the House bill is so drawn that Mr. Burleson might open any man's private mail. The house bill provides for the death penalty for certain kinds of offences against public order. In general it tends to continue the strictness of the war-time over into times of peace. The laws of the Czar and the Kaiser are being adapted to peace-loving America. The way to keep a boiler from blowing up is to let it pop off when the pressure gets high. Strong governments have long since found it better to allow free expression of opinion as being less dangerous than repression. We already have laws concerning incitement to crime. It will be a sad thing if the record of history is that the Prussians succeeded in Prussianizing their conquerors.

Roman Catholics Will Teach Social Justice

IT IS reported that the Roman Catholics will soon establish teaching centers where they will instruct the people in the social program recently issued by the bishops of the church. This program is quite as advanced as that advocated by any church. Parts of it will be presented as revivals of medieval practice, but this is a matter of indifference provided Catholic workingmen intelligently join with others in securing better conditions. Protestants have for a long time made social pronouncements and have then done nothing about them. The rank and file members of a Protestant church are ignorant of the fact that the church has a social platform and of the things which are set forth in it. The educational program of the social movement is now the most important factor in the movement. The need is for discussion groups in which live teachers will present the questions at issue, setting forth the attitude of organized religion. Resolutions and platforms are of no use whatsoever until these are brought home to the hearts of the people. There might be a real revival of interest in religion in many cities if the church dared to popularize her social message.

Winning Souls for Christ

IN EVERY communion throughout the land the churches will be busy for the next two months in trying to recruit their membership, and more particularly in winning souls to the service of Jesus Christ. The path of least resistance is for the earnest leaders of these churches to turn to old and well-nigh discarded methods. This will lead to discouraging results. The Baptists' campaign for a million baptisms in five years has failed utterly. There is a decreasing number of conversions every year. This is doubtless parallelled in the experience of many other communions. These facts compel a re-study of the manner and message of the recruiting work. Either the full glory of Christ has never been shown to the people, or he has failed. The latter we cannot believe, for thousands outside the church are full of love for him without realizing their duty to his cause in the world. In this recruiting time we need a more adequate statement of what Christ's gospel is, and what his program for the world is. If he is truly lifted up he will draw all men unto himself.

The Priest and Christianity

POURPARLERS between the Church of England leaders and the leaders of the free churches continue and the discussions have value as revealing the real differences between the two kinds of churches. The question is, Can Christianity use a priest? The free churches frankly say that the priest is a foregn importation not found in the religion of Jesus and Paul and not assimilable to their religion. On the other hand the "catholic" churches insist upon the priesthood as the cornerstone of the Christian religion. The Pope of Rome has said that if non-Catholics would acknowledge "right government" in the church, he could be tolerant in all things else. This sounds generous but really carries in its wake all things else. Reduced to social terms, it is really a conflict between democratic and aristocratic Christianity. In one case, a privileged class stand between the soul and God,

and hold special powers and privileges in the government of the church. In the other case the simple democracy of Jesus is professed as a theory and largely realized in practice.

The Dawn of a New Dispensation

AT LAST, the great moment has come when the American church has been brought squarely to face the problem of organic unity. The effect of the adoption of a definite and practicable plan of church unity by the Philadelphia conference will be at once to focus Christian attention upon the group of issues involved in our denominational divisions and to arouse the wit and conscience of the entire American church in an attempt to answer the question, Why should not evangelical Protestantism be one body? We may expect the discussion of Christian unity to be the order of the day for the next decade. And those of us who believe the movement toward unity has its source and ultimate sanction in the will of God may reasonably expect to see the progressive realization of its high goal from year to year within that period. To one after another of the supreme judicatories of thirty Christian communions the plan for organic unity will be submitted. Each communion will be confronted now, not with some vague resolution unctiously declaring its fraternal sentiments toward sister communions, nor yet with some scheme of federation involving an apologetic for or an intensification of denominational self-complacency, but with an unambiguous proposal by means of which the fact of unity already existing in the hearts of evangelical Christians may make for itself an objective body, and thus begin to function for the kingdom of God. Never since the Reformation has the case stood in just this way. It is no exaggeration to say that we are at the dawn of a new dispensation in Christian history, for if a united Protestantism means a new despensation, the day on which is born the first feasable plan for achieving a united Protestantism marks the dawn of the new era.

We say the dawn. We are under no illusions. We are not unregardful of the huge task ahead. A thousand difficulties are in the way. Centuries of accumulated prejudice and sectarian distrust and pride have yet to be removed. Many of the denominations are complexly organized and much time must elapse before authority can be secured for taking action, even where the prevailing sentiment of a given denomination is favorable. But more than all, there is the vast task of educating the constituency of the churches as to the need and duty of organic union. The rank and file of ministers and the laity conceive their religion in terms of their denominations. It is a stupendous enterprise to teach them to think their religion in terms of the one, holy, catholic church. But these obstacles, great and numerous as they are, do but define the task, they will not daunt the purpose nor inhibit the faith of those who have felt the mighty drawing of the Spirit of God.

Yet the consummation does not rest wholly on faith. Many are the tokens that reinforce faith with sight. There is little doubt that some communions are now ready with almost complete unanimity to take the first step toward union for which the Philadelphia plan makes provision. The Congregationalist body is one of these. Its leadership has long been catholic-minded. Forward in all cooperative movements, it has always been hospitable to the idea that our denominationalism is a cumbrous folly and that only a united church is competent to meet the new social tasks and the modern world situation. The Congregational delegates at Philadelphia in expressing regret that, because their National Council would not meet again for nearly two years, their communion would probably be denied the honor of being the first to ratify the plan of union, came as near representing the sentiment of the entire denomination as any delegation at the conference.

Yet when one considers the Presbyterian attitude one is not so sure of the precedence of Congregationalism. It was the Presbyterian General Assembly of 1918 that started the movement which has so early brought forth such substantial results. By an almost unanimous vote of 800 commissioners at Columbus, O., a resolution was passed calling upon all evangelical communions to join in a conference to consider whether organic unity was possible. In less than the space of two years two meetings have been held in response to this call and a plan of unity agreed upon. The Presbyterian delegation at Philadelphia was composed of the denomination's staunchest leadership. Conservative and more liberal types of theological mind were represented. Men whose denominational relationships and whose general mental attitude would naturally give them, as you would suppose, decided sectarian bias, spoke and voted for a step which led, as was frankly acknowledged, to the disappearance of the Presbyterian denomination as such. The eyes of the world will be upon the General Assembly of that great communion when it meets next May and receives the report of its commissioners to the Philadelphia conference. Having many times seen the fibre of Presbyterian interest in Christian unity tested by circumstances that would have revealed any lack of courage or sincerity we confidently expect that denomination to be the first in America to ratify the present proposal.

Not far, if at all, behind these bodies in intelligent self-commitment to Christian unity stand the Disciples. In familiarity with the idea of union they are in advance of all their neighbors. But their ecclesiastical psychology baffles and perplexes their brethren much as does that of the Episcopal communion. Both bodies talk much about unity but both have allowed the Christian world to think the only kind of unity either body is really interested in is that of benevolent assimilation. The Episcopalians balk at orders, the Disciples at baptism by immersion. This, historically, is a true statement of the case. But in the present generation there are new developments in the Disciples body which have great significance. The

old-style argument for immersion has completely lost force with them. The notion that the New Testament enjoins it as a mandatory act or that its practice rests upon the authority of our Lord is now rarely preached. The legalism of two generations ago is utterly hollow to the minds of present day Disciples, and a sense of shame fills their hearts that they have for so long allowed a creedal detail to eclipse and suppress their native impulse toward the practice of unity with all Christ's people. That the Disciples of Christ are far readier than their neighbors think to take their place in the "United Churches of Christ in America" will be demonstrated, we believe, at their General Convention next fall.

What the Episcopalians will do we do not care to predict. The movements within that body seem to outsiders to be in the contrary direction from the movements within the Disciples' communion. Whereas Disciples are growing in catholicity and in a sense of fraternal affinity with other Christians, Episcopalians appear to be moving in a reactionary direction. The development of high-church aloofness step by step with the development of high-sounding plans for Christian unity makes upon non-Episcopalians the impression of an effort to "put something over" on the rest of us. It is most unfortunate that the net result of the recent conferences on unity in which Episcopalians have participated has been to raise and to magnify in others' minds a solemn question as to Episcopalian good faith and sincerity. But we must wait and see what Bishop Talbot and his associates do with the Philadelphia plan which they helped to formulate and to which they voted their approval.

There remain to be considered the two largest denominational communions—the Methodists and Baptists, divided as both of them are into sectional groups north and south. Of the Baptists we have spoken elsewhere. The signs are not convincing that Baptists are wholly unresponsive to the call of the larger fellowship of Christ's people. And as for the Methodists the difficulties are probably more numerous and formidable than in the case of any other communion, but the signs are multiplying that at heart Methodism sets the kingdom of God high above denominational self-interest. Bishop Hamilton pointed out the long way that a movement of this kind must travel before it receives definitive approval by his denomination. This is due chiefly to the four-year period that elapses between the meetings of the church's supreme judicatory. Although the Quadrennial Conference is to be held in the coming month of May, it is likely to have on hand the infinitely delicate problem of effecting union with Southern Methodism, in which case Bishop Hamilton suggested it might be of doubtful wisdom to embark at the same time upon the discussion of the larger union. Yet he and Bishop Wilson insisted that no obstacles are insurmountable and that the Methodist church would surely come, in its own way, to an early ratification of the plan. An additional fact indicating what Methodist sentiment is likely to be is now being reported from the mission boards of the denomination. With the recent success of their centenary campaign resulting in the raising of $135,000,000, there has come over the leaders a sense of utter incompetence to spend so vast a sum efficiently and fruitfully. It is now clear that, once the business is attacked with resources befitting its magnitude, neither home nor foreign missions can be administered denominationally. As a result, Methodist leaders are becoming conscious of the need of a united church through which the enterprise of Christian expansion may be administered. The very success of the denominations is thus breaking down denominationalism. The more seriously the churches take their task of winning the world to Christ the more inevitable, it would seem, is the breakdown of the denominational order. A puttering church may justify denominationalism, but a conquering church must be united.

So much for the tokens of the new day. In a later issue we will consider the substance and details of the Philadelphia plan, how much and how little it will at once accomplish. At the present time we are concerned only to point out that Christian unity is no longer a vague and remote vision. The ideal has at last found for itself a formula, a structure—simple, flexible, incomplete, but unambiguous. It has come down from the cloudland of dream and prayer and found hospitality in a practicable program of Christ's followers. Christian unity which has for long received lip-service under the guise of federation, interchurch cooperation, "mystical oneness," and the fictitious "unity not union" antithesis, now appears for what it is, undisguised, an organic and vital thing intended to be visible to the world as one of the factors in the world's conversion to Christ. Those who have waited long and prayed for this day may thank God and take courage.

Oxygen and Moral Health

EVEN the infants of our day are instructed in the relation of oxygen to physical fitness. Thanks to the untiring efforts of our underpaid and overworked school-teachers, mere toddlers in the first grade can give a fairly intelligent exposition of those precious "health rules" which include sleeping with open windows and breathing deeply in the unspoiled air.

The connection between oxygen and moral health is more subtle, but we realize faintly that it exists. In one of Corra Harris' earlier stories she tells of a visit made by one Georgia woman to another who had moved to New York City. After her return to her native state the guest confesses that "Sally," since her entrance upon metropolitan life, has been divorced and has married again, adding, in defense of her friend and hostess, "You see, no woman can stand the same man long in a New York flat!"

The proposition is not without sound reason. Our forefathers and foremothers, it is true, lived in two-room log cabins, but they were cabins built with generous fireplaces and badly chinked walls, so that there was ample ventilation. Moreover, when a forefather became in-

censed because the jerked venison was too salty, he could take down his ax and, after a free expression of his feelings, go forth into the forest and chop down a tree or two. He could then return with a re-poised mind, not to find that the foremother has hastened to the divorce court in his absence, but that she had calmed her soul in the open while attending to her annual task of soap-boiling. No wonder that a woman who goes from an over-heated apartment to tango in an over-heated restaurant, and a man who hunches himself over a desk all day and lounges at a club half of the night, should "take it out" on each other when they chance to meet at breakfast. What they need and really want did they but know it is not a divorce but plenty of oxygen.

The uses of oxygen in the service of the church have never been properly appreciated. If your pastor is getting narrow in his theology and peevish in his disposition, it would be well to look after the ventilation of his study. Sometimes the minister suffers vicariously through the congregation. When there is quite general complaint that sermons are dull, and even some hints that a resignation would be in order, the fault may not be with the preacher at all. It may be with the janitor or the architect. Stained glass is often beautiful and its art is sometimes spiritually inspiring, but in many churches a crow-bar hurled through the building's most ornate window would be a means of grace to scores of precious souls. Even excellent Christians can not be responsive to spiritual truth without fresh air.

The Millionaire and the Scrublady

A Parable of Safed the Sage

THERE is a certain Millionaire, who hath his Offices on the Second Floor of the First National Bank Building. And when he goeth up to his Offices he rideth in the Elevator, but when he goeth down he walketh.

And he is an Haughty Man, who once was poor, and hath risen in the World, and he is a Self-Made Man who worshipeth his maker.

And he payeth his Rent regularly on the first day of the month, and he considereth not that there are Human Beings who run the Elevators, and who Clean the Windows, hanging on at a great height above the Sidewalk, and who shovel Coal into the furnaces under the Boilers. Neither does he at Christmas time remember any of them with a Tip or a Turkey.

And there is in that Buidling a Poor Woman who Scrubbeth the Stairs and the Hall. And he hath walked past her often but hath never seen her until Recently. For his head was high in the air, and he was thinking of more Millions.

Now it came to pass on a day that he left his Office, and started to walk down the Stairs.

And the Scrublady was half way down; for she had begun at the top, and was giving the stairs their First Onceover. And upon the topmost Stair, in a wet and soapy spot, there was a Large Cake of Yellow Soap. And the Millionaire stepped upon it.

Now the foot which he set upon the Soap flew eastward toward the Sunrise, and the other foot started on an expedition of its own toward the going down of the Sun. And the Millionaire sat down upon the Topmost Step, but did not remain there. As it had been his Intention to Descend, so he Descended, but not in the manner of his Original Design. For he descended faster, and he struck each step with a sound as it had been of a Drum.

And the Scrublady stood aside courteously, and let him go. And he stayed not on the order of his going.

And at the bottom he arose, and considered whether he should rush into the Office of the Building and demand that the Scrublady be fired; but he considered that if he should tell the reason there would be great Mirth among the occupants of the Building. And so he held his peace.

But since that day he taketh notice of the Scrublady, and passeth her with Circumspection.

For there is no man so high or mighty that he can afford to ignore any of his fellow human beings. For a very Humble Scrublady and a very common bar of Yellow Soap can take the mind of a Great Man off his Business Troubles with surprising rapidity.

Wherefore, consider these things, and count not thyself too high above even the humblest of the children of God.

Lest haply thou come down from thy place of pride and walk off with thy bruises aching a little more by reason of thy suspicion that the Scrublady is Smiling into her Suds, and facing the day's work the more cheerfully by reason of the fun thou hast afforded her.

For these are solemn days, and he that bringeth a smile into the face of a Scrublady hath not lived in vain.

The Dreamer

THE dreamer dreamed; and the busy world
Passed by with a mocking smile,
As it went in search of the world's rewards—
But the dreamer dreamed the while.

He saw the world as the world should be,
When longer years had run,
And the world but paused in its work to ask:
"Pray what has the dreamer done?"

Yet ever the dreamer dreamed his dream,
Until in some wondrous way—
As the water springing in deeps of earth,
Finds passage to upper day—

The dreamer's dream found the man of power—
'Tis strange how men's lives are knit—
Who knew not the dreamer, but took his dream
And transformed the world with it.

The world bows down to the man of power;
Forgotten the dreamer lies—
Yet the dream he dreamed is the secret force
That has forged man's destinies.

CHARLES CARTER ROLLIT.

Abraham Lincoln

Poems by Thomas Curtis Clark

"A materialistic world saved by a religious man. A practical union saved by a poet. A rational society saved by the abiding love of a mystic. Here at last our miracle."— From "Our America" the brilliant and startling new book by Waldo Frank

The Son of Democracy

O GREAT, meek man, you walked among
Your blinded peers, unpraised, unsung;
But now the world takes up your name
To herald freedom's waxing fame.

Your spirit, sprung from common clay,
Was taken from the quiet way
And set where every land might see
A son of true democracy.

A people's man, and yet no slave
Of wild mob rule! Your conscience gave
The word that set a million free
And won a realm for liberty.

From Sangamon you went, alone,
Your country's error to atone;
Now Sangamon, and all the earth,
Proclaim the wonder of your worth.

Greatheart

THEY took small note of him, those scions of the rich
Who saw him come from Illinois, that wild, crude State,—
A country lawyer to decide a Nation's fate!
They held him foolish to accept so high a niche—
With Washington! Unkempt, unlearned and unrefined
They called him, and withdrew for private talk.
They joked about his ancestry, and by his walk
They feigned to guess his farmer lineage. How blind
Were they who could not see the fire that burned within
Those glowing eyes, who failed to note the mighty strength
Of those toil-hardened arms! His gaunt limbs' sprawling length
Should have proclaimed to them a giant's stride! Their sin
Was not to know the great, enduring heart of him,
Our most beloved, whose fame the ages can not dim.

The Master

WE need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in Him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:
To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

The Patriot

HE was a true American,
A king of earth, in peasant guise,
A freeman whom the truth made free,
A patriot whom love made wise.

The Prophet

HIS frame was formed of common dust,
But genius burned within the clay.
God chose him from the world of men
To be the prophet of his day.

He took him from his cabin home
And led him out to life's stern school;
He set him where the people thronged
That he might learn all hearts to rule.

He had no wealth, no pride of name,
He was the humblest of the earth.
And yet he walked a king indeed:
His royalty was in his worth.

He sought no prize of pomp or power,
He had no lust for laureled fame,
And yet today he rules a realm,
A world rejoices in his name.

The World's Verdict

ONE sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's stores;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.

One sought out the secrets of planet and star;
He reveled in problems of granite and spar;
He hungered to know
All the earth could bestow;
And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

The Glory of Lincoln

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow-men endured the shame
Shall have eternal glory for his own.

The Future Church

By Charles E. Jefferson

SINCE the great war, it is hazardous to speak with confidence of the future. The expert dabbler in things yet to come is discredited. The man who tells you what is going to happen speaks to an audience which has dwindled. So many impossible things came to pass in the war, and so many possible things did not occur which everybody supposed would occur, and so many of the expectations of the wise and the mighty were crushed to splinters, that any man who today ventures to read the future is under obligation to speak with the humility of a little child. All he can say is—"This is not revelation, but only my opinion."

And yet there are various things which can be counted on with a considerable degree of assurance. For instance, the summer will continue to follow the spring, and the winter will come after autumn. Lovers will continue to hold the central place in the human drama, and disappointment and pain and death will be what they have been from the beginning. When we speak of a new world about to come upon us, we should not imagine that this old world is going to pass swiftly away, or that it is going to be radically altered within our lifetime or the lifetime of our children's children. The new world will be provokingly like the old one, better in sundry respects, of course, but retaining most of the old traits and habits. The new church also will be surprisingly like the old. Those persons who think that the church is going to be made over from cellar to steeple are mistaken, and the prophets who see the church crumbling and blowing away are stupid. The church through all coming generations will be essentially what it has been from the beginning.

CHRIST'S NAME ABOVE ALL

The new church like the old church will be the church of Jesus Christ. His name will remain above every name, and at his name every knee will bow. History has demonstrated that Jesus Christ is the fountain from which the church drinks life and power, and that without Him it can do nothing. Whenever he has been disparaged or allowed to sink into the background, the church has become impotent and fallen into decay. His old titles will remain. He will always be the Light of the World, the Bread of Life, the Water of Life, the Vine, the Good Shepherd, the Way, the Truth, the Life, the Resurrection, the Alpha and Omega. The time will never come when the church will cease to call him the Son of Man, the Son of God, the express image of his Father's person, the Word of God, God manifest in the flesh The church will continue to hold in her hand the open Bible, new light all the time breaking out of it, mistaken interpretations falling away, and she will continue to find her ideal lawgiver, prophet, priest and king in Him whose portrait the Bible exists to exhibit—Jesus of Nazareth. The war made it easier to believe this. Jesus is the only world leader who came out of the war with reputation untarnished. All through the conflict his principles shone aloft like stars. It is now clear that it was because diplomats rejected him that the world was plunged into a ditch. The war has confirmed the truth of Peter's declaration that there is no other name under heaven wherein we must be saved.

A DOGMATIC CHURCH

The future church will be a dogmatic church. It will not be built upon a fog. It will not deal in sentimental mist. It will proclaim definite, established and authoritative doctrines. The pulpit will be more doctrinal through the coming fifty years than it has been during the last fifty. The church exists to teach the truth. It is the truth that makes men free. The supreme mission of the church is to proclaim the truth which God has revealed in Jesus Christ his Son. Should the church fail to preach the specific revelation of God and man which has come to us through Jesus, she would lose her grip upon the reason and conscience of mankind. Only a careless and giddy age ever says—"It does not matter what you believe." Only superficial leaders imagine that redemption can come to a world like this through organizations made up of men who have a zeal for philanthropic activity and no conception of the God who is over us, and no concern for the principles on which the universe is built. Man is a rational creature and the church must give him reasons, if he is not to faint by the way. The great sayings of Jesus are dogmas. He ever spoke dogmatically. What he said was definite and fixed and authoritative. His principles are not subjects for debate. They are ideas of God which must be worked into human life. Obedience, humility, mercy, brotherliness, service and sacrifice, these will be bright when the last of the stars is a cinder. From the beginning the cross of Jesus has been at the center of the church's teaching. It will be there at the end. More and more will the church be the church of the cross. The war has given us deeper glimpses into the meaning of vicarious sacrifice. We now realize more fully that without the suffering of the innocent, the world cannot enter into life.

WORSHIP GIVEN HIGHER PLACE

Because God is what he is, the future church will continue to be a worshipping church. Worship will be given a higher place tomorrow than was granted it yesterday. Superficial individuals are too busy to worship. To materialists worship is only empty form. But the normal man in every generation finds strength and peace by prostrating himself before the Eternal. Man is incorrigibly religious, and the deepest instinct in him is the instinct of worship. The church is fundamentally a worshipping body. It is the whole company of those who adore and give thanks to the Father of our Lord Jesus Christ. There is a reason why the Lord's Supper took on fresh meaning to the men at the front. They were living at deep depths, and it was worship which satisfied their souls.

The new church like the old church will be a working church, going about always doing good. It will stand at the center of the community with basin and towel, anointed to serve. Its sympathies will go on ever widening, and its methods will undergo continuous improvement. It will carry its ministry tomorrow more boldly into all the kingdoms of life. It has not in the past seen with clearness its obligation in the realms of business, and politics, and industry, and international relations, but the scales have fallen from its eyes, and henceforth there is going to be a new breadth to the gospel. It will be the old gospel expanded to take in all the kingdoms of our modern life. All these kingdoms must become the kingdom of Christ, all the crowns must be placed on his head, and all the trophies must be cast at his feet. The church will wax ever mightier in efficient labor. She is doing more today than she has ever done before. She will do still more tomorrow. The Interchurch World Movement is an index that she is like a giant girding herself for a new lap in the great race.

HARMONY AND UNITY

The church in the future will be a more harmonious and united church than we have now. The forces working for concord and cooperation will continue. The increasing pressure of world tasks, and the deepening illumination of the spirit of love in the hearts of men, will narrow the chasms and burn the barriers away. Christian men in increasing numbers are seeing that uniformity is not only impossible but undesirable. The war taught us that men can cooperate effectively for great ends in spite of their differences of opinion and custom. They can be inspired by the same spirit, and be united in one sovereign purpose, and still order their church life after the preferences of their own hearts. This great lesson will not be forgotten. The principle of cooperation is going to undergo wide expansions. We are to see amazing exhibitions of the idea of team work. The spirit of the church is increasingly christian, which means increasingly fraternal. Inherited antagonisms are disappearing. Old animosities are dying. Denominational competitions and rivalries are not what they once were. Misunderstandings and calumnies survive only among the ignorant and belated. Separated groups of the Lord's followers are learning to keep step and to join hands. They are keeping the unity of the spirit in the bond of peace. Christian bodies of various names are now working harmoniously together in a thousand communities. From today onward, there is to be a closer federation on the field of action of the cohorts of organized religion.

What goal will be finally reached in the realm of ecclesiastical organization is a matter of speculation. It does not yet appear what the church is going to be in external form. We know that it is going to be like Jesus in spirit, but what shall be the form of its body has not yet been disclosed. In the heart of many there is a dream of a day when in all the world there will be but one ecclesiastical organization. That day is at present afar off. Unity in organization is not so important, perhaps, as many imagine. God seems to love variety in stars and flowers, in races and nations, and possibly he can best work out his will through a variety of ecclesiastical organizations. The unity for which Jesus prayed in the upper chamber on the last night was a spiritual unity, a unity of mind and heart, of purpose and character. "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." That prayer is being progressively fulfilled. Many of our present divisions are only superficial, and are not so serious as some of the doctors imagine. Never has the church of Christ been so united in the things essential as now. The union is a growing one. It is the Lord's doing, and it is wonderful in our eyes. Fusions of many separated bodies are certain to take place in the early future. Amalgamations of numerous ecclesiastical machineries can be confidently counted on. Sympathy and affection are growing and will perform still mightier works. The future church, no matter what its form, is certain to be a united church. There may be many regiments, but they will constitue but one army. There may be numerous folds, but they will make up the one great flock, under the leadership of the one Shepherd and Bishop of our souls—Jesus Christ.

NOT A PERFECT CHURCH

The church of the future will be like the church of the past, a disappointing church. To its contemporaries it will always seem to be in a state of decadence. It will continue to bring chagrin to its friends, and exasperate its foes. The church is made up of human beings, every one of whom is in a process of development. Human nature is variously flawed, and the mind and heart have many limitations. Every judgment is fallible and every conscience is more or less seared. The church cannot build itself out of material angelic or seraphic. It has no material except that which is furnished by the earth. It grows by drawing to itself common men and women from the ordinary walks of life. They bring with them into the church all the weaknesses and blemishes to which our human flesh is heir. It follows that the church can never realize its ideals either in thought or feeling or conduct. It is doomed to be an imperfect and blundering church. They who expect perfection demand too much. Their disappointment is the result of their unreasonableness. The church is made up of sinners, but God is the friend of sinners, and so he never scoffs at the church because of its stumblings and failures. He remains its friend and supporter, comforting it in its tribulations and defeats, breathing into it fresh hope and more abundant love.

When men ask in sarcastic tones: What is the church doing? they forget that the finest work of the church is not reported to the eye. The kingdom of God does not come by observation. It is not possible to say "Lo here" or "Lo there." The church does not exist, as Newman once said, to make a show, but to do a work. Its best work is done in silence and out of sight. Christians are light-particles, and light makes no noise. Christians are salt-crystals, and salt attracts no attention. Christians are yeast cakes, and yeast does its work without a whisper.

Christians are living seeds, and seeds grow and flourish without the blowing of trumpets. You cannot find what the church is accomplishing by consulting the newspapers, or searching the magazines, or bending over the books in the library. It is a spiritual work which the church is engaged in, and can be only spiritually discerned. The church of the future will be taunted and ridiculed just as the church of our day has been, and just as Jesus was laughed at and despised by his contemporaries. He also failed to make the world either virtuous or happy. The church in the cradle was greeted with a burst of derisive laughter, and so long as there are unspiritual men in the world, that derisive laughter will continue.

The church then through the ages will be an imperfect institution, leaving many a blot on its record. Men will continue to jeer at it, but the Almighty will continue to use it, and through this clumsy instrument He will succeed in working out his far reaching and beneficent plans. There is nothing perfect on earth, and so if God works at all, he is compelled to work through the imperfect. It is the nature of God to be patient and hopeful. The church belongs to him, and therefore the gates of hades shall never prevail against it. Men cannot kill it by their criticisms, or overthrow it by their opposition. He that sits in the heavens laughs at the whole crowd in the seat of the scornful, who shoot out the lip against the church of Christ. From the beginning it has been flawed and marred, but through it the Eternal has accomplished his mightiest work on earth, and through the ages he will continue to use it for the extending of the boundaries of the kingdom of justice and harmony and joy in the spirit of love.

Next week—Dr. Robert E. Speer *on "The Church an Ever-Living Necessity."*

A Letter to Abraham Lincoln

By Edward Scribner Ames

DEAR Friend of Freedom:

February twelfth is your birthday. You are one hundred and eleven years old. It would give you great satisfaction to know how many more people know and love you than ever before. Even those of us who were born after you went away feel that we have a personal acquaintance with you. Your face is familiar to every one and often when people pass your statue in the park they salute you. I have seen men standing in front of you there with uncovered heads as if in conversation with you. It is wonderful how they regard and admire you and feel now as when you were here a kind of wistful mystery and strange fascination about you. Mr. John McCutcheon celebrated your birthday a few years ago with a cartoon which pictured your growing influence, by a series of three drawings. In the first you were of only slightly greater stature than the crowd of contemporaries massed around. In the second you had drawn away from them into the foreground and had risen to heroic proportions. In the last you were a gigantic figure behind whom vague forms of the passing generation were receding into obscurity. It is an inspiring sight to see you rising to still greater heights of influence and leadership. That fact yields no little comfort. Not only does it show that a man's work is not ended with his death but it proves that it may gain vastly in power and fruitfulness in after years.

Many believe that your task is now only well begun and that the future is destined to witness still wider and deeper impressions of your spirit upon the affairs of the world. When the school children memorize and recite your great words they participate also in your patriotic faith and devotion. As other nations seek larger freedom and more flexible forms of government they will be certain to consult you and they will be illuminated by your counsels and by your free spirit. When you left us the kings and rulers of the nations bowed and did you honor—you who had sprung from such lowliness and weakness. As Walt Whitman said: "Among the paradoxes generated by America, not the least curious was that spectacle of all the kings and queens and emperors of the earth, many from remote distances, sending tributes of condolence and sorrow in memory of one raised through the commonest average of life—a rail-splitter and flat-boatman."

NAME ENHANCED BY MARTYRDOM

It is an impressive paradox, too, that the attempt to cut short your influence by ending your career resulted in greatly extending your name and fame and the principles for which you labored. By the crown of martyrdom you were exalted to a higher and more appealing intimacy in the affection of the people. The shock and horror of that tragedy awakened a new understanding of your kindliness and revealed your deep anxiety to heal the wounds made by the war, especially in the South. As if it were still an item of vital news the paper printed the other day your picture with those gracious words from your second inaugural address: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

The years only seem to make clearer to us the great elemental strength of your character and the magnitude of the things you achieved. At the same time you have still a marvelous hold on the affection and loyalty of the common people. We have all grown rich in the last

generation compared with the poverty of your early days but we still delight to recount the struggles of your childhood and youth. The nation is like its self-made men. In the days of prosperity it is pleasant to remember the adversity and the hardship of the past. In our temptation to overfed luxury and soft indulgence it flatters us to recall the tang and thrill of the hard and toilsome journey we have made. Therefore there is an invigorating air about the picture of your first winter when your family were pioneers from Kentucky in southern Indiana. The simple, homely reality of that scene creates anew the sense of power to face the wilderness and the forces of nature. It awakens the conviction that we might yet be able to endure misfortune and the pinch of poverty with fortitude. Even the weakest of us take pride in the fact that we are at least sprung from a lineage of heroes.

HALO ON EARLY CIRCUMSTANCES

On this account a mellow, tender light is thrown back from the heights you have reached upon the little hunter's shack in which that winter was passed. We read with unabated amazement that you at seven, your sister at nine, with your father and mother, lived there in the wilds with less protection than farmers now provide for their stock. Can the picture be true? Did you really live through the wind and rain in a little fourteen foot space all open to the south, with nothing but roughly cut logs on the other three sides and only poles and brush and grass for a roof? Can it be true that dried leaves in the two corners made your beds and that the smoke from the log fire on the open side often drove you out? You and your sister carrying water a mile and going without shoes in the snow are quite beyond the comprehension of our comfort laden children. How you must have prized the new log cabin the next year even if it had no door or window or floor. Around its good roaring fireplace there was warmth and hospitality.

And then in only one more year you were to face the bitter loss of your mother. It would touch your heart to know that though she was buried without ceremony in the loneliness of the primeval forest yet sixty years afterward a good friend of yours provided for the erection there of a suitable monument to her memory. That was the first and perhaps cruelest visit of death in your experience. Or was the passing of Ann Rutledge a rival tragedy? Then you were more alive. You were in early manhood. Love had sensitized your soul for a new and keener sorrow. You have made it clear to us that from that time you saw all human life leveled and equalized by the grave. A pathos beyond anything the author could have felt has been added to the poem you so often quoted, because it bears now the weight of your own grief too. Indeed the lines are more yours than the writer's.

> Oh! why should the spirit of mortal be proud?
> Like a swift, fleeting meteor—a fast-flying cloud—
> A flash of the lightning—a break of the wave—
> He passeth from life to his rest in the grave.

We love you for that human grief, that sincere and overwhelming sorrow. The lowliest and the mightiest will forever be drawn to you when they suffer.

COMRADE OF THE COMMON PEOPLE

You are felt to be a comrade to the common folk, too, by your simple way of living. If you had endeavored to symbolize democracy through your personal habits you could not have succeeded so well as you did by your unfeigned manner and unconscious conduct. We like to think of the way you lived in Springfield even after you had been in Congress and were widely known. We read with surprise, but with admiration for your independence, of the fact that you were accustomed to hunt your cow at evening on the commons and drive her home. It seems never to have occurred to you that milking, grooming the horse, and cutting wood for the kitchen stove could be undignified or degrading labor. It becomes an impressive lesson to our time to read of your keeping up those homely chores to the very evening when you were nominated for the presidency. It is little wonder that you never became used to servants and attendants. Nor is it difficult to imagine the astonishment of the gentleman from a foreign court who discovered that when President you still polished your own boots. He exclaimed, "Why, do you shine your own shoes?" and you replied, "Yes, whose do you shine?" No wonder you did not desire a military escort in the streets of Washington but walked and rode unattended whenever possible.

It is interesting to see how your personal experience became an illuminating source and symbol of democracy. Democracy radiated from your feeling and theory of life and government in your very dress and manner. Your homely stories circulated over the dry-goods boxes where the plain citizens formed their impressions of matters of state. They discovered in your debate with Douglas the force and clearness of your moral ideals as well as your political principles. But it was in signing the proclamation emancipating the millions of slaves that you symbolized most dramatically the full meaning and measure of democracy. That act was the outgrowth of your long-standing conviction. I was struck by the two arguments you used, one abstract and the other concrete. One was, "Whether slavery is or is not wrong depends upon whether the negro is or is not a *man;* to admit that the negro is a *man* is also to concede that *his* slavery is *wrong.*" The other was "While a negress may not be my equal in everything, in the right to eat the bread which her own hand has earned, she is my equal, and the equal of every one else."

THE FIBRE OF DEMOCRACY

It is impossible to over-estimate the value of these convincing words in the treatment of other situations in which the fibre of democracy is tested. They apply to the millions of immigrants who have sought opportunity on these shores as our New England fathers did. When these immigrants are exploited in industry or in politics it is vital to remember that they are men, and have the rights of men to what they earn and to what they can fairly derive through democratic institutions. Your words

apply also to the poor and the unfortunate. It becomes the duty of society to guarantee to them education and opportunity and the just returns for their labor. The argument is valid, too, for the enfranchisement of woman and the enlargement of her sphere in determining laws and their administration.

Just as you could not endure the sight of freemen torn by strife and war within your native land so now we imagine your spirit broods over the tragedy of that same strife among the toilers of the world. The poet from the city where you lie beneath the great monument eloquent of your memorable deeds knows how you would have felt about the titanic struggle for the liberation of the world and the abolition of war:

> He cannot sleep upon the hillside now.
> He is among us:—as in times before!
> And we who toss and lie awake for long
> Breathe deep, and start, to see him pass the door.
>
> His head is bowed. He thinks on men and kings.
> Yea, when the sick world cries, how can he sleep?
> Too many peasants fight, they know not why,
> Too many homesteads in black terror weep.

Not only in your elemental strength of personality and character, and in your fundamental democracy are you living with us yet, shaping the souls of men and institutions, but we feel your power in another way which would probably surprise you even more. In religion you are typical of a new order of saints. Was it your inheritance from a long line of Quakers, and the impress upon your soul of the simple faith of pioneers face to face with reality which fitted you so well to be a prophet to these later times? It has been said that your parents belonged to a church which renounced all creeds and sought to rely upon the Bible alone for guidance and consolation. Was it from them you caught the faith of a religion which should be free from all external rites and authority? What a challenge you thrust before all ministers and organizations. One often wonders that some of them did not respond. To this day their silence seems to indict them with artificiality and formalism.

LINCOLN'S FAITH

You said: "When any church will inscribe over its altar as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself,' that church will I join with all my heart and all my soul." Your words are still vibrant with a searching test. Perhaps the day will come when it will be submitted by men of your spirit in a manner to determine what religious societies in this country truly face the deep issues of a sane and practical faith. It may be proposed that all churches which are willing to receive you on that declaration of conviction shall have a ceremony in which, after recounting your life of earnest, unaffected piety, you shall be welcomed into their inner company of believers. They might unveil your picture or your bust as a token of your very presence and actual participation in their work and faith. How can the champions of living faiths withhold their fellowship? If you were no longer among us it would not be so vital, but when we hear your words every day, see your pleading face looking down upon us when we walk abroad and encounter the deed of your hand wherever black men live about us it is not possible to forget that your will and heart summon us in unmistakable terms to the higher and finer forms of faith and action.

No one would be more ready than yourself to understand that such a canonization could not mean the undiscriminating acceptance of your individual beliefs. As you hold aloft an ideal of the state free from all personal ends so in this larger sphere you have placed before us a standard and goal unfettered by partisan or divisive limitations. The world is lately freeing itself from many superstitions which encircled your childhood and youth and left their stamp fixed upon you. You were taught that potatoes should be planted in the dark of the moon, that wells could be located with a forked stick, that the madstone would cure maladies, that dreams and teagrounds and seances could reveal the future and that the Bible itself had a sort of talismanic value. In the terrible storms and social earthquakes which you endured the mystery and witchery of events seemed at times to justify the weirdest views of nature and of human affairs.

THE ASSURANCE OF GOD'S GUIDANCE

But there was another side to your shield of thought. To your law partner you once said, "There are no accidents in my philosophy; the past is the cause of the present, and the present is the cause of the future; all these are links in the endless chain, stretching from the finite into the infinite." Perhaps that belief gave you that steady sense of destiny in individual life and in matters of state. By it you seemed lifted above the plane of accident and sheer futility. Out of your heaviest burdens and bitterest disappointments a new measure of patience arose. From every perplexity sprang new reflection and more careful calculation. To us who look upon these tragic years through a lengthening perspective you seem dominated neither by mere luck nor iron fate but by a profound sense of obligation to comprehend and fashion as faithfully as might be the vast tides of the corporate life. It was because you accepted that immense responsibility, not fleeing it nor tyrannizing over it, that you became the creator and arbiter of the world's enlarging freedom. You were far from being a passive agent of an outside divine power. Wrestling with God in tears and prayer, brooding night and day over the course you should choose, listening to the voices of the people but always interpreting them, you blazed the way and pioneered for civilization at the close as at the beginning of your life.

For all these things men never can forget you. Into the far distant years your mighty form shall lead hosts of struggling souls seeking liberty and peace. Wherever your name is spoken individuals will be drawn together in closer brotherhood, the state will renew its bonds of union, and religion will achieve a liberating and a purifying birth.

EDWARD SCRIBNER AMES.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Agree Upon a Plan for Union

A joint commission of one hundred, made up of bishops, pastors and laymen, met in Louisville, Ky., Jan. 20, and considered further the project of union between the northern and southern branches of Methodism. A merger plan was agreed upon and it will go to the General Conference of the northern church in May and if ratified there will go to a special called meeting of the conference of the southern church. There is considerable optimism in Methodist circles over the outcome. The amalgamated organization would be called the Methodist church.

Successor to Dean Hodges Appointed

Since the death of Dean Hodges, head of the Episcopal Theological school of Cambridge, Rev. Henry B. Washburn, D. D., has been acting as dean. He has recently been given a permanent appointment. He is a graduate of Harvard, and has studied at the Episcopal Theological School, the University of Berlin, and Oxford University. He was rector of St. Mark's church, of Worcester, Mass., when he was appointed as professor of ecclesiastical history to succeed Prof. A. V. G. Allen. Dr. Washburn is not only known for his thorough scholarship in the field of history, but for his awareness with regard to the social questions of the day.

Congregationalists Have Raised Five Million

The Pilgrim Memorial Fund of the Congregational churches has now reached a total of five million dollars and is increasing every day. The goal is eight million dollars, which is to be devoted to the needs of aged and disabled ministers. It is hoped to complete the fund by April as the Congregationalists must soon begin the raising of fifty million dollars in connection with the Interchurch World Movement.

Try to Counteract Impression Made by Ulstermen

The favorable impression made by the men from Ulster who are speaking in this country on the Irish question has stirred up the Sinn Feiners to send a Protestant delegation on their trail to try to counteract the impression of the speeches made by Ulstermen. The vistors from Ireland insist that the Irish question is essentially a contest on religious lines between Catholic and non-Catholics. This is denied by the other side.

Service Men to Be United in Religious Work

The organization of Presbyterian chaplains of the late war has floated a new organization called The Allied Comrades. Service men of the army and navy are invited to join this organization to serve moral and religious ends. Though the organization is making its beginning under the protection of the Presbyterian church, it is the idea of the leaders to make it interdenominational in character.

Nearly a Million for Presbyterian Home for Aged

One of the most ambitious projects which Chicago Presbyterians have undertaken in a long time is the securing of $800,000 for a home for the aged. The sum of $350,000 will be used for a building in Evanston which will accommodate 160 old people and the remaining $450,000 will be used for endowment purposes. The presbytery owns twenty acres on the edge of Evanston, which will be the site for the home. Much of the money will be solicited in small amounts from ten to three hundred dollars.

Short Course Seminary Succeeding

The Northern Baptist Theological Seminary of Chicago was organized a few years ago and came into being to present more conservative theology than at the University of Chicago and to permit men of small educational training to study for the ministry. The institution has succeeded and has recently purchased property on the west side of Washington Boulevard and now has sixty students.

Vermont Baptists Recognize Women

The state organization of Vermont Baptists recently voted that one out of three of the trustees of their organization should be women. The state organization, following the lead of the national, has created a board of promotion to push Baptist interests. One of the first pieces of work which this board of promotion is doing is to wage a campaign in behalf of larger salaries for the ministers.

Finds Decreasing Efficiency Among the Baptists

Mr. F. G. Cressey takes the Baptists to task as a decreasing evangelistic force. Five years ago they adopted the slogan of a million baptisms in five years. Instead of the baptisms increasing, they have decreased every year. They are as follows: In 1915, 81,844; in 1916, 77,610; in 1917, 69,863; in 1918, 57,276. He finds that fifty years ago it took eight Baptists to make one convert per year while today it takes 26. The writer suggests as causes for this situation loose ideas of sin, laxity in amusements and similar old-time evangelical explanations. The figure would doubtless be interpreted differently by Baptists of different theological leanings.

Dr. Jowett Will Preach in a Cathedral

Dr. J. H. Jowett will preach in Durham Cathedral on Feb. 15. The bishop will be there to give the meeting his blessing. This is another indication of a growing tendency in England toward interchange of pulpits between Episcopalians and Free church ministers. The Bishop of Hereford has recently been preaching in Baptist and Congregational chapels.

Baptists of England Still Losing in Membership

The Baptist Handbook of England has appeared for the first time since 1917 and the statistics show a loss in three years of nearly three thousand members. This loss is at a lower rate, however, than for several years before the war. There was a loss of thirty thousand in Sunday-school attendance, the attendance last year being 501,784. The losses are largely paralleled by those of other Free churches.

Great Activity at Present in the Y. W. C. A.

The remarkable increase of urban congestion which began during the war has made the extension of splendid service which the Y. W. C. A. offers to working girls an imperative necessity. Building campaigns planned for 1920 already total $5,100,000, covering activities centers, boarding homes, and similar enterprises, ranging at from $75,000 to $800,000 each. Dallas, Tex., has just completed the raising of $805,000 for a

new Y. W. C. A. building. Its twin city, Fort Worth, where the housing shortage is acute, will soon erect an $800,000 boarding home and activities building. St. Louis is planning a $500,000 campaign for increased boarding home activities.

Noted Churchman of England Dies

One of the most noted leaders of the evangelical party of the English church was Prebendary Webster, rector of All Souls church in London. He was knocked down by a motor car and suffered injuries which brought about his death in a few hours. He was sixty years of age but was still vigorous and one of the strong leaders in his church. He was honorary secretary of the Religious Tract Society of England. He was known for his studious habits, being a frequent visitor at libraries where he conducted research.

Southern Methodists Conduct Propaganda in Belgium

The conditions in Belgium following the war are considered very favorable to religious propaganda and the Southern Methodists have opened up in Brussels a printing establishment that will circulate religious literature throughout the land. A gift of ten thousand francs was recently made by a man in California who is not a Methodist but whose parentage was of Huguenot origin.

Opposes Mexican Intervention

The Committee on Cooperation in Latin America recently held a meeting in New York and among the topics considered was that of Mexican intervention. Rev. George B. Winton, editorial secretary of the committee, in interpreting its attitude stated that intervention would be disastrous to mission work by preventing good-will on the part of the Mexicans. He also stated that other Latin countries would at once take the side of Mexico in any trouble that would arise.

Dr. Hugh Black Visits Native Heath

Dr. Hugh Black, of the Union Theological Seminary, visited Scotland at Christmas time and took part in the Christmas services in Sherwood church, Paisley. His sermon was an appeal for faith in a provident God.

Ancient Church Quarrel Mended

Back in 1743 the First Baptist church, of Boston, divided over matters of doctrine. The party withdrawing declared the mother church had become apostate from the faith. The controversy was in large measure over Calvinism and Arminianism. These issues now seem less important and recently the two congregations voted to merge.

Plans for Organic Union Adopted

(By Our Own Correspondent)

THE Presbyterian call for a conference to consider the possibilities of the organic unity of the evangelical churches of the United States came to quick fruitage at Philadelphia last week. In Witherspoon Hall there gathered a company of close to 150 churchmen, representing nineteen denominations, who after three days' detailed discussion of a plan for a united church adopted it with unanimity. Nor was the plan adopted merely as an expression of academic sentiment on the part of those present, but as a definite program to be laid before the general judicatories of all American evangelical churches. Before final action was taken the significance of the impending vote was clearly and solemnly defined as not only an expression of the sentiment of the moment, but as an act of self-commitment by each delegate to the huge task involved in securing its general adoption by the churches. Dr. Raymond Calkins, Congregationalist, of Cambridge, Mass., brought forcibly to the conscience of every delegate the moral implications of an approving vote when he confessed that he could not face the issues involved without deep searching of his own heart. He wondered whether he had the courage to "stand up in his boots" on the floor of the Congregational National Council and plead there for the adoption of this plan of unity. Before he sat down, however, he declared his purpose to do no less than that. He reported that a caucus of Congregational delegates on the preceding evening had given unanimous endorsement to the plan, their only regret being that since their biennial Council would not meet until the fall of 1921, their denomination would probably lose an honor they coveted for it, that of being the first to ratify the plan.

UNANIMOUS VOTE

After discussing the plan for four half-day sessions, during which every detail was closely scrutinized and the implications of the whole proposal fairly faced, the time for the final and decisive vote was reached. Every heart felt the gravity of that pregnant moment, and the gathering bowed in worship while Dr. Peter Ainslie, church of Disciples, Baltimore, voiced the confessions and longings and self-consecration of the assembly in a marvelously searching and beautiful prayer. Then the vote was taken. It was a standing vote. On their feet were Bishops Hamilton and Wilson of the Methodist church; Bishop Talbot and Mr. Robert Gardiner of the Episcopal church; Pres. J. Ross Stevenson, Dr. Joseph A. Vance, Dr. William P. Merrill, Editor Nolan R. Best, Moderator John Willis Baer, Dr. W. H. Roberts of the Presbyterian church; Dr. Hubert C. Herring, Dr. Calkins, Pres. Henry Churchill King of the Congregational church; Dr. Ainslie, Dr. Herbert L. Willett, Pres. Frederick W. Burnham, Dr. C. M. Chilton, Dr. Finis Idleman of the church of the Disciples; Bishop Samuel Fallows of the Reformed Episcopal church; Prof. Geo. W. Richards of the Reformed church. These figures stand out in my recollection of a momentary review of the entire assembly of over 100 other churchmen of equal character and authority in American Christianity. When the negative was called only one man, a Presbyterian minister, arose, who explained that he was stoutly for the plan, but felt that he must vote against a particular detail—the striking out of the words "evangelical churches" in one place and substituting Christian Church—concerning which change he was not yet convinced. It was a profound moment. The sense of the depth and significance of the thing done hushed all hearts, and it was with emotional difficulty that the few remaining items of business were taken up so that the gathering could be finally adjourned.

LEADERS NOT OVER-EXPECTANT

The outcome exceeded the faith and hope of even the most sanguine among the leaders. At the first session, that of Tuesday afternoon, preliminary matters were dispatched and the docket cleared for the chief task of considering the plan of union proposed by the ad interim committee. That evening was given over to group gatherings by denominations. The Disciples met in a parlor of the Bellevue Stratford Hotel. There were twenty-one present. For ten days they, like all other delegates, had had in their hands the little blue book containing the ad interim committee's outline of a plan for the proposed "United Churches of Christ." All these Disciple delegates had come to Philadelphia expectant but unadvised

as to the probable results of the conference. When, therefore, in calling his confreres to order, Dr. Ainslie, with grave and tired voice, told them that in his judgment it was highly improbable that the plan would prove acceptable to the foregathering churchmen, there was dismay and disappointment in all hearts. The feeling prevailed, however, that the little group must do its part. It voted unanimous approval of the plan and instructed Dr. Ainslie to announce the fact to the conference on the morrow at whatever moment in the proceedings it would seem likely, in his judgment, to do the most good.

But with the opening of the morning session it proved to be unnecessary for any particular champions of unity to "lead off." Everybody was leading off! With Bishop Talbot in the chair, Bishop Luther B. Wilson secured the floor early in the proceedings and made a clean-cut and illuminating speech for organic unity and for the adoption of the plan in hand as the first step toward the complete realization of the goal. It became clear while this Methodist bishop was speaking that the worst that could happen would be a division of opinion among the delegates. Certain it was that the idea of organic unity was not going to meet the fate of an utterly friendless burial. But soon after Bishop Wilson's speech came that of Dr. Calkins referred to above, in which he said that the Congregationalists had taken virtually the same action the Disciples had taken on the night before. Soon it fell out that the Presbyterian, Methodist and other groups had acted upon a similar impulse and with the same sense of responsibility to make this gathering result in something more than fine talk about Christian unity. Without a hitch the proceedings went on until Thursday noon, when the constitution was finally adopted and appropriate action taken to get it formally before the governing or advisory bodies of the various evangelical communions of the American church.

OUTSTANDING FIGURES AT THE CONFERENCE

Of the figures at the front of the gathering those of Dr. William H. Roberts, Bishop Talbot, Dr. Ainslie, Mr. Henry W. Jessup, Prof. George W. Richards, and Bishop Wilson stand out in bold relief. These are the men to whose leadership the greatest credit is due for the achievement of a reasonable and practicable plan organically drawing the Christian forces together and making room for yet closer fellowship. The venerable Dr. Roberts, stated clerk of the Presbyterian General Assembly, the good-natured autocrat of that august body, the last man whom your theories would suspect of being interested in organic unity, was the chairman of the ad interim committee at whose call the conference was held. Beyond 80 years of age, and weakened with a recent illness, Dr. Roberts presided only at one session, assisted by Pres. J. Ross Stevenson, of Princeton Seminary. At the conference on organic unity, held more than a year ago, this veteran denominational official expressed his degree of interest in Christian unity when he declared he would be happy to see the Presbyterian church merged so fully into a united church of Christ that even the name "Presbyterian" would become only a history.

Bishop Ethelbert Talbot, of the Bethlehem, Pa., diocese, has been one of the most ardent workers of the ad interim committee. One hardly dares to characterize the mental attitude of Episcopalian bishops toward Christian unity, for their psychology seems to be in a class quite by itself. In the heartiest fashion and with all candor and apparent sincerity Bishop Talbot took part in the discussions and voted for the adoption of the plan. Whether he conceives his vote as merely an expression of his desire to see all the rest of us get together, or whether, to use Dr. Calkins' interpretation, he intends to "stand up in his boots" in the House of Bishops of the Episcopal church and contend for Episcopal participation in the "United Churches of Christ" was not made known.

Dr. Peter Ainslie has made a unique place for himself, first among the Disciples of Christ, and then in the general Christian world, as an apostle and symbol of Christian unity. He radiates the spirit of brotherhood and conciliation, yet he sees that unity is not to be achieved merely by the possession of a spirit of unity, but by the working out of this spirit through convictions and principles.

THE MAN WHO WROTE THE PLAN

Mr. Henry W. Jessup is a New York lawyer, an elder in the Brick Presbyterian church, and usually appointed by his presbytery as commissioner to the General Assembly. His father was a distinguished foreign missionary. It was Mr. Jessup who wrote the plan of unity. Other plans had been submitted to the ad interim committee and had been discussed in monthly meetings throughout the past thirteen months. Notable among these was a plan prepared by Dr. Hubert C. Herring, General Secretary of the Congregational National Council, which proposed a much more intimate union, an actual and definite abandonment of the denominational order. While there was much favorable sentiment toward Dr. Herring's plan, it was felt by the committee to be too advanced for a beginning step. Mr. Jessup's more tentative plan was, therefore, commended to the conference.

Dr. George W. Richards is the successor of the renowned Dr. Philip Schaff in the chair of church history of the Reformed church Seminary at Lancaster, Pa. His was the master mind of the Philadelphia meeting. Appointed by the ad interim committee as its spokesman in interpreting the proposed plan of unity, he stood on the platform for two days responding to questions, interpolating explanations, and setting forth in two formal speeches the major implications of the whole undertaking. Modest and very quiet in bearing, choice and economical in its use of words, with a genius for going straight to the core of a problem, his crystalline mind won the admiration and trust of every delegate.

Bishop Luther B. Wilson, of the Methodist church, did more than any other man to give a sense of reality to the convictions of the delegates. As they listened to his strong plea for the adoption of the plan of unity, his hearers reflected thus: If this bishop of the highly organized and massive Methodist communion can plead for us to take the first step toward organic unity we may be the more sure that our hopes and convictions are not made of dream-stuff but have a firm rootage in reality.

Dr. Hubert C. Herring, of the Congregational church, showed a masterful grasp of the structure of the plan, and disclosed convictions as to the need of a united Protestantism which kindled a vision in all hearts.

But one cannot without using unreasonable space exhaust the list of authoritative spokesmen of American Christianity

Contributors to This Issue

Charles E. Jefferson, D.D.; minister Broadway Tabernacle (Congregational), New York City; author of "Things Fundamental," "What the War Has Taught Us," etc., etc.

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Thomas Curtis Clark, a member of the editorial staff of The Christian Century.

who were there present and gave their counsel and vote to the furthering of the ideal of a united church. Nor can one tell the whole story in one issue. Other fragments will be coming on from time to time. And new developments will be taking place. For the thing done at Philadelphia last week was but the beginning of the event. The whole event will be unfolding after the fashion of our Lord's parable, "First the blade, then the ear, then the full corn in the ear."

Federal Plan of Organic Union

Adopted at Philadelphia, to be submitted to all American evangelical denominations

PREAMBLE.

Whereas, We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

Whereas, We all share belief in God our Father; in Jesus Christ, his only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

Whereas, Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation.

PLAN

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument, or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the co-operation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship.

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have co-operated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council. (How Constituted.)*

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working ad interim, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI, and every second year thereafter. It may also be convened at any time in such a manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. *The Council. (Its Working.)*

The Council shall adopt and promulgate its own by-laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by the Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of co-operation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the Boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper under the powers delegated to it by the constituent Churches from time to time in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. *Initial Meeting of Council.*

The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power, by a two-thirds vote, to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. *Amendments.*

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-quarters vote.

THE SUNDAY SCHOOL

Prayers that Open Doors*

"MANY a time," said Lincoln, "I have been driven to my knees by the overwhelming conviction that I had nowhere else to go." Familiar to us all is the story of how the Great President walked to and fro, in his rooms in the White House, calling upon God to bless the Union Arms. Lincoln was wise enough to seek to be upon the Lord's side as well as to get God upon his side, but nevertheless he prayed, just as we all do when we are facing reality. Who shall say that the prayers of Lincoln were unavailing?

Robert Speer gives this example of a prayer uttered by a doughboy just as he went over the top: "O, God, give me courage. Don't let me flinch. Go with me now. Help me. O God, help me. Don't let me get killed if it can be so. I wish I were home, but I'm glad I'm here. I want to do my duty. Help me to do it. Bring me back safe. But help me to do my part. And if this is my end—don't let me drop. Save me, O God, and keep me. Here goes." Even if the instinct that prays when facing danger dies down in peace times, it has borne its testimony—prayer is a vital part of a man's life.

In the home of Mary, mother of John Mark, it is said, many were gathered praying, when the messenger opened the prison to Peter. It is significant. It is not a mere coincidence. Prayer opens the doors. It was not the first nor the last time that prayer opened a door.

Luther prayed three hours a day, during the most trying period of his reformation. The reformation would not have succeeded without those prayers! John Knox prayed, "O, God, give me Scotland or I die"—and Scotland was given to John Knox. We Disciples share some of that rich inheritance. Some one should pray for China like that, and for Japan. What would happen in your church if ten people prayed like that? Spencer prayer in Halle and Germany was changed. Wesley prayed, in the Holy Club in Oxford, and England and the United States were changed. Zinzendorf prayed at Herhut and the Moravians went forth with missionary zeal that fired us all. Is anybody praying today? There is plenty of misunderstanding, there are sixty millions of Americans who never darken a church door. Is anyone praying about it? Does anyone say, "O, God, give me Chicago or I die," O, God, give me Pittsburgh or I die?" There are plenty of church people asking for their own sweet ways but who is praying that doors may be opened? God has opened every nation to the gospel—are we praying for missionaries? Every field is white unto the harvest. Mrs. Rinehart prayed, "O God give me Tibet or I die." Tibet is open today.

We are busy with elaborate machinery. There never were such elaborate plans. Surveys of the entire world—any power? A League of Nations—any spirit of brotherhood? Industrial democracy—any unselfish spirit of service? Drives for millions of dollars, while, at the same time, the church membership and Sunday-school attendance fall off—any deep religion? What we need most of all is a spirit of prayer that shall endue us with power. Given the power, we shall easily find the machinery. Now we are lost in the rattle of disjointed engines. We perspire but we do not inspire. We survey but we do not convert. We drive but we do not build up. There is danger that our house of cards will fall about us. The preacher of any church of over five hundred members has his best energies absorbed by office work. He meets people, answers telephone calls, rushes out to hospitals, drums up new members, writes reports, drives for missionary funds, surveys fields, serves on numerous committees, settles quarrels, organizes about twenty societies, reads the daily papers, constructs sermons that are mere things of glue and paint—and prays—when? To be one hundred per cent efficient means to be one hundred per cent dead.

JOHN R. EWERS.

*International Uniform lesson for February 22, "Peter Delivered from Prison." Acts 12:5-17.

APPRECIATIONS

I am growing more fond of the "Century" every week. It is a real Christian journal. The "Century" wears no man's yoke. I am glad. It has little respect for systems, written or unwritten, as such, but is loyal to the Master in all that He has taught. It would be too much to say that I agree with all positions the paper takes, but that is not necessary. It is a stimulating, thought-provoking journal and is needed in this most critical time. God bless it in its great work.

Hampton, Va. W. M. LONG.

"The best journal in Christendom"—that is my opinion of The Christian Century. A. H. COOKE.

Des Moines, Ia.

I enjoy the "Century" to the extent that when it comes I do not stop until I finish reading it through.

Helper, Kan. W. A. ROBERTS.

I take this opportunity to express my appreciation of the high type of religious journalism which the "Century" represents. H. G. CONNELLY.

New Albany, Ind.

As long as I have the subscription price, or the paper endures, I hope to be a reader of the "Century."

Flanagan, Ill. CHARLES A. STEVENS.

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The Christian Century Press

700 East Fortieth Street, Chicago

NEWS OF THE DISCIPLES

Death of Mrs. A. B. Jones at Liberty, Mo.

The passing of Mrs. Katherine Maria Jones, widow of A. B. Jones, removes from Missouri church life one of its most prominent women. She died of a lingering illness in the home of a step-daughter at Liberty, Mo. She was active in former years as president of the C. W. B. M. organization of Missouri. In fulfilment of a promise made some years ago, Graham Frank, of Dallas, Tex., came to conduct her funeral. At her request, the pall-bearers were chosen from the various churches of Liberty.

Death of William Worth Dowling, Pioneer Disciple Editor

For a generation William Worth Dowling was the leader among Sunday-school editors of the Disciples, being connected for the larger part of that period with the Christian Publishing Company, St. Louis. For several years he has been practically retired from this work. A brief message from St. Louis brings word of his death on last Sunday from a complication of diseases. He was eighty-five years of age, and leaves five children. During the years of his residence in St. Louis, he was an enthusiastic churchman, being an active member for many years of the old Hammett Place church, now Kingshighway church.

A Notable Dedication at Tulsa, Okla.

Dedication day, February 1, at Tulsa, Okla., was a great victory. The congregation had erected a beautiful building at an expense of $207,000 (said to be worth $300,000 at this year's prices) and on dedication day $155.000 was required to clear the building of debt. Under the leadership of George L. Snively $179,460 was secured in pledges. Meade E. Dutt is pastor at Tulsa. This church is only twenty-five years old and its growth has been one of the outstanding achievements of the past twenty-five years among the Disciples. This is the largest money-raising achievement in a single day in a single church in Disciple history.

Annual Report of First Church, Springfield, Ill.

The printed booklet distributed at the annual business and social meeting of First church, Springfield, Ill., held in January, tabulated the following facts for the year 1919: Eighty accessions at the regular services; thirty per cent increase in the church school attendance; an average of seventy-nine at the Wednesday evening church program consisting of a fraternal supper, devotional period and business program; twenty-one per cent weekly increase in attendance at all of the functions of the church's program; $4,390 distributed for missionary and benevolent work; a total of $29,000 disbursed for all purposes, including $8,000 to Liberty bond building fund for the local plant. During the year the church called Ernest T. Walro, a graduate of Eureka College, 1919, as director of religious education; provided support for Mrs. Frymeier on the Congo, through the C. W. B. M., and for Douglas Park Mission, Chicago, through the A. C. M. S. The pastor, William F. Rothenburger, reported one hundred and nineteen sermons and addresses among which were college commencement, church dedication and state convention messages. Through a special fund presented to the church as a Christmas gift by a group of members, new hymn books are being installed and the major portion of the beautiful Gothic structure is being redecorated. An Ediphone has also been installed in the pastor's study. At the beginning of the new year the congregation unanimously and enthusiastically entered upon a three years' program which, beside local enlargement, provides for the making of wills in the interest of the local church, the Christian college and missions; the enlisting of young men and young women for the ministry and mission field; accepting the new one thousand dollar living link standard; assisting the Stuart Street church, whose pastor, W. D. Hawk, is the living link through the Illinois society, to a more adequate building; and engaging in a program of personal evangelism on the part of the membership.

Notable Change of Pastorate by Beloved and Influential Minister

Edgar DeWitt Jones has resigned after a twelve years' ministry at First Church, Bloomington, Ill., to accept the call to Central Church, Detroit. Announcement of his having received the Detroit call has been previously made in these columns. Dr. Jones has made his decision under great stress, due to the affection in which he is held by his Bloomington congregation and the magnitude of the work there in which his own heart had taken deep root. The Detroit work has appealed to him as a great prospect and a great challenge and has won his favorable decision. He will commence his new misinstry March 7, leaving his family in Bloomington until the end of the school year. It is likely that E. R. Higdon, who for two years has been director of religious education in the Bloomington church, will be called to succeed Dr. Jones as minister. Mr. Higdon is a graduate of Yale School of Religion and has made a large place for himself in the esteem and love of the congregation and the community. Dr. Jones' immediate predecessor at Detroit was Dr. R. H. Miller, who after less than a year's stay there accepted a call to Independence Boulevard Church, Kansas City. Before him the Detroit pulpit was filled for nearly fifteen years by C. J. Tanner.

* * *

—Central church, Jacksonville, Ill., under the leadership of M. L. Pontius, raised $8,177.98 for local expenses last year and $2,551.21 for missions. This does not include $3,500 given by individuals to the Illinois Disciples Foundation and to the work of F. E. Hagin in Japan. The year closed with all debts paid and money in the treasury.

—The ministry of F. E. Davison at Englewood church, Indianapolis, has begun auspiciously. Forty-seven new members have been received in two months. A survey of the field is being made. The every-member canvass wil increase the income of the church by about fifty per cent.

—Cecil Armstrong, of Gary, Ind., has returned to the fellowship of the Disciples after two pastorates in the Congregational denomination. He has been pastor of the Congregational church in Gary and has recently accepted a call to the Disciples church in Hannibal, Mo., where he will succeed C. H. Winders.

—A. L. Zink has recently become the county judge in Red Willow county, Nebraska, but this fact does not prevent his preaching as opportunity offers.

—Ill health is the cause of the resignation of Homer F. Cooke, of Central church, Springfield, Mo. He plans to go to New Mexico and engage in some form of out-door work.

—Monroe Street Federated Church, composed of the Monroe Street Church of Christ and the California Avenue Congregational church, reviewed its first year of history on the evening of January 14. The members met at dinner at 6:30. An interesting program, the reports of all departments of the church, and the annual election followed. There was a representative gathering present and the optimistic attitude regarding the permanence of the federation was more marked than at any time since the beginning.

ON TO CHRIST!

By Edward A. McAlpin, D. D.

Dr. McAlpin, President of the College Board of the Presbyterian Church, lays emphasis on the great future before the Church. The past and its mistakes are considered only long enough to draw some much-needed lessons. A ringing call to Christian forces everywhere to unite in the common bonds of the faith for a forward march toward that larger sphere of usefulness which surely awaits a united Christendom.

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The school enrollment has increased from 150 to 250. The Christian Endeavor and the missionary organizations showed corresponding increase in interest and effectiveness. Each church gave more for missions to its individual communion than the year preceding the federation and the total gifts for missions and benevolence were $1,129. C. W. Longman is pastor of this federated work.

—A Disciple minister in a Jewish pulpit was the sensational announcement in East Dallas, Tex., recently. J. G. Slater preached in Temple Emmanu-El on "The Uncrowned King."

New York CENTRAL CHURCH
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Finis Idleman, Minister

—"How I Kept Fit" was the prize winning article written by R. B. Hyten, of Sigourney, Ia., which brought him five hundred dollars from the publishers of the Physical Culture Magazine.

—A convert for every sermon is the record of a lay preacher, G. W. Corporon, a business man, who has been preaching at Arcadia, Kans., for over four years.. He has recently resigned with this church, but will supply weaker churches in the vicinity. He will go every other Sunday to Mulberry, Kans.

—An $11,000 brick veneer building was dedicated at Monrovia. Ind., on January 14. Much of the work on the new edifice was donated and some of the materials were from the old building. C. W. Cauble assisted in the dedication. Charles E. Cook is minister at Monrovia.

—High prices have not prevented the Mt. Auburn, Ia., church from undertaking a new building project involving $26,000. It is planned to erect the new structure of brick and Bedford stone.

—C. L. Waite is able to report 155 accessions to First Church, Colorado Springs, Colo., last year. All bills are paid and money in the treasury. The missionary budget for the new year is the largest in the history of the church.

—Three thousand dollars was paid on the building debt of Hillsboro, O., church last year. This nearly paid off the obligation. The pastor, LaVerne Taylor, had 21 funerals and conducted 41 weddings.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A new $40,000 building will soon be roofed over at Athens, Ala. Last year the church received 103 new members. P. H. Mears is minister.

—R. J. Bennett reports the every member canvass a success at Morgantown, W. Va. Money raised for current expenses was $3,000 and for missions $1,200. Mr. Bennett has recently assisted the church at Point Marion, Pa., in putting on the canvass. The pastor of this church, D. R. LaRue, has recently resigned to accept a call to Squirrel Hill church, Pittsburgh.

—E. H. Clifford,of Dayton, O., has accepted the pastorate at Mt. Vernon, Ind., and began there February 1.

—The congregation at Maysville, Mo.. has voted to purchase a new parsonage for its pastor, A. L. Anderson.

—An old indebtedness was removed from the church at Greencastle, Ind., in 1919, and extensive improvements were made on the property. The Sunday-school attendance was about doubled. There were seventy-five accessions to the church. The salary of the pastor, Levi Marshall, has been increased.

—Russell F. Thrapp recently paid a visit to his old home at Jacksonville, Ill., where he was pastor when the beautiful church building was erected in this city.

—Roanoke, Va., church, Francis H. Scott, has recently secured a new parsonage at an expense of $7,850.

—Eighty-five new members in a village church since September 1 is the record of Illiopolis, Ill., church. At that time C. E. Barnett became pastor. The church began the new year with $600 in the treasury. The church gave for missions last year $657.76.

—Broadway church, Lexington, Ky., had a substantial growth last year, 270 new members having been received. The congregation now numbers 1,299. The finances of the church were encouraging, $15,883.49 being raised for local expenses, $3,497.72 for missions and benevolence, and $40,356.34 for the building fund. The building cost $135,000 and still has an encumbrance of $48,000, but this amount is covered by subscription notes. Mark Collis is pastor at Broadway church.

—A thirty per cent increase in the salary was given the pastor, John L. Golden, by Central church, Decatur, Ill., at the annual meeting of the congregation. Sixty-five new members were received last year and $5,856.43 was raised for local expenses. The money given to missions totaled $2,524.04.

—Ten thousand dollars worth of building bonds were burned in the presence of the congregation at Marion, Ind., at the recent annual meeting. This cleared off the debt from a $75,000 property. J. P. Myers, pastor when the church was dedicated, was present at the meeting. The pastor, E. L. Day, reported seventy-five accessions to the church the past year. He married twenty-four couples and conducted twenty-six funerals. During the past year the church has become a living link.

—Four hundred and seventy-five new members in five years is the record of Ashland, O., church under the leadership of A. B. Robertson. The congregation looks forward hopefully to a new building project. One hundred and thirty-four new members were received last year. The missionary offerings totaled $2,564. Mary Kelley and F. E. Lumley are living-links of this church.

—An interesting event at Croton, O., church recently was a sermon by the father of the pastor, James C. Bass, who is now in his 89th year and who continues to preach each year on his birthday.

—A parish weekly of pretentious size has been inaugurated by the East End, Church, of Pittsburgh, of which John Ray Ewers is pastor.

—The Youngstown, O., federation of churches has engaged Dr. H. L. Willett to speak at its annual dinner.

—First church, Chattanooga, Tenn., reports that it raised for all purposes last year $18,351.60. Of this amount, $2,388.58 went for missions. There were 140 accessions to the church during the year and a net gain in the membership of 120. The present membership of the church is 899.

—H. H. Peters is being boomed by a number of Illinois friends as the democratic candidate for governor and this candidacy has been taken seriously by some leading papers. Mr. Peters has not given his friends any encouragement to believe he would run. He is engaged now in a campaign to raise two million dollars for Disciple interests in the state.

—A Church Lot Club has been organized at Niles, O., where a new location for the church has been purchased on time. The new lot has fifteen thousand square feet and the members of the club buy one or more square feet for the church. The club will be started by a subscription of five hundred square feet.

—H. C. Combs was state secretary of Virginia and later pastor at Portsmouth, Va. He has had to resign on account of ill health. At the recent state convention money was raised to pay him a year's salary and he has been directed to rest that he may recover his health for the work. This is a testimony of the esteem in which he is held by his brethren.

—The pastors in the neighborhood of Dallas, Tex., hold monthly meetings and all ministers in attendance pool the travelling expenses.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII FEBRUARY 19, 1920 Number 8

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A Prayer at the Dedication of a Child

GRACIOUS GOD, who feedest Thy flock like a shepherd, who gatherest the lambs in Thine arms and carriest them in Thy bosom, we worshipfully bring this little child to Thee, sharing with solemn joy the vows of duty and love which these parents have spoken at Thy holy altar. To us all as a community and a church Thou hast committed obligations for his upbringing and guidance. As Thou hast taught us in Thy word and in manifold observation that none of us liveth to himself, so we would acknowledge our part and share in moulding the life of this little child and of all children Thou dost send into the circle of our churchly fellowship. May the welfare of this child lie near to our hearts and may all the ministries of Thy church be planned and exercised in loving and wise solicitude for his growth and nurture in the admonition of the Lord.

Father of our Lord Jesus Christ, who took little children in His arms and blessed them, and who bade us behold how the secret of Thy holy kingdom, hidden from the wise and prudent, is revealed unto babes, draw near to these parents, we beseech Thee, to interpret and confirm in their hearts the impulse which has led them to seek Thy blessing in this public committal of their child to Thee. Thou gavest him them and in grateful joy they would return him to Thee. Make him Thy child. Lend to the hearts and minds of these parents Thy wisdom, Thy tenderness, Thy patience, Thy constancy. Hold before them sound ideals and give them grace and knowledge to achieve them. In the problems that will surely confront them, problems of infinite delicacy, share Thyself with them, O Lord, and show them a way which without Thee they could not find.

Good Father, whose face the angels of these little ones do always behold in heaven, and in whose sight not a sparrow is forgotten, surround with Thine unfailing goodness and providence this child whom we today dedicate to Thy service. As one by one his powers unfold, may they be used for Thee. Defend him against the foes of his soul which lie in wait to tempt and to destroy. Furnish him by Thy grace with those qualities of character which shall make him a blessing to his parents and to all who come within the scope of his life. So guide his young feet that in the day when he stands to choose for himself, he may make Christ his Lord, and, accepting baptism, take his place in the church which today shares the joy and burden of these parents who present him to Thee. We ask for Jesus' sake.—Amen.

Disciples Had No Share In Eliminating Union Features From Inter-Church Movement

IT CANNOT be made too clear that in the progressive pruning away of the union features from the original conception of the Interchurch Movement the Disciples of Christ took no part. This is important for the sake of the record. From the beginning their boards responded with enthusiasm, sending at the first larger and more representative delegations to the preparatory conferences than any other communion. The Disciples set forth no limiting conditions upon the fulfilment of which their co-operation would be given. One communion declined to participate unless the Y. M. C. A. were left out. Another qualified its participation by the demand that the leaders of the Movement be not chosen by the various missionary boards, but by the denominational judicatories. Another demanded that all

implications favorable to the merging or even federating of local churches be removed. And several refused to have anything to do with it until the idea of a common treasury was abandoned and provision made for each denomination to simply fill its own treasury with its own funds. All these qualifications had to be taken into account by the creative organizers of the Movement. Rather than let the Movement come to nought through these assertions of sectarian suspicion and self-interest, these qualifications were accepted one after the other, thus radically transforming the character of the project from the original and far more idealistic conception. It was decided that it would be better to have practically complete interdenominational co-operation on a minimum than to fail to enlist certain great denominations by insistence upon a more idealistic maximum. Perhaps this was wise. Events only will prove whether it was wise or otherwise. But the Disciples have had no share, either informally or officially, in squeezing the idealism out of the great project. They responded to the first call with alacrity and ardor. They would have gone in with the Y. M. C. A., with federation and local merging made explicit, with a common treasury—indeed, they preferred these features and are suffering an appreciable diminution of zeal because of their elimination. There have been counts a-plenty brought against the Disciples for their attitude toward this or that united project in the past. But in this case it is due them to leave no doubt as to their heartiness in going the full length of the original Interchurch idea.

Appeal of the Movement Greatly Restricted by Sectarian Compromises

THE fact cannot be evaded that the appeal of the Interchurch Movement has lost much of its grip and force through its compromise with the sectarian spirit. Large areas of Christian imagination and conviction have been sacrificed by the adjustment process through which the Interchurch idea has passed. There is widespread disappointment among the more catholic spirits of the churches, who think of the Movement as having been captured by the ecclesiastics and re-formed them into an ingenious device to still further entrench the denominational order of things. A distinguished churchman, noted for his conciliatory temper and his loyalty to all Christian enterprise, including his own denomination, confessed to a group of friends recently that he was having difficulty in throwing himself and his congregation into the Interchurch Movement. When asked for his reason, he answered that he did not like its sectarian character as determined by the multiple treasuries into which the funds were to go. Pressed further, he flatly declared that, in his opinion, "no denomination is worthy in this age to be entrusted with a great sum of money." This startling expression from a source not accustomed to giving forth unsympathetic radical utterances, disclosed, we believe, a subconscious skepticism that is far more widespread than secretarial and episcopal and supervisory church functionaries realize. In making its compromises—perhaps, we repeat, unavoidable compromises—the Interchurch Movement has lost the thrilling note of idealism and unity which would have awakened responsive impulses in multitudes of evangelical-minded men and women within and outside of the churches who look with doubt or indifference upon any program of Christian expansion which limits itself to the constricting channels of our sectarian organizations.

Other Types Who Object to the Interchurch Project

ON THE other hand, justice to the Interchurch enterprise demands that we call attention to the opposite type of sentiment with which its moulders have had to contend. Chiefly, this reactionary opposition found its locus among typical ecclesiastics whose jealousy for the unimpairment of their respective denominations is proverbial and ought to be more proverbial than it is. But back of them, hidden in the bushes that rim the sectarian order, there is, no doubt, a considerable like-minded but unintelligent constituency, complacent in its ignorance and denominational assurance. Two rather extreme types of this constituency are revealed in the following letters received by a state official of the Interchurch Movement:

i am a Gainst the interchurch move ment first last & all the time the ————'s has not got nery inch nor ito of its Doctrine to Surrender to this union isim the ——— can not afford to go into this Federation Move ment if the people wants to get togeather so bad why dont they come to the church that Jesus organized the ————'s is not running a round trying to get other denominations to Join them nor trying to get them to federate with them the ————'s dont want People in the ———— church that are not ————. you put me down a gainst that movement.

* * *

Your of the third inst. at hand and contents noted, and in reply would say that it is hard for me to understand, what i would term pure presumtion. on the part of the people that you represent, you shurely are awar of the fact that the ———— Convention, at its last session voted to have nothing to do with your Interchurch World Movement, and i can not see why you would persist in troubling the Ministers with your Propaganda, which i assure you that i for one am bitterly opposed to. i do not want to be incurtious, but i must say, that my people over at ———— will have nothing whatever to do with you Movement. we have never done any thing as a Denomination that we are asamed of, and tharfor have no Compromise to make, and it dose not make any difference to me or my church; what the churches of Pastors of ———— do. (tho we trustin their integrity) we are going to have nothing to do with the Interchurch World Movement, nor is thare a Pastor in the ———— but what is of the same opinion, neither have i talked to any Ministers any whare but what was with one accord aginst the movement. so with due respect to you and the cause that you represent, i will kindly ask you to pleas desist from further troubling me or any of my members about the matter. as i have had a talk with the church relative to this matter, and am shure we are agreed about what corse to pursue.

Our only comment on these letters is that if the writers could be made to know how successful their ecclesiastical representatives had been in fortifying the Movement against the principle of Christian unity, all their fears and inhibitions would be instantly removed.

The Unselfishness of George Washington

ONE of the most conspicuous traits in George Washington's character was his unselfishness. At each step in his career it is his comrades who press him forward to the position of honor and responsibility. There was none of the anxious place-hunting which often characterizes army officers and unhappily characterized some in the army of the colonists. When the war was won, he refused compensation for his services, being already amply provided for in his Virginia estate. He went to Mount Vernon to enjoy rest. When he was called to the presidency, he responded with modesty and hesitation. It was this high order of unselfishness which gave him a hold upon the hearts of his countrymen never equalled by that of any other statesman in American history. This quality in Washington was a direct product of his religious life. He was the patron of the churches in his section of Virginia, and it was a habit of his life to take matters of grave national importance to God in prayer. He went to school to the one truly unselfish Teacher of all history and in this school learned the things that made him great.

Startling Loss to Mission Treasuries Due to Abnormal Exchange Conditions

NONE save those in foreign missionary offices realize with any degree of vividness the critical situation created for the missionary enterprise by the abnormal conditions of international exchange. None, we say, but we should make an exception of the missionaries themselves who with their families are compelled to face an all but impossible economic problem a hundred times in every day. President McLean of the Disciples Foreign Society advises us that the item of exchange alone will cost the Society $161,000 in 1920. This big chip of money has to be broken off the main block of some $600,000 which the Society administers before a dollar is spent on the bread and butter and clothing and rentals of the missionaries or on the maintenance of hospitals and schools in foreign lands. It is a direct reversal of former conditions when the exchange operated to enhance the value of the dollar sent to China and India. The sum now spent on exchange by this one society is greater than the Society's entire receipts twenty-one years ago. In addition to the exchange disparity, the cost of the necessaries of life is far greater for the missionaries than ever before—fully 100 per cent greater. All this lends urgency to the March offering for Foreign Missions. This annual event which has become obsolete in some two thousand Disciple churches, being absorbed in their budget system with weekly offerings for missions, still holds a place in some two thousand other churches where the weekly system does not obtain. If these churches do not make an offering on the first Sunday in March the chances are unfavorable for their making any offering at all during the year. This is a fact demonstrable by statistics covering many years. In all churches —those of the budget class and those of the March offering class—the first Sunday in March should be used as a moment to lay upon the conscience of us comfortable American Christians the acute responsibility we bear both to maintain and to expand the work of Christ in the non-Christian lands.

The New Christian Professions

THIS is an age of specialization in religion as well as in other forms of human activity. Once a missionary was just a missionary. Then we began to hear of medical missionaries. Now we have teaching missionaries, industrial and agricultural experts, missionary nurses and all the rest. In the administration of a local church we had formerly only ministers. As the churches in the cities grew, the burden of the administration of a large parish became intolerable and assistant ministers were chosen. The study of religious education has developed, and now there are in most of the larger churches of the country directors of religious education. Such an institution as the Independence Boulevard church of Kansas City finds need of a business manager for the church. No volunteer financial secretary could ever hope to direct the finances of so great an organization. Women, too, are coming in increasing numbers to find a place as religious specialists. They have entree into many domestic situations which would be closed to a man. Many of them are skilled office helpers. There is room for many sorts of young people to enter the field of professional religious service.

Victory Convention of the Equal Suffrage Association

A VERY notable gathering has been held in Chicago during the past week. For long years the people who believed in giving to women the privilege and responsibility of the ballot have labored, often in the face of great opposition and ridicule, to bring their ideals to reality. At last there has come the consummation of their wishes. At this moment there are not the full number of states,—thirty-six,—in the column of ratifying commonwealths. But the number is so close to that figure, the action of one state assembly after another is so continuous, and the assurances of more than the requisite number are so dependable, that the victory celebration of the organization was held on the date originally set, without waiting for the entire list of state ratifications to be made up. But by the time this is in type it is probable that the thirty-six necessary states will have registered their approval of the new charter of enfranchisement for women. This is a great achievement. A few years ago the voices of those who pleaded for such a measure were few and faint. Woman suffrage was a term for ridicule, reproach or humor. Political parties were at first disdainful and then disturbed. Today they are fiercely contesting with each other the credit of championship. The names of the pioneers in the

movement, Susan B. Anthony, Elizabeth Cady Stanton, Francis E. Willard and Anna Howard Shaw, are held in loving and reverent regard. Not the least of the inspiring features in the work of the organization is the fact that it is ready to disband and turn the attention of its members to the next great tasks of woman's citizenship—intelligent use of the franchise, and the forms of social advancement made possible by political action. It is not even necessary to extend the suffrage propaganda to other lands, save in the Orient and Latin America, for most of the progressive nations of Europe have anticipated the action of the United States in recognizing the right of woman to the ballot. The Victory Convention marks the passing of another impressive milestone in human progress.

The First Step Toward Unity

WHERE can Christian unity most easily begin? What specific function of the evangelical churches can most readily and with least disputation be undertaken by a united church? Where, in a word, is the line of least resistance in evolving the technique of organic Christian unity? These are the questions which practical churchmanship will be sure to ask as it contemplates the huge task of reuniting Christendom. The answer given by any informed churchman would most likely be that the missionary function, the function of world-wide propaganda of the Christian faith in its convenient dualism of home and foreign missions, is the most likely place for unity to begin. This would seem to be the line of least resistance for the spirit of Christian unity to take.

Of all the activities of the churches none is so generally conceived in unsectarian terms, none so nearly approaches true catholicity in its motives and aims as does the work of missions. This is especially true of foreign missions. Methodist pride is far less concerned in making China and Argentina Methodist than in making them Christian. The denominational motive plays hardly an appreciable part in the response of Presbyterians to the call of Christian obligation in Chili and India. Confronting the coarse and brutish facts of heathenism our denominational refinements seem futile and impertinent. It is the big essentials that count on the mission field, those essentials that Christians of many names share together.

Moreover, the reproach of our multiple and competitive administration of missions has already been brought home to the heart of sectarian Christendom unescapably. The missionaries have voiced the plea of the young native churches in mission lands that we should cease sending our denominational distinctions to them, that we should cease projecting our sectarian divisions into their fellowship where these divisions have no meaning, and that we should remove all coercive restraints from them so that they may, if the Holy Spirit moves them, be one body. As a matter of fact, in all mission fields this merging of denominational groups into one church is now in progress, and in some fields the process has been practically consummated. In the light of this universal process and these actual achievements of unity there is widespread discontent on the mission field with the multiple organs of missionary administration at the home base. The movement for a united church on the mission field can never reach its goal until it is matched by a unified administration of missionary resources at home. Here we seem to stand, therefore, at the spot where Christian unity, organic and real, may most naturally begin. Let the Christian denominations create an organ and commit to it the unified function of missionary administration. Let this single organ absorb the entire function now exercised by the missionary boards of the denominations. And let this organ be so created as to be democratically responsible to the denominations that unite in creating it. This is the most obvious and, in some respects, the most urgent, as it is also the most practicable function which the evangelical churches, in earnest about Christian unity, may unitedly undertake.

The provision for the exercise of this function is the nub and substance of the plan of organic unity adopted at Philadelphia on February 5. It is called a "federal" plan of unity, because it does not propose hastily to disorganize the denominations, but to join together such denominations as are willing in a body to be called "The United Churches of Christ in America." This body is to act through a Council which shall exercise such functions as are delegated to it by its constitution, and such other functions as the participating denominations may from time to time delegate to it. The relation of the United States government to the state governments furnishes the principle and model for the drawing together of the now separate Christian denominations. As the Federal government possesses only such powers as are specifically delegated to it by the constitution, and such as may from time to time be added thereto by the constituent states, so the "United Churches of Christ" would possess only such functions as are specifically delegated by the autonomous participating bodies. And what functions are proposed to be delegated to it at the start? The Philadelphia plan provides for only two specific functions to be delegated to the United Churches: the consolidation of the missionary societies of the constituent denominations, and the direction of movements for the merging of local churches in overchurched areas. It thus proposes to desectarianize Christian missions and to make this vast enterprise a catholic and unified function of the whole evangelical body of Christ. It is the intention that as time goes on and the spirit of unity grows with exercise, other functions now exercised denominationally will be progressively taken over by the "United Churches of Christ." With their gradual taking over the tendency would certainly be for denominational self-consciousness to fade, and for denominations themselves to disintegrate, until at last the "churches" would find themselves one Church, one body. The language of the instrument adopted by

the Philadelphia conference and now submitted to the churches for ratification is clear and candid as to this ideal. It says: "In taking this step, we look forward with confident hope to that complete unity toward which we believe the spirit of God is leading us. Once we shall have cooperated whole-heartedly in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual." The report of the sub-committee which prepared and presented the plan carried the following interpretative comment upon it:

"In order to progress, the first step must be taken in the right direction . . . the plan of federal union (that is, by uniting the churches through the mediation of a Council that shall have real powers of review and control and unify the work of all the communions participating), will have this result: That, after it shall have been in operation for a term of years, the importance of divisive names and creeds and methods will pass more and more into the dim background of the past, and acquire, even in the particular denomination itself, a merely historical value, and the churches then will be ready for and will demand a more complete union; so that what was the "United Churches of Christ in America" can become the "United Church of Christ in America," a real ecclesiastical entity, with ecclesiastical powers, holding and administering ecclesiastical property and funds of such united church.

Here, plainly, is the embodiment of a new vision in Christian statesmanship. It goes far beyond anything that has yet been undertaken by Protestantism. The fact that the type of organic union proposed is called "federal" should not lead to confusing it with the now existing Federal Council of Churches of Christ in America.

There are radical differences between them. The Federal Council was created to act for the denominations in the performance of certain functions which the denominations were *not* doing, and were by their separateness incapable of doing. The plan of organic federal union proposes to assume certain functions the churches *are now exercising* because those functions belong to the whole body of Christ and not to a sect. The denominations in creating the Federal Council jealously guarded their absolute ecclesiastical independence, and the spirit and practice of Federation is to magnify and intensify sectarian "loyalty" and to make sectarian distinctions seem important. The plan of organic federal union works in the opposite direction; the churches adopting it commit themselves to the ideal of a united Protestantism; they pass over at once to the United body two of their ecclesiastical prerogatives and pave the way for the passing over of yet other prerogatives, as rapidly or as slowly as the Spirit of God makes plain the practicability of doing so. Federation faces in the direction of the denominational order. Federal union faces in the direction of a united church. Federation seeks to enhance the welfare of each constituent denomination. Federal union explicitly assumes the passing of denominationalism and the final consummation of the organic and vital unity for which Christ prayed.

The Philadelphia plan marks out the best path that has yet been descried for the attainment of unity. It does not propose the impossible, neither does it delude with pretty but insincere talk about unity. It has substance to it. It is positive. It is statesmanly in what it leaves alone as in what it touches. It avoids disputatious topics like orders and modes of baptism and ritual, as well as creedal refinements. But it faces the church in the right direction. It outlines the goal,and bravely takes the first step toward its realization.

Enthusiasm for the plan is not based on any naive hope of an immediate ratification, though even the most optimistic may be astonished at the revelations of the depth of popular conviction in the churches on the matter of unity. But conservative optimists see the obstacles in the way. There is enormous denominational inertia to be overcome. There are powerful personal and institutional forces that drive churchly thinking into sectarian grooves and corners. There is unimaginative mental habit which sees no way but the established way of carrying on Christian work. Then, too, there is the fashion of sentimentalizing about Christian unity, treating it as a kind of other-worldly ideal, a far-off divine event toward which the ecclesiastical order vaguely moves but for whose drawing near none of us need practically concern himself. These are the lions in the path. That each of them will be met and slain one cannot doubt who has overheard our Lord interceding with the Father for the unity of all who believe on him.

The Bible and the Modern World

FROM certain points of view it is very inspiring to learn of the large and increasing output of such organizations as the American Bible Society and the British and Foreign Bible Society. The number of languages in which the Holy Scriptures are printed grows from year to year, and reaches into the hundreds. No new fragment of the Word is translated into a hitherto unknown tongue without receiving at once the recognition of those great printing establishments that multiply versions and copies of the Bible for all the races. An organization of Christian traveling men, the Gideons, places a Bible in every room of every hotel in the land. Bibles and Testaments were supplied to practically the entire body of men making up the fighting forces of the United States in the great war. There is something stimulating in the most cursory survey of the facts relating to the printing and circulation of the Scriptures in this generation.

But the mere distribution of the book does not carry with it the certainty of increased knowledge of its contents or a deepening appreciation of its values. It is not a magical object, whose mere presence works miracles of information or the transformation of character. Occasionally the mere reading of the Scriptures opens up to some impressionable mind a vista of renewal and power.

But the Bible is thrust into unceasing competition with a mass of printed material that pours like a Niagara from the printing press, and steals away the time and the interest of all but the most purposeful. The older devotion to the Word which marked the days when it was a rare and costly possession has passed away. One must go to the Bible with the sense of obligation or the joy of the saint in days like these, when so many other interests demand attention.

Nor is there longer available as a stimulant to Bible study that wave of intense concern which was caused by the critical inquiries into the nature and relations of the Scriptures. The birth and rapid development of the new sciences of textual and historical criticism, archaeology, comparative history and religion, and the history and psychology of religion, awakened a profound and fascinated interest in the Bible as the most outstanding object of scrutiny in the midst of the lamps thus lighted. That illumination has not been dimmed, but we have grown in a measure accustomed to it, so that the pages of the great Classic do not stand out in such vivid lines as they did a decade ago. Then there were anxious and bitter controversies, for many thought that scholarship was planning some deadly attack upon the Word of God. Now all but a bare and belated remnant of the unaware have come to accept what the new sciences have to offer in the way of interpretative aid, and have added them to their apparatus of biblical interpretation .

It is evident that for the true evaluation of the Scriptures and their appropriation as the means of religious culture and spiritual power, only a secondary value can be placed upon their miscellaneous circulation, their compulsory inclusion in the curricula of public institutions of learning, the vast mass of illustrative material now available for their explication, or the fact that in most homes of the better sort a Bible of some kind is usually to be found—if properly hunted. Something is to be expected from the more or less constant references to the Bible in the writings and speech of the well informed. Our best writers, even the most cynical of them like the Shaws and the Masters' fall on occasion upon some familiar line from the Bible to lend force to their paragraphs, and every now and then some new and thrilling reinterpretation of a biblical theme is put into literary form, as when Wells tells again the imperishable epic of Job in "The Undying Fire." Such reading should send one back to his Bible with the feeling that he has come upon a veritable Twentieth Century Old Testament.

But it remains ever more evident that it is the home and the church that must afford the Bible an assured place in the love and life of the people. In the Christian lands of Europe the early days of the war witnessed a great revival of Bible reading and study, not merely of the crude apocalyptic sort, but for comfort of soul and renewal of faith in dark days. In America we did not come close enough to the black tragedy of the conflict to feel the overwhelming necessity for communion with the sources of our religious life. And since the war, the nervous tension felt in all areas of our experience,—industrial, commercial, political and religious,—has kept most of our people from the full realization of their loss in the neglect of the supreme literature of religion. The Bible is not a talisman, from the possession and reading of which one gains some magical property of goodness. The Bible is not a sacred task-text, from the reading of which as a practice of piety one derives merit. The Bible is not a miraculously created document, whose words were dictated in some supernatural manner, and have therefore a unique property of sanctity.

The Bible is the human record of a unique spiritual experience, both personal and national, which has left the world immeasurably richer. It deserves by its intrinsic worth to be the norm of the spiritual life of mankind. The life of the Lord is there recorded in language simple, human and intelligible. His first interpreters have thrown around that life the messages which point the curve of all human growth toward the ideal. The words of the Bible are words of truth and of power. It is not only the supreme classic of religion, but the authoritative mandate to the soul of man. It is in all regards worthy of its name, the Bible, the Master Book, the Word of God. The basic task of religious education in these days of unsteady and superficial knowledge of the mysteries of the spiritual life is to make the Bible truly known to all men.

Amazing Ignorance on Prohibition

WITH the provincialism which characterizes New York's attitude toward most nation-wide movements of a public moral character, some of the magazines and other periodicals published there display an astonishing lack of information on Prohibition. A case in point is an editorial in The Nation of February 7 on "Prohibitionist Methods." The editorial criticizes the leaders of the dry movement because of extensive preparations to secure the enforcement of the law. It says: "Such extraordinary rigor of enforcement as is now contemplated is little likely to commend Prohibition to thoughtful persons." The writer of the editorial evidently knows little about the principles that have become well defined as a result of the longtime fight against the organized liquor traffic. There is nothing in the national law which does not have its counterpart in the law enforcement codes of the various dry states. These laws have been developed through years of practical experience with this wiliest, craftiest, most unscrupulous band of law breakers which has ever infested the land. The Nation ought to know, if it does not know, that any loophole left in the law would be used by the liquor traffic to break down the law. Years of experience have demonstrated that the more drastically the law is enforced the better it pleases the people. The Eighteenth Amendment was brought about because the people desired the elimination of the liquor traffic.

The Nation does not commend its position to thoughtful people when it says: "Spokesmen of various societies

which have been working to secure the Amendment have passed from confidence and power to arrogance and political coercion. Such a spokesman in New York City impudently tells the members of the Legislature what kind of enforcement act will be acceptable and that it will be that act or none." This "impudent" leader of the Anti-Saloon League is doing his simple duty in serving notice to the members of the Legislature that any Bill containing "jokers" which will nullify the law and give the liquor interests a chance to override the law will not be acceptable. The state superintendent of the New York Anti-Saloon League is displaying precisely the same sort of "impudence" which the Allies used in outlining the details of the armistice. The Nation ought to keep informed on current facts before it consents to criticize the Prohibition forces for their activity. The liquor interests have disbanded none of their organizations. They are proclaiming that they will capture one or the other, or both, of the forthcoming conventions of the national parties and control the writing of the platforms. They openly assert that they will carry the question of liberalizing (which amounts to nullifying) the Prohibition law into the fight in each congressional district.

If The Nation favors the return of the liquor traffic it would seem more honest for it openly to champion that side than to criticize the Anti-Saloon League for doing the things that are necessary for the sustention of the law.

"One cannot wonder," continues this artless argument, "if there is not some ominous lack of popular support for a regime which requires such extraordinary effort for its maintenance." What does the editor suppose the liquor traffic is doing all this time? Why are they maintaining and strengthening their organizations and building new ones? Does he expect that the liquor traffic expects to accept the law and abide by it? Then how does he account for the utterances of Governor Smith of his own state, or Governor Edwards of New Jersey, or the fight in Ohio, or the procession of attacks in the courts, or the attempted political crucifixion of every official who stands for the honest enforcement of the law?

But the apex of misinformation is reached in this article when it treats of world-wide Prohibition as though it were something contemplated by the Prohibtion Party. The "World League Against Alcoholism" was formed in Washington in June, 1919, when representatives of more than forty nations were present. The Anti-Saloon League of America is a part of that organization. It is at this time working to secure twenty-five million dollars, one-third of which sum will be used to help overthrow the liquor traffic in other countries. The work of the World League in most foreign countries will be under the leadership of the temperance organizations belonging to the respective countries, and the activities of Americans will be confined to bearing testimony as to the effects of Prohibition in this country and as to our experience of the most effective methods of bringing it about. For several months offices have been established in several countries. It certainly should be considered nothing strange that the churches which the Anti-Saloon League represents are interested in world-wide Prohibition. The churches are raising hundreds of millions of dollars, much of which will be spent in foreign missionary activities. Reports everywhere show that among the influences most active in retarding the successful operation of missionary enterprises, none is more powerful than the liquor traffic. It causes the waste of a large portion of missionary funds. As a mere matter of conserving missionary investments it is necessary that the liquor traffic be destroyed everywhere. To compare the activity for world Prohibition to the propaganda of the Imperial German Government, is simply the climax of stupidity.

Things That Are Small

A Parable of Safed the Sage

I WAS putting on my Outer Garments, and going unto a Committee Meeting. And I was late. And Keturah said unto me, Go thou by the way of the house of our Daughter, and give her this Package, and speak unto her such and such Messages, and then go thou unto thy Committee Meeting.

And I did even as she said unto me. But I was in haste, and I tarried not long, nor sat down.

And as I hastened away, I heard a great Cry, and I turned back to see if the daughter of the daughter of Keturah had broken her Neck. And she had not broken her Neck, but I had broken her Heart.

And I asked, What is the matter with my little girl?

And she sobbed and she answered, Grandpa hardly spoke to me. I am so little he does not care for me.

Now when I heard this I was smitten to mine heart, for it had been even as she said. And the little maiden is unto me as the Apple of mine Eye. But I had been in an Hurry, for there was a Committee Meeting, and I was late.

And I entered the House, and I took her into mine arms, and I sat in a Chair with the little maiden in my lap, and with her Golden Hair upon my Shoulder, and I said, Let the Committee Meeting go hang.

And she said, You do love me, Grandpa, don't you, even if I am small?

And I said, My dear, I love thee as much as if thou wert the Fat Lady in the Side Show, and maybe more. Yea, I do not think it would be possible for a Grandsire to love a little damsel more than I love thee.

And she put her arms around my neck, and the Committee Meeting just had to mosey along as best it could till I got there.

Now after a while she got down, and we bade each other an Happy Good-bye, and I went my way. And as I went, I thought of the children of God who sometimes get to feeling just the same way and thinking that their Heavenly Father doth not care for them because they are so Little, and He is busy with Great Things.

And I prayed unto my God on behalf of all such Heart-Broken children of His, that He will gather them in his arms, and comfort them, and tell them to cast all their care upon Him, for it Mattereth to Him concerning them.

The Church an Ever-Living Necessity

By Robert E. Speer

A DISCONNECTED study of the religious conditions of any particular period may beget either a false hope or a false despair. It is necessary to view these conditions in their relation to the conditions prevailing in other times, to note whether there have been changes, how great these changes have been, and in what direction they have taken place. I do not see how anyone can arise from such a comparative study of the religious conditions of our time and earlier times in this country without a feeling of distinct joy and thanksgiving. There has been for more than a hundred years now in our land a steady religious advance.

There has been an advance in the moral conditions of the Christian churches. Evils that were tolerated a hundred years ago in the churches would be inconceivable today. There was an interesting article some years since in what was then The Presbyterian and Reformed Review, by Dr. Herrick Johnson of Chicago, entitled, if I remember right, "A Hundred Years Ago and Today," in which Dr. Johnson gathered from the past actual historic incidents of moral lapse and failure in the Christian church, and compared those conditions with the conditions prevailing now. In those days there were Christian ministers who were drowned in their own beer vats. There were ministers who ran illicit distilleries six days in the week, but never ventured outside their own houses for fear of arrest, and then on the Lord's Day, when they were secure from the process-server, walked out in great dignity to preach the gospel in their own churches. There were many conditions akin to these, which would be simply impossible for us to tolerate for a moment in the church today. It is true that the moral tone of society as a whole has changed for the better in this same period, but the advance of the moral character of the Christian church has been even greater. The church today is salt and light in modern society in a far truer and more vital sense than in the past.

And while many lament doctrinal laxity and assert that the church no longer believes its creeds, I believe that it can be shown that there is far more intelligent and resolute conviction regarding the fundamental teachings of the New Testament now than in any other period in American history.

GROWTH OF THE CHURCHES

Some of the evidence of the changes for the better which have taken place is found in the statistical facts of the growth of what is called the evangelical churches in the United States. In the year 1800 there were only seven communicant members of evangelical churches in this land out of every 100 of the population. In 1850 that number had grown to fifteen out of every 100 of the population. In 1870 it had grown to 17½. In 1880 it had grown to twenty; and in 1903, 22.7 out of every 100 of the population of this land were members of evangelical Christian churches. In 1919 the percentage had risen to over twenty-five, and if the Roman Catholic church is added the proportion of church membership to the population is over thirty. These are the facts as to the general population. The change in higher educational institutions is still more remarkable. Mr. Hardy has gathered the evidence in "The Churches and Educated Men" regarding the prevalence of unbelief in the American colleges at the beginning of the nineteenth century. In 1800 there were five Christians in Yale and in Harvard there were no Christians among 150 students. Now the percentage of communicant church members in the state universities is between 70 and 80 per cent and in the denominational colleges it is over 95 per cent. Whatever is said today about the growing alienation of men from the church and of the diminishing influence of the church on the life of the nation is met by these stubborn and indisputable facts about our religious life.

This advance in the church strength of America has been clearest and surest where the central evangelical convictions have been most firm and commanding. Some years ago I gathered the statistics of eight or ten of the leading churches for a period of some twelve years. In those twelve years all these churches of which I am speaking made great gains in their membership. The lowest gain was 7 per cent, and the highest 45 per cent, the next lowest above the 7 per cent gain being a gain of 22 per cent. Far beyond the growth in population in these twelve years had been the growth in the communicant membership of our evangelical churches. Those churches registered the greatest advance which had most unequivocally maintained the historic and living faith in the Incarnation of the Son of God. The success and power of movements like the Y. M. C A. also have been measured by their loyalty to this faith. Contradictory judgments can be found with the greatest ease, but Sir George Williams knew what he was talking about and he was telling the truth when he wrote to the Young Men's Christian Associations of the world on his eighty-fourth birthday:

> Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through divine goodness and help, the Associations have been maintained in steadfast loyalty to the Word of God and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of divine grace, and to the ability and willingness of Christ to save from sin and its consequences, and to preserve unto life eternal all who put their trust in him, has received the seal of God's approval and blessing. . . . . While the Associations have rightly held in just and high appreciation and been ready to use every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Saviour. This has been the secret of their success and usefulness in the past, and I have every confidenc that, so long as the Associations

make this their first aim and desire, God will continue to give His benediction upon their work. . . . . Many institutions and societies which sprang into existence long after our Associations commenced their work have long since spent their forces and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness.

CHRISTIANITY NOT DOOMED

It is obvious that we are not conceding the claims of those who say that traditional Christianity is doomed and that the church has ceased to be a force in America. This view we accept not for one moment. There is an appalling mass of ignorance of Christianity, and the churches are incompetent enough, as all other institutions are, and most of them far more so than the churches, and the influence of Christianity is far from what it ought to be in America. But three things are true: first, that the church is stronger today than it has ever been; second, that the most living and pervasive and penetrating movements of today are religious movements, like foreign missions and the movement of cooperation among the churches, and that the forces which plan evil in national and international affairs are more afraid of the churches than they ever were; and third, that there is a more general recognition now than ever before of the need of what the churches alone can provide in the life of the nation and the world. "Above all else," says "The Manufacturers' Record," in a recent much quoted editorial, "this country needs a nation-wide revival of old fashioned prayer meeting religion." "The need of the hour," says Babson's Barometer Letter, "is not more legislation. The need of the hour is more religion. The church is the only organization in existence for generating right motives in men." "Surely the future looks black enough," says Colonel Watterson, "yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of democracy is the religion of Christ, and him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle. . . . If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war." Even the forces of criticism and revolt which represent strong and numerous elements of the nation outside of the church and often antagonistic to it are largely friendly to religion and for the most part reverent toward Christ.

With all the gain of the last hundred years and all the life and activity of the present the churches are far enough from being what they ought to be or doing what they ought to do. They may not agree with some of the criticisms directed against them but with much of it they do agree and their self-criticism, while not identical with the criticisms from without is or ought to be far more severe and vital. But the chief point of all the true criticism is that on the one hand the churches are not yet meeting as they ought the religious and moral need of the nation, and that on the other there is a great deal of religious and moral need which is not self-recognized and does not want to be met.

THE CHURCH'S SELF-CRITICISM

The war has partly revealed and party created some of this need. The report on "The Army and Religion," issued in Great Britain by the commission headed by the Bishop of Winchester and Dr. Cairns, is a remarkable account of the religious results and revelations of the war in the case of Great Britain. It is a grave document. A different account would have to be given by us in America. We saw and experienced so much less than Great Britain for one thing, and for another it would seem that the drift from the church has been far greater there than here. Our situation was set forth in a letter from one of the ablest observers who had as full opportunity as any man to judge. "The overseas men," he wrote as they were streaming back under his eye, "are wonderfully gentle and tender and impressionable. And our friend Judge Ben Lindsey is entirely mistaken about the doughboy's religion. Our experience with hundreds—probably thousands—of overseas men leads us to suspect that both his article and Harry Fosdick's in the Atlantic Monthly were written entirely from data collected from a few officers and mainly cynics who did not see actual service, but had time to criticize. The returning overseas man is going to be just what we make him. He is responsive, hungry for guidance religiously, and morally and spiritually teachable. Far from dictating he seems to me to want to be 'fitted in," and looks to us for leadership just as he did to his captain and lieutenants. I fail to detect the slightest trace of any army of intellectual radicals bent on overthrowing the bulwarks of theology, systematic, dogmatic or biblical. And as for the ethical radical who is going to 'do away with Puritanism and blue laws,' he is beaten at the start and knows it. He is invariably in deep moral trouble himself and wants to get out by the straight and narrow path, when you finally probe his secret. The church of the living God has the opportunity of the ages."

THE WAR AS A CRUCIBLE

Whatever the critics of the church, dissatisfied with its sincerity or its adaptation to new social and industrial needs, may say, all who have been studying men as men, not as classes of men, as they were poured through the crucible of the war organization have noted certain broad human facts bearing on the influence and opportunity of the churches. We have learned that there is a universal and enduring common human faith in God in the young men of our country. Atheism as a deliberately accepted

philosophy of life was nowhere to be found in the war. Men might have put it on as a pose before, but it seemed foolish and insufficient face to face with the moral realities of a struggle where invisible values were supreme and absolute and made a God as their source and end seem an axiom. To this God men prayed, crudely no doubt and intermittently, but in the extreme hours invariably, and the man who prays acknowledges and experiences the things which give the churches their undying hold on human life. What relation this prayer to God sustained to Jesus Christ was not clearly thought out by men and is not clearly thought out now, but unquestionably Jesus Christ's relation to him and to the man who prayed was a unique and unequaled relationship. These were feelings and instincts, not thought out theological convictions.

AN APPALLING OPPORTUNITY

The percentage of men in the army who were church members was far less than the percentage in the general population with its women and girls, and far less than in the colleges and universities, but among them all, church members and non-church members alike the ignorance of Christian doctrine was immense. Indeed the ignorance of all reasoned doctrine, political and economic, as well as religious, was appalling. It is amazing to see how efficient in action men can be who are utterly lacking in theoretical understanding and coherent reasoned opinion.

There is present in the nation, then, as a sequel to the war, a state of mind evidencing the diffused influence of the Christian church in the past and offering it a new and appalling opportunity. But the outline just suggested is a woefully inadequate diagnosis. The moral and physical tension of the war has been succeeded by a widespread moral apathy and lassitude. The type of which a New York Sun correspondent named "Achates" wrote some years ago is very prevalent: "My friend, Amaturus," wrote he, "is a very decent fellow. By that I mean he has a conscience but he does not bother others with it, and he has a soul but he does not allow it to bother him." The masters of the secondary and high schools who see the psychological effects of the war in the most plastic section of American life tell us of this ethical and intellectual relaxation as the outstanding symptom with which they have to deal. It is accompanied in the young and the old by a reaction from the high idealisms and hopes and confidences. The world cooperations, the intellectual trust, the sacrifice and service of war, which are even more rational and necessary now are rejected with a sort of shame for our excess of humanitarianism and world sympathy in the past four years. Men who a few months ago denounced the spirit which could hold neutral and aloof from the woe and struggle of the world now deride the spirit of national unselfishness and bid the nation to take the most irreligious and treacherous course it could possibly take and lose its life by seeking to save it. Moral lassitude, unbelief in an ideal order and a Kingdom of God among men, the rejection of the duty of the nation to serve mankind—these are suicidal conceptions which can deceive men for only a little while and whose presence gives the churches a new opportunity to grow strong by positive resistance and by the assertion of a moral leadership which such conceptions make easy and whose triumph they guarantee.

Those who construe the entire contemporary problems in social and economic terms may complain that this statement is only religious and individualistic. That is because the other articles in this series will, I venture to presume, sufficiently emphasize the declared failure of the church to do its duty in the field of social justice and industrial readjustment. I do not go into that subject. I simply contend that with all its failings, sadder in Christ's sight even than they are in ours, the Christian church has been and is an increasing and not a diminishing power for good and truth in America and the nation never needed it and never more fully realized its need of it than today. The real problem is, will the church and the nation let Christ fully in by the only door through which He can come, the door of surrendered personal wills?

A view of the church quite different from that of Dr. Speer and Dr. Jefferson will be presented next week by Dr. Joseph Ernest McAfee. *His subject will be "*Religious Stagnation in a Changing Social Order." *The article is one of the most remarkable that has ever been offered by a religious journal.*

These are the Things I Prize

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass,
And, after showers
The smell of flowers
And of the good brown earth—
And, best of all, along the way, friendship and mirth.

So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and dear.

But throw the windows wide
To welcome in the light;
And while I clasp a well beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land—
Then gently fall on sleep,
And breathe my body back to nature's care,
My spirit out to Thee, God of the open air.

Henry van Dyke.

Sir Oliver Lodge and Religion

By H. D. C. Maclachlan

MY DEAR YOUNG FRIEND:

You may not, perhaps, personally remember me, though perhaps the signature at the end will not be wholly unfamiliar; but I was one of a group who one night were discussing certain religious questions in that lobby of the hotel at our last General Convention—a discussion in which you took a prominent part. My excuse for writing you is the recent arrival in this country of Sir Oliver Lodge. What he has to do with it will, I hope, be clear, if you care to read on. I shall not soon forget the eagerness with which on the occasion mentioned you championed the cause of the so-called liberal theology and the splendid idealism which breathed in all you said. I felt then and feel now that if more of our younger ministers had the same free horizons and courage of their convictions, it would be better for the religion we both have at heart. So you see at least I am for open-mindedness and liberty!

With much of what you said I am in hearty agreement. Like you, I believe we have outlived the usefulness of many of the old formulas of religion. You cannot believe more completely than I in the "scientific point-of-view" (though we might differ on some details as to what that is), or the necessity of clearing away the undergrowth of supersitition from the pure, spiritual truth of the great Teacher. Incontrovertibly, to science belongs the task of determining all matters of empirical fact, and to oppose the authority of church or Book to its seasoned conclusions in such matters is to play the role of a very futile Mrs. Partington. The day is long past, in a world which is more and more being scientifically controlled, when we can imagine we are doing God service by pelting Charles Darwin with Scripture texts, or calling the higher criticism ugly names!

"THE OLD SUPERNATURAL"

I agree with you likewise in much of your idealism. The life of religion is certainly one of "personal values." It is the Unseen that alone matters. Truth, justice, honor, love and so forth are the Eternals, and no moral universe is conceivable that does not guarantee them. Materialism is the negation of religion, whether it be that of the scientist-turned-metaphysician, who reduces everything to modes of energy, or of the evangelical religionist, who bargains with God for a heaven of "cakes and ale."

But I cannot follow you in your conception of the supernatural. If I understand you aright, you do not believe in "the old supernatural" of miracles, special providences, angelic or demonic beings, which you somewhat hastily assume have been ruled out by the body of opinion we call scientific. You continue, to be sure, to use the old phrases, but would empty them of all, as you say, obscurantist content. You still pray, of course (can there be religion without that?), but you would confine the possible answer to a sort of reflex spiritual influence. You speak of the Holy Spirit, but you mean by it only the lifting power of ideals or the posthumous influence of the historical Jesus. You find in "inspiration" only an emotional heightening or speeding up of the normal processes of reflection. You are a bit uncertain and (may I say it) evasive when you speak of the resurrection of Jesus. You do not dogmatically deny that something out of the ordinary was happening about the first Easter Day, but you leave the impression, even on a sympathetic listener, that the resurrection stories are a handicap rather than an aid to faith; that instead of explaining, they need to be explained—away!

Now, I hope you will not think me impertinent, when I say that, whatever else this may be, it is not historic Christianity. Of course we must allow for development in every religion that *lives*, but there is a vast difference between development and breach of continuity; and just such a breach I submit your type of Christianity to be. You will not deny that the psychological atmosphere in which Christianity was nurtured at the beginning was saturated with "miracle," nor that until approximately one hundred years ago no one claiming to be a Christian seriously proposed to separate the Christian faith from the Christian facts. Whether true or false, therefore, your "reconstruction" of Christianity seems to me to be something much more radical than reconstruction, namely, a new religion historically, perhaps, but not genetically, connected with the old—something, let us say, like the Holy Roman Empire in its relation to the old Imperialism of the Caesars.

The whole point turns on the extent to which Christianity is bound up with certain supernormal phenomena which seem to you to be merely the *aberglaube* of devotion. My contention is that, on the contrary, they are of the essence of Christianity; that the whole Christian scheme is predicated upon the existence of two co-ordinate spheres of personal existence, one, this world of gross matter, subject to certain cosmic habits we call "laws of nature," and the other a world of spiritual beings and forces; that between these two spheres there is continual interaction to the extent sometimes even of real breaches in the "uniformity of nature"; and that, finally, if you take out of Christianity this kind of supernatural, you remove its prime postulate and change not only its form which is admissable, but its nature, which is not admissable. This is not philosophic dualism; for it leaves undetermined the metaphysical nature of miracle, and is not at all inconsistent with an ultimate oneness of Reality.

I hasten, however, again to assure you that this conclusion on my part does not spring from any lack of sympathy with the liberal spirit or the scientific method. I fully appreciate the difficulties for the modern mind of the miraculous element in the gospels and elsewhere. Once, indeed, they seemed as insuperable to me as to yourself; and I was quite as enthusiastic for a reconstruction of Christianity in terms of the newer science and philosophy. It is true that, in my franker moments, I could never quite rid myself of the consciousness that I was engaged in a

piece of special pleading, not always ingenuous, and that there were real values in the old belief that could not be preserved in the new. I could not quite bring myself to the point of saying: "Be honest and admit that this new thing, however true and beautiful, is not historic Christianity"; yet, something kept whispering to me that this was the straightforward thing to do. I was like a circus acrobat trying to ride two horses at once. I could not surrender my scientific point-of-view, but neither could I give up certain religious values. And so I kept trying to steer between Scylla and Charybdis, until, getting a closer view of each, I found that Scylla was not a rock and Charybdis was not a whirlpool, and that the whole ocean was open to my sailing.

THE MESSAGE OF SIR OLIVER LODGE

This brings us back to Sir Oliver Lodge. What has he got to do with our discussion? Just this: That he is one of a rapidly growing number of eminent men of science who stand for the scientific endorsement of the very kind of supernatural for which I am pleading. In other words, if he and his co-workers are right, one does not, in order to be strictly scientific, need any longer to denaturalize the Christian tradition, since the very things that were formerly a stumbling block to faith are now in good scientific standing. It is not a question, remember, as to any hypothesis or explanation — "spiritistic," "telepathic" or what not—of the phenomena vouched for by Sir Oliver, but simply of the reality of the phenomena themselves; by which, further, I mean not only, or chiefly, those emerging in the alleged "survival" experiments, but the sum-total of all those kindred happenings—telepathy, motor-automatism, clairvoyance, etc.—that are generally included in the term Psychical Research.

Now it is too late in the day for science to deny the facts as such. As Sir Oliver Lodge says: "I venture to say that persons who deny the bare facts . . . without any hypothesis, are simply ignorant . . . Any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, redound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the overconfident and presumptuous deniers." Even the phenomena of telekinesis (movement of objects without contact), so long regarded with suspicion by leading psychical researchers, must now, since the epoch-making experiments of Professor W. J. Crawford, D. Sc. of Queen's University, Belfast, be accepted as proven. How these facts are to be interpreted and how far they will modify existing scientific concepts is another and very interesting question; but (let me repeat) the crucial point of the present situation is that there must now be admitted into the category of scientific fact certain classes of happenings that are not only just as "miraculous" as any of the New Testament and Christian traditions, but are of identical type.

No one can read a page of the New Testament without feeling that he is breathing exactly the same atmosphere as that in the Reports of the Psychical Research Society—barring, of course, the critical analysis. Here are our old friends of abnormal psychology and the seance-room in naive first century dress. Here are "clairvoyance," "clairaudience," "motor-automatism," "phantasms of the dead,' "levitation," "telepathy," "telekinesis," "veridical dreams," "hynogogic states," "psychometry," "psychotherapy," "controls," "possession," "materialization." Especially are the post-resurrection appearances of Jesus typical "phantasms of the dead," and if they occurred today would at once be submitted to the Society for Psychical Research for verification.

To be scientific, therefore, after this newer pattern, one need not emasculate the Christian tradition and try to make oneself believe that prayer loses nothing in value, if the answer to it be merely subjective; that the Holy Spirit is just as real a Power (Paul's word) though He be no more than a vague moral influence; that inspiration is no less genuine, though it be just a form of heightened ethical insight; that prophecy retains its full value, when it is shown to be (you know the familiar sophistry) not "fore-telling," but "forth-telling"; that the immortality that is only "living in the eternal order which never dies" can function as effectually as the traditional heaven; that the supernatural is as satisfying, which is only a refined ethical idealism with an emotional content borrowed from a Christian tradition laid away in the lavender of a cherished past!

"KNOWLEDGE OF ACQUAINTANCE"

But even more important to me personally than any apologetic value of these researches, is the (so to say) concrete, psychological body they give to realities which otherwise would be to me mere metaphysical abstractions. Plato had much to answer for, I think, when he made all Reality consist in general ideas; for following his lead all idealistic thinking down to though not including Bergson, has been engaged in trying to define God, the soul, immortality, etc., in the thinnest of conceptual terms. Though early trained in that sort of thinking under the late lamented Edward Caird, I have never been able to acquiesce in it with my whole soul. I have always felt the need of something "thick"—something I could not only think but feel and know—something that would be not only a postulate or necessity of Thought, but an actual sensible Presence. (On reflection, I will not alter the word "sensible.")

You will remember Prof. James' distinction between "knowledge of acquaintance" and "knowledge about"—"knowledge of acquaintance" being the perception of a definite *that* of immediate experience, and "knowledge about" being that which we gain through the medium of ideas and general propositions—those x's and y's of the "universe of discourse," which we naïvely conclude are so representative of real things that we can pass them back and forth as the current money of Reality, without ever cashing them in at the treasury of immediate experience.

Now what I have always craved in my religious life is just "knowledge of acquaintance" with spiritual Realities. I have wanted to know them *immediately*. I have wanted to find them in the context of my perceptional experience. I have wanted to know God as a real or possible Presence.

I have wanted to find the supernatural in specific organic reactions, which would tell me that there is "something there."

In this situation, the results of Psychical Research came as little short of a revelation. Here at last spiritualities were real, so that one could know them in a different sense from that in which we knew, e. g., the nebular hypothesis. Here at last was the bridge I had been looking for between metaphysics and experience. Without stultifying my scientific conscience, I can now believe in a God who meets me in that which is a part of myself, or of which I am a part—my subconsciousness. I can believe in a real Holy Spirit who works in and through me, not in metaphor, but in fact. I can believe in the real personal existence of the risen Jesus. I can believe in conversion as a real invasion of human life by the Divine. I can accept as veridical many religious experiences which before had seemed only hallucinations or misreports. In a word, I can believe in the supernatural in the old religious sense—not as a desperate faith against experience nor as an abstraction from experience, but as an actual power in experience.

BELIEF IN MIRACLE

I can do more. I can believe in miracle, i. e., in the occasional incursion of personal will-power *ab extra* into the world of ordinary experience. In the light of the facts of Psychical Research, I can not only recognize such "breaches of the natural order" as happen today, but can at least keep open mind as to certain biblical and saintly miracles. I do not mean that this applies to all the miracles of tradition: there are miracles and miracles—the making of the iron to swim, e. g., and the resurrection of Jesus. Each must stand on its own evidence and one quite understands that the credulity of an unscientific age has to be reckoned with. But I mean that it is no longer unscientific to suppose that real clairvoyance was sometimes manifested in Bible times; that miraculous cures (psychotherapies) did occur; that warning dreams were sent; that voices were heard which were not hallucinations; that, perhaps, even "physical phenomena" were witnessed.

These things are not one whit more marvelous than actual occurrences today, testified to by expert and by no means credulous witnesses. Here, e. g., is an extract from a report of a series of experiments conducted by four members of the faculty of the University of Turin, "backed by photographic and manumetric evidence":

"After having seen with our eyes and controlled with our senses, now that we are persuaded that the phenomena are authentic, we feel it to be a duty to state the fact publicly in our turn and to proclaim that the few pioneers in this branch of biology, destined to become one of the most important, generally observed and saw correctly. The facts of the marvelous which we are about to relate will make some frown and many smile. We understand: no one can have a conception of what the phenomena are like unless he has been present."

Here you have a group of scientific men gravely asserting that they have witnessed "miracles" in the old biblical sense of "wonders." The significance of this is tremendous. The old Protestant idea that scriptural miracles were credible and all others incredible has operated in a fashion directly contrary to that intended—namely, it has tended to throw discredit on all miracles, biblical included. For, if you assert that miracles do not happen today, you are, as Hume so clearly saw, creating an overwhelming presumption against their ever having happened.

In conclusion, and with special reference to the popular interest in alleged spirit communication: It argues a strange forgetfulness of the beginnings of Christianity, when Christian people say: "Our faith in immortality can have nothing to do with psychical phenomena"; since, if it had not been for a psychical phenomenon, whether true or false, there would have been no Christianity. The early church did not base its belief in survival on any "immediate testimony of the Christian consciousness," or any philosophical argument or dogma of the church, but on the fact testified to by credible witnesses, that Jesus had been seen and talked with after his death. If then, why not now?

Pardon my prolixity and frequent use of the first personal pronoun. Go to hear Sir Oliver, if he visits your city. "Try the spirits whether they are of God."

H. D. C. MACLACHLAN.

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Repression the Seed of Rebellion

TWENTY-TWO of the most representative religious leaders in the United States have signed a protest against the radical action of officials and legislatures in the suppression of speech and assemblage and the wholesale deportation of aliens who hold radical ideas of government. Such men as Bishop Brent, chief of the A. E. F. force of chaplains, Charles S. Macfarland and Frank Mason North, executive secretary and chairman, respectively, of the Federal Council of Churches, Worth M. Tippy, secretary of the Social Service Commission of the Federal Council, Frederick Lynch, editor of the Christian Work, Harry Emerson Fosdick and Charles Edward Jefferson, two of the greatest pulpiteers in the country, Bishop Francis J. McConnell and a number of other bishops and outstanding religious leaders of the nation, joined in this protest. Charles Evans Hughes has led many statesmen in voicing a like protest, and Francis F. Kane, U. S. District Attorney for Eastern Pennsylvania, has resigned his office rather than prosecute men under what he believes to be an un-American procedure. He says he is neither socialist nor pacifist, and points with pride to his record in rounding up slackers and evaders of military service. He declares himself an advocate of conscription but draws the line between "the repression of meetings where proper discussion might take place, with the fair and reasonable expression of opinion" on the one hand, and "saying something and doing something which was intended to embarrass us in the war," on the other.

* * *

The Church and The Forum

In this connection the church is involved in a case that may become famous. It is that of Rev. Percy Stickney Grant of the Church of the Ascension in New York, a down-town church of which he has been rector for twenty-five years, a true friend of the poor, the alien and of democracy. The crime committed by this fine servant of humanity is that of conducting an open forum in his parish house on Sunday evenings to which men of all creeds and opinions came freely to express their ideas. The issue has been somewhat confused in the public mind on account of a statement by Dr. Grant on the "Soviet Ark," the Buford, which sailed away with its cargo of three hundred Bolshevik sympathizers and advocates. Dr. Grant said something about such deportation carrying the seeds of hate against America into foreign lands as the Mayflower carried the seeds of hatred of certain European nations to this country. This was probably a tactical mistake by the rector. He denies intending any comparison between the Buford and the Mayflower or making any defense of the deportees, but it was a blunder to put the two in any juxtaposition at a time like this when minds are inflamed so readily by the strident prejudices of a narrow radicalism under the guise of "100 per cent Americanism." The real case against Dr. Grant is not based upon this unfortunate rhetorical blunder, but upon the use of the church house as an open forum, and the essential issue at stake is as to whether the church is to tolerate the free expression of differing opinions.

Dr. Grant speaks like a true prophet in tones of unmistakable courage. Reminding his bishop and brethren that most Episcopalians were Tories in the Revolution for American independence and that the Episcopal church was silent on the matter of slavery, he asks if the church is always to be found on the losing side in outstanding epochs of human progress. He is of the oldest New England blood, born to the best an old and well-to-do family can give, and has no apology to offer beyond his life-long record as an American and servant of Jesus Christ. His bishop, who until a few years ago was a prominent business man, protests against the use of "the House of God as a meeting place for a public forum" to which men are sometimes invited to speak who believe neither in God nor government, and demands that the rector stand loyally by the Episcopal church in all its laws and usages. Of course the fundamental question is not the advocacy of Bolshevism or atheism, but the question of free speech and of the use of a parish house as a place of free discussion for the people of a neighborhood to whom the ordinary church services may or may not make appeal. Is it not better to provide a free forum in such communities where those who advocate radical ideas may come out into the light and where the temper of their discontent will be made more sane by the consciousness of freedom rather than inflamed by the sense of coercive repression? Justice Holmes recently wrote that with "effervescing opinions as with not yet forgotten champagnes, the quickest way to let them get flat is to expose them to the air."

* * *

What Is Americanism?

In the name of "100 per cent Americanism" wholesale arrests are being made and great hardships and suffering inflicted upon honest men and women whose misfortune it is to have incurred the suspicion of certain overbaked patriots who are not one whit more patriotic than are the rest of us, but who are just as radical and strident in their attitude as are their victims. These zealous gentlemen need to be given a few lessons in fundamental Americanism. They need to read the history of the sedition laws of the early days of the Republic and to listen to Jefferson and Hamilton in regard to them. In those days men stood in fear of the virus of the French Revolution as today they fear the influence of the Russian Revolution. Then the Republic was new, the population small and less under the control of traditions than now. France was our benefactor. As a nation she was seeking freedom from the same sort of yoke as that from which we had just escaped. Thus her ideas were all the more liable to influence us. Today we are one hundred and ten millions strong, with solid traditions and an invulnerable government. Russia is a far-away land with a population that has never influenced us strongly. The total number of real Bolsheviki in the entire nation is never reckoned to be more than from 60,000 to 100,000, and probably not more than one-tenth that number, or less than one-hundredth of one per cent.

Thomas Jefferson was elected to the Presidency upon a platform denouncing the Alien and Sedition laws as un-American. In his inaugural address he declared that the very safety of our government depended upon according the utmost freedom of opinion to even those who would change it. Hamilton was frank enough to join him in this judgment, aristocrat and advocate of powerful central authority that he was. Both these men believed that the suppression of free speech was a greater menace to America and free institutions than was anything that could be said in its exercise. Have we lost faith in our most cherished and fundamental charters of liberty? Such justification as is now being offered has been urged by every tyrant in history and by every imperialist in modern times when the ruthless hand of the occupying military crushes out the expression of patriotism in a colonial province.

* * *

The Seeds of Rebellion

President Wilson declares that "repression is the seed of rebellion." Why cannot our doughty and ill visioned patriots read the lesson of Russia where it was the denial of the rights of free speech and assemblage and of duly elected representation that brought the violence of Bolshevik reaction? Judge

Anderson (not he of coal injunction fame) says that as a U. S. District Attorney whose business it was to ferret out pro-German plots, he can say conservatively that there was "no adequate basis of public fear" in them nor for any of the laws hysterically drawn to forfend against them, and that 99 per cent of them never existed except in perfervid imaginations. He adds: "I doubt the Red menace having any more basis in fact than the pro-German peril," and declares it is the same press and the same men who are promoting similar hysterical fear of them. He says: "There are Reds—perhaps dangerous Reds—but not one-half so dangerous as the prating pseudo patriots who, under guise of Americanism, are preaching murder, 'shoot-em-at-sunrise,' etc."

What we need today much more than a continuance of the unavoidable scare and the excessive precaution of war times, is a restoration of civil sanity and a renewal of confidence in American principles and traditions. In the steel strike area of Pennsylvania it was sedition to advocate labor unionism. If legislatures and Congress can deny seats to men who have been duly elected by their lawful constituents simply because the orthodox party men think their party tenets heretical, where goes the principle of representation? If immigration officers can deport individuals whom they charge with holding "un-American" views, where goes the right of asylum and trial by jury? If public officers or the paid deputies of a corporation can close public halls to American citizens and deny the rights of assemblage under police surveillance and protection, where goes the right of free speech? What has become of the First Amendment which prohibits the abridgement of speech or of the press and of the right of assemblage, and forbids any state to "deprive any person of life, liberty or property without due process of law"?

ALVA W. TAYLOR.

CORRESPONDENCE

Wilson's Will

EDITOR THE CHRISTIAN CENTURY:

Apropos of your editorial of Feb. 5, fortunately we have a president with a "will." He, the nation, and the world are to be congratulated on this fact. Alva W. Taylor's words in the same issue: "Wilson comes out of it all the one uncompromising idealist with the courage to fall for his principles, and time will justify his principles even though the fates hold them in leash for a while," are all the answer your article needs. Had Wilson been a compromiser there would have been no League at all, and there will be no League worth while until his will prevails—and it will prevail, if it takes the balance of his administration or even the next, whether it be Democratic or Republican. He is right, Grey and Bryan to the contrary. To nationalize an international agreement is a contradiction in terms. To Americanize a League of Nations is a transparent absurdity.

One wonders what has become of our sense of national humor. A limited liability league! If the worst urged against the League were true, the obligations are none too great for us to undertake; of him to whom much is given much is required. And the fact that we undertake such obligations will stand as a warning to all those disposed to provoke further warfare and will deter them from it, and also prove our faithfulness to our allies. It's the question of preparedness in another form. If Wilson has not been allowed to preside over the League which he was instrumental in persuading so many nations to enter, it no more detracts from his glory than the fact that Moses was not allowed to enter the Promised Land detracts from his. Last in the war, last in the peace, last in the hearts of the world, but when we get there we shall get there with both our feet, thanks to the will of Woodrow Wilson.

CLARIS YEUELL.

Pawtucket, R. I.

Deportation Delayed Too Long

EDITOR THE CHRISTIAN CENTURY:

I like your editorials because you "stir things up," and that is good for all of us. Just now you have stirred this particular bit of your parish by your editorials on "Episcopal Rector's Lonely Voice Raised Against Deportations" and "Post-War Hysteria." Ordinarily I would gladly join any "roll of honor" that you might start and head with your own name. But now I will have to be excused. You and the rector seem to be in the vast minority. I approve and applaud the deportations. We did not begin soon enough. We never knew how perilously near the brink of national ruin we were until the war revealed it. We found that we had been tolerating and even fostering, yes, petting and pampering, the proverbial tiger that was ready to rend the hand that fed it. Mr. Editor, do we want more soldiers shot down in Armistice Day parades? I think you are entirely wrong in saying that these radicals were deported "without giving them so much as the benefit of an ordinary trial." My only criticism of the deportations is that they were delayed many years too long.

Lafayette, Ind. J. N. JESSUP.

Postscripts

I want to congratulate you on the good paper you are issuing. A. R. TEACHOUT.

Cleveland, O.

Your paper is splendid. It is sent to me by one of the members of my Community church. WINIFRED W. DAGUE.

Cuyahoga Falls, O. (Of Winona Lake School of Methods.)

The "Century" comes to hand regularly and stands alone.

Norwood, S. Australia. GEORGE W. JENNER.

The "Century" grows with the age and is living, refreshing, inspiring. J. C. MASON.

Bald Knob, Ark.

I congratulate The Christian Century upon the fine way in which it is responding to a very real demand for a sane, spiritual and sympathetic religious journal. JOHN C. GATES.

Princeton, Ky.

Contributors to This Issue

ROBERT E. SPEER, D. D., Secretary the Presbyterian Board of Foreign Missions; a layman, though Edinburgh University conferred upon him the Divinity degree; America's most influential prophet of Christian missions.

H. D. C. MACLACHLAN, M. A., graduate of Edinburgh University; minister Seventh Street Church of Disciples, Richmond, Va.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Plan for Methodist Reunion

The proposed constitution for the reunion of the Methodist church has been published. On the point which has been most at issue, the southern Methodists have given way, agreeing to a constitution which will create a regional conference of colored members represented in the General Conference. The white membership of the United States is divided into six districts. Two of these include the present membership of the Southern Methodists and also some of the new states of the southwest. It is provided that the General Conference may never have more than five per cent of negro membership. This conference is to vary in numbers between 670 and 850. The General Conference will have a kind of supreme court which will pass upon the constitutionality of the acts of the General Conference. It is provided in the new constitution that the General Conference does not have power to alter the Articles of Religion. This would make creedal changes impossible unless this section itself was changed. Changes in the constitution are made very difficult by requiring a three-fourths vote of the annual conferences and a two-thirds vote of the General Conference.

Protest American Sports Going to Cuba

Dr. Samuel G. Inman has appealed to the Interchurch World Movement to do something with regard to the conditions in Cuba. Since prohibition went into effect, there have been 85,000 applications for passports to go to Cuba. Various forms of gambling are carried on in Havana. It is proposed that evangelical Christian work be carried on in Cuba among the English-speaking residents and that the natives of Cuba be aroused to do away with some of the worst evils of the American invasion by legislation preventing gambling and kindred evils.

Eminent Methodists Pass Away

In one week three eminent Methodists have passed away. Dr. J. M. Buckley was for years the fearless editor of the New York Christian Advocate. His death occurred at Morristown, N. J., on Feb. 8 caused by hardening of the arteries. It is also announced that Dr. Freeman D. Bovard, office secretary of the Board of Home Missions and Church Extension, is deceased. He was formerly editor of the California Christian Advocate. He died on Feb. 6. It was only a week before that the denomination was called upon to mourn the passing of the Rev. Eustace Charles Eduard Dorion, D. D., the editor of Zion's Herald. He was a comparatively young man.

Unitarians of Hungary Will Receive Help

Fifty thousand dollars will be raised in the United States for the aid of Hungarian Episcopalians if the plan of the president of the American Hungarian Association is carried out. The deputation taking the money will make strong representations to the Allied powers concerning religious liberty.

Cardinal Mercier Speaks Against Alcoholism

Cardinal Mercier has been invited to attend and speak at the Conferences of the World League against Alcoholism which will be held next October at Edinburgh. A recent utterance of the Cardinal indicates his attitude on the question of drink. He says: "I have always had at heart the promotion of temperance and the encouragement of the anti-alcohol leagues. In my diocese of Malines a movement has been started, these past years, among the clergy and laity, the results of which are most satisfactory. I have ever considered alcoholism as one of the principal causes of misery among our people; more than once the attention of public authorities has been called to that universal plague. Fortunately measures have been taken here to fight this enemy of mankind, and the three political parties have agreed to stem the torrent of alcoholism."

Will Study Good and Evil Propaganda

The annual meeting of the Religious Education Association will be held at Pittsburgh, March 18-22 and the subject will be propaganda, both good and evil. Some of the modern methods of the control of public opinion will be studied. There will be group meetings at which the educational work of churches, colleges, universities, church schools, community agencies and week-day schools will be presented.

Ecumenical Council of Methodists

The Methodist Ecumenical Conference will be held in London beginning September 14 and will last two weeks. A committee of British and Irish Methodists is in charge of the arrangements and the Rev. H. B. Workman is secretary and Sir Robert W. Perks, treasurer. Westminister Central Hall will be the place of meeting but some sessions will be held in Wesley's Chapel.

Pageant in Trinity Church, Boston

The presentation of religious truth by dramatic methods has spread to the local churches in many sections of the country. Trinity Episcopal church of Boston recently had a pageant called "The Builders of the City of God." It was presented by children.

Episcopalians Will Learn to Sing

One of the aims of the Nation-Wide Campaign of the Protestant Episcopal church is to improve the congregational singing within the denomination. Wallace Goodrich, dean of the New England Conservatory of Music, and former organist of the Trinity church, Boston, has elaborated plans to accomplish this result. He was moved to this task by observing the results of community singing.

Deaconesses Can Vote in Diocesan Convention

The Protestant Episcopal diocese of Eastern Missouri recently took action making it possible for deaconesses to vote in the diocesan conventions. They will be the first women in their communion to have a vote outside the parish meetings.

Dr. Archer Called to the University of Chicago

Dr. J. Clark Archer, head of the oldest department of mission study in America, has been called from his field of labor in Yale School of Religion to a position in connection with the allied divinity schools at the University of Chicago, where he would create a department of missions in that institution. He has also been offered the position of Dean of the Disciples Divinity House to fill the position made vacant by the resignation of Dr. H. L. Willett. Dr. Archer served a term of service in India as a missionary and during the war he was

with the British army in Mesopotamia, which experience gave him a valuable knowledge of the near East. He will spend the summer in Holland in conference with religious leaders. His decision is not announced.

Indiana Baptists Study Salary Question

The statistics on salaries of ministers have one misleading feature by reason of the number of ministers who do secular work through the week. The Baptists of Indiana recently made a study of the salary question in their state. There were 203 pastors without other source of income than the church. The average salary of these was $1,302. Seventy-one of them received over $1,500; eighty-nine received over $1,000, and forty-six received less than a thousand dollars. One-half of these men received an increase last year. The number of men who receive enough to keep a family in comfort according to the Labor Bureau's figures is not indicated, but it would be but a small percentage of the total.

Baptists Successful with War Prisoners

The Baptists of Germany have done considerable work among Russian war prisoners, many of whom have not returned to their native land. About two thousand converts have been baptized and large numbers of New Testaments have been distributed among the men. Some of these prisoners are returning to Russia, carrying the message with them.

Federal Council Headquarters in Chicago

The remoteness of New York from many sections of America has led the Federal Council of the Churches of Christ in America to decide to establish a headquarters in Chicago, and offices will shortly be opened. It was natural that the Council should decide to appoint Dr. H. L. Willett to the position of executive secretary and make his office coordinate with that of Dr. Charles S. Macfarland, the present secretary. Dr. Willett's outstanding service to the Chicago Church Federation has brought him to the favorable attention of federation leaders everywhere and it was inevitable that his talents should be conscripted for a larger field of operation. Dr. Willett has not yet announced whether he will accept the call or not.

Baptist Headquarters Are Moved

The transfer of Baptist foreign mission headquarters from Boston to New York breaks the habit of a century. The national movement now in progress in the denominations tends to centralize the denominational activities and all of the societies of the denomination will be in New York in a headquarters which will cost $100,000 per year for rent. The newly established denominational newspaper, The Baptist, published by the northern Baptist convention, is the only national enterprise of the denomination which is located outside of New York and that is to be published from Chicago.

More for Janitors than for Education

According to the figures compiled by Dr. Walter S. Athearn, chairman of the educational department of the International Sunday School Association, the Protestant churches of America spend three times as much for the services of their church janitors as they do for the religious education of their children. These figures are arrived at through an investigation undertaken by the Interchurch World Movement in which Dr. Athearn is head of the religious education division. Other figures compiled in this investigation show that Protestant children receive an average of only 24 hours a year religious education. The 1,600,000 Jewish children in the United States, on the other hand, receive 250 hours of religious instruction annually and the 8,000,000 Catholic children are instructed in

Make Your Church DEVOTIONAL

THE pre-Easter period is the natural season for the promotion in the congregations of the spirit and practice of personal devotion and family worship. "The Daily Altar," our beautiful new manual of devotion, is the perfect aid to the cultivation of spiritual strength in the daily life. There is for each day of the year a theme, meditation, Scripture, poem and prayer. You can begin the use of the book at any time in the year. In every church there should be formed just now a group of "Comrades of the Quiet Hour."

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Advise us, on a postcard, how many copies of the book to send you. You will be surprised how quickly you will dispose of them, for the general testimony from hundreds of churches is that "the book sells itself."

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THE CHRISTIAN CENTURY PRESS

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religion 200 hours a year. There are 27,000,000 Protestant boys and girls not affiliated with a Sunday school. It is to reach these children, as well as their parents, that the International Sunday School Association is pushing its work of instructing and inspiring Sunday-school leaders through its system of conventions running down to every township in the country. The statistics of the present year indicate that among the various forms of church activities, there has nowhere been such a loss as in Sunday-school attendance, amounting to 3,644,132 in the United States. The present number of Sunday-school pupils is 15,201,658.

Methodists Want a Million New Members.

The foremost project of the Methodist Episcopal church this year is to secure a million new members for the church. The church suffered the largest membership loss last year of any in its history. Ten times in the history of Methodism, this communion has lost membership, and all but one of these were in times of war. Rev. Edgar Blake is authority for the statement that a thousand Methodist ministers left their churches for war service and four hundred thousand Methodist young men marched under the colors.

Recognition of Dr. Joseph Fort Newton

The Church of the Divine Paternity recently held a service of recognition for its new pastor, Dr. Joseph Fort Newton. Some of the most distinguished ministers of New York attended the service and participated in it. Dr. Cadman spoke on "The Christian Ministry in the New Age" and Dr. Frederick Lynch spoke on "The Larger Fellowship." Edwin Markham spoke on "Poet and Preacher."

New Buildings for Episcopal Divinity School

An energetic campaign will be started soon to raise funds to provide a new building for the Episcopal Divinity School of Philadelphia. This school will also have money for endowment which will enable the institution to provide new professorships in practical subjects. It is thought that two million dollars will be needed for the enterprise.

Books on the Kingdom of God

(Recommended by Dr. H. L. Willett.)

Rauschenbusch: *"Christianity and the Social Crisis."* $1.50.

Rauschenbusch: *"Christianizing the Social Order."* $1.50.

Peabody: *"The Christian Life in the Modern World."* $1.25.

Peabody: *"Jesus Christ and the Social Question."* $1.50.

W. N. Clarke: *"The Ideal of Jesus."* 75 cents.

Rashdall: *"Conscience and Christ."* $1.50

Harnack: *"What Is Christianity?"* $1.50.

Scott: *"The Kingdom and the Messiah."* $3.75.

Add 8 cts. postage on each book ordered.

The Christian Century Press

700 East 40th Street, Chicago.

THE SUNDAY SCHOOL

One Eternal Decision*

THE theme this week is Christian living and we are told to put away all wickedness, all guile, all hypocricies, all envying and all evil speakings. There must be one grand clean-up. There must be a break with the past. There must be a straight road for the future. I am convinced that, from the human side, nothing is so important as the making of one eternal decision. There must be a clenching of the fists, a setting of the jaw, a masterful, all-embracing decision of the mind and the determining of a goal. When once that is honestly and completely done, everything bends to that choice. We battle with indecision, wth dalliance, wth soft complacency, with yielding compliance. We need to put iron into our souls; we need to drive a stake; we need to make the great adventure—risk all and win or lose on God. When a man makes such a decision, God does the rest. All of this is comprehended in what is usually called "conversion."

Stopford Brooke had a sermon on our "pet sin"—the sin that seemed so particularly and intimately a part of the self that one could hardly think of living without it. He compared it to a viper which one carries in a bag over one's shoulder. At any moment it may break through and sting to the death. Or, to change the figure, it is like an enemy, kept within an ancient castle. At some opportune moment he may let down the drawbridge and let in a whole horde of enemies. All sins seem to be in league. To keep one means to welcome all. The soul must be swept and garnished; then the king must be put upon the throne. It is the selection of that king which constitutes the all-important business of your faculties. All wickedness, deceit, bluff, envy, jealousy and evil-speaking must be put out once and for all. One must decide clearly and finally that he will bar all these from his life. As we love to wear clean clothes, so we must love clean thoughts. As we love music and harmony, so we must love kindness and sympathy. Nothing so indicates a man as the choice of his words and the way in which he articulates them. All evil-speaking must be banished in order that words which are good, beautiful and true may occupy all the space. Recently there has come to my attention a movement called, "The Good Word Club." If you join, you promise to make every effort to use only the finest words, for words represent power. You promise not to talk of unpleasant, evil, slanderous things. You promise even not to speak of sickness. You think and speak health, good-will, happy, helpful, cheering, powerful words—words that are filled with rich content as ships come with cargoes of foods. Thus we sweep out the evil and we welcome the good.

A study of famous men and women will convince you that all have been noted for decision, the ability to see facts clearly, to determine the most worthy course and then to focus all energies upon the best set of facts. A decision, in order to be of value, must be made with keen intelligence and with swiftness. The aim must not only be good, but the trigger must be pulled at the psychological moment! There is no use shooting at a lion a moment too late. When the house is on fire you cannot take an hour to determine the best thing to do. Character, training, reserve power, all assert their superiority in the hour when decision is called for, or rather in the precise moment when decision is imperative.

Jesus set his face toward the cross. Paul set forth for Jerusalem. Augustine banished sin. Brooks surrendered himself to Christ. You raise yourself to the n-th power when with one eternal decision you clean out your soul and enthrone Christ. O, the joy of clean power!

JOHN R. EWERS.

*Lesson for Feb. 29. I Pet. 2:1-5, 11-12, 19-25.

NEWS OF THE DISCIPLES

W. F. Turner a New American Society Secretary

W. F. Turner of Spokane, Wash., who had been serving the American Christian Missionary Society in the Northwest as superintendent of that district, has been elected associate secretary of the society and will assume his duties at the Cincinnati office this week.

First Church, Atlanta, Ga., Will Divide

Division, made necessary by the growth of its congregation, is part of the program of First church, Atlanta, Ga. Under the ministry of L. O. Bricker the congregation has quite outgrown the building and it is proposed to swarm into a new section of the city and erect a new building there. The entire membership of First church will take an active interest in the new undertaking.

First Church, Portland, Ore., Will Soon Have New Building

The annual reports of First church, Portland, Ore., showed that the subscriptions now in hand for a new building total $63,000 and payments on these subscriptions are being made continually. The total money raised for all purposes was $22,126; accessions to the church numbered 116; the contributions to missions reached a total of $5,554. The popularity of the minister, H. H. Griffis, is indicated by his numerous calls for community service. He officiated at seventy weddings in the course of the year.

Anderson, Indiana, Church Is Strongly Missionary

Central church, Anderson, Indiana, has five representatives on home and foreign fields. This church recently established H. H. Wagner, of Franklin, Ind., as pastor of Arrow Avenue church in Anderson, which is a living-link church of Central. Central church fostered to self-support East Lynn church which is now under the leadership of E. D. Lowe. O. L. Hull is pastor at Central.

Encouraging Results on the Foreign Field

The mail of the missionary secretaries has been particularly reassuring of late. From all the great world fields there is news which heartens and encourages the friends of the missionary enterprise. Miss Effie B. McCallum reports that at Nanking, China, the girls' school has a capacity enrollment and no more pupils can be taken. New dormitories are needed in order to enlarge the school. In the school conducted by F. E. Harnar, at Harda, India, the government inspector has paid a visit recently and reported the pupils to be more than the average for the district. Dr. C. C. Drummond dispenses medicine at Harda, and he had 993 new patients last month, probably more than any American doctor had. Herbert Swanson, of the Philippines, recently baptized a group of new converts in the ocean, and the congregation was caught in a heavy storm during the service. Dr. C. L. Pickett is waging an even battle with cholera at Laoag, in the Philippines. The people affected often die within a few hours after the onset of the disease. F. E. Livengood recently had the interesting experience of preaching his first sermon in Hindi at Jubbulpore. Pastor Koh is a native Chinese preacher at Chuchow who is proving very efficient in religious work. He recently received into the church six converts and spends his time with great diligence talking religion. Ray E. Rice reports that the orphanage at Damoh, India, has had to refuse to accept a number of boys recently. The exchange rate is unfavorable and prices high. A. F. Hensey, of the Congo country, recently went to Leopoldville to attend a meeting of the Commission for the Protection of the Natives. There is every reason to believe that the increased support of missionary work that will come through the Interchurch World Movement will mean that these reports of progress may be multiplied many times.

* * *

—F. E. Mallory, of Joplin, Mo., has recently been elected president of the Jasper County (Mo.) Christian Missionary Society, to succeed C. C. Garrigues, who became Missouri state secretary January 1.

—The Northwest Parliament held in Dalles, Ore., February 2-5, considered at one of its sessions "The Neglected Doctrines of Christianity." These were conceived to be the doctrines of the Second Coming, Stewardship, Divine Healing and Holiness. A session was devoted to the consideration of preacher problems which included Study Time, Money, Community Interests and Soul Life.

—M. L. Pontius, of Jacksonville, Ill., is giving a series of Tuesday evening talks before the Trades Assembly of his city in the court house on Tuesday evenings. These addresses have been given large space in the Jacksonville papers.

—Lee Tinsley is the minister of three Disciple churches in a single township in Indiana. He makes his headquarters in Carlisle. During the month of January seventy-nine new members were received into the church there, including many of the leading men of Carlisle. The prospects in all of the churches under his care are favorable.

—Downey Avenue church, Indianapolis, has not been out of debt for a great many years. Late in 1919 a campaign was started to clear up the $1,500 debt and on the first Sunday in February the mortgage was burned. The congregation received 118 new members during 1919. A school of missions has been conducted for the members of the church for eight weeks, which has been a success in every way. The enrollment was 225. The church is increasing its budget this year by a thousand dollars. Clarence W. Reidenbach is pastor at Downey Avenue.

—Minier, Ill., is not a large town, but the church there has a record of doing things. After arranging for a heavy budget of missionary giving, the church has built a parsonage for its minister, J. P. Rowlinson, at an expense of $8,000. H. H. Peters, state secretary, assisted in raising the last $1,500 of the money needed to pay for the building.

—The Board of Trustees of the Bible College of Missouri have lost a faithful helper through the death of P. H. Rea. He became a member of the board in 1909.

—After a fruitful ministry at Manhattan, Kans., with a great agricultural college in the community and a military camp near by, Otho C. Moomaw has resigned and accepted a call to Alhambra, Cal. The Manhattan church has not yet named his successor.

—After fulfilling a fruitful ministery in Arcadia, Ind., F. W. Wolff is now going to Sheridan, Ind. Hs is an accomplished musician and much attention is given to the music in every church where he ministers.

—About one hundred new members were received into First church, Danville, Ill., last year under the leadership of A. F. de Gafferelly. The treasurer's report showed all bills paid and a good surplus on hand.

—The ministers within a hundred miles of Dallas, Tex., have formed an alliance and hold monthly meetings, pooling expenses to their monthly meetings. Dr. Royal J. Dye, formerly of the Congo country, addressed this organization recently.

—A Spiritualist, Lieut.-Col. E. S. West, of Ft. Leavenworth, has challenged two Disciple ministers of Kansas City to a debate. These are James Small, of Hyde Park church, and W. A. Fite of Ivanhoe Park church. The colonel offers to affirm that "the so-called dead can, and do, communicate with the people of the earth."

—The popularity of George P. Taubman at Long Beach., Cal., is indicated by the fact that the church no longer holds the congregations and some recent Sunday evening services have been held in

William Woods College
Fulton, Missouri.
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the Municipal Auditorium with an attendance of three thousand people and many turned away. The congregation is putting up a new building this year which will more nearly accommodate the work which is being done.

—The ministry of Percy Davis in Monessen, Pa., church is proving fruitful, seventeen new members having been received into the church recently. The church is cooperating with all the general work of the communion.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A. C. Smither was for many years pastor of First church, Los Angeles, Cal., and more recently editor of The Christian Evangelist. He is now engaged in business in Los Angeles. The church has made him pastor emeritus. The acting pastor there is Edgar F. Daugherty.

—Herbert W. Pinkston, a Disciple minister of Missouri, was out driving on a recent Sunday afternoon, with his wife and cousin, and in endeavoring to pass a railroad crossing all were hit by a train and killed. Mr. Pinkston's ministry has extended over the entire section of Missouri of which Calhoun is the center.

—George B. Townsend has given a good account of his ministry at Angola, Ind. The annual reports show that there were fifty-seven accessions to the church. The money used for the general fund was $5,157.24; building fund, $4,158.86; missions, $1,352.99.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The office of Guy H. Findly, at Guthrie, Okla., has been thoroughly furnished, with typewriter and other necessaries, and he has been given a three hundred dollar increase in salary. The church closed the year with every obligation met and money in the treasury. There were 100 accessions to the church last year and the membership is now 646. Two high school girls have recently consecrated themselves to missionary service. The total budget of the church for all enterprises was $5,234.32.

—The young church at Janesville, Wis., is looking forward to a new building this coming year. Services are now being held in the old Presbyterian building.

—Extensive improvements are being made on the church at Bowling Green, O., and a pipe organ and a new baptistry are being installed. The total expenditure for these improvements amounts to $8,000 or $10,000.

—Mr. and Mrs. Remfry Hunt landed at Vancouver, Canada, recently to begin a furlough from their mission work in China. They have a record of thirty-one years of service with the Foreign Society. Mr. Hunt is a Fellow of the Royal Geographical Society of London and has been awarded many medals for service with the Chinese Red Cross.

—Covina church, of Los Angeles, recently raised $2,000 for its two living-links.

Norman H. Robertson, of Shelbyville, Illinois, church, presented gospel themes in a series of evangelistic services recently and reecived into his church forty-one new members. On the closing day of the series, George L. Snively was present and assisted in securing pledges for over fifty thousand dollars, to be used for a new building. The pastor's salary was given a good increase recently, and besides this a gift of two hundred dollars tendered him.

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The American Christian Daily

The first Christian Daily in the United States, to be published in Chicago

The Publishing Company

REV. J. CLOVER MONSMA, a former newspaper man, author, and preacher (president and managing editor); G. B. VAN HEYNINGEN, a Christian worker and business man (secretary-treasurer); JUDGE MCKENZIE CLELAND, Vice-President of the Moody Institute (legal counsel and executive committee member); REV. J. P. BATTEMA, former newspaper man; JACOB BUITEN, JR., business manager of two church weeklies; A. B. T. MOORE, National Secretary of the Gideons (distributing Bibles in the hotels) and Editor of the Gideons' Monthly; ERNEST L. VOGEL, SR., Illinois State President of the Gideons and a former newspaper man. These men belong to various Protestant denominations. The paper will be *absolutely non-denominational.* It will be orthodox Protestant in a general sense.

Please Read the Following Open Letter

Dear Friends:

We desire to submit for your consideration a few remarks anent our proposed publication.

It is a deplorable fact which needs no proof that the daily press has become a commercialized institution whose principal aim is to wield political power and pay large dividends to its owners. To do this it must have a large circulation. To secure such circulation methods are adopted which are demoralizing to individual character, as well as to families and homes. No right is too sacred to be spared; no scandal too disgusting, no crime too revolting, to be dragged forth and portrayed with scare headlines, pictures and diagrams, for the delectation of the degenerate and the outraging of the sensibilities of the decent men and women to whom the daily newspaper is a necessity. The humiliating fact in this connection is that few daily papers could succeed without the support of Christian people. The Christian churches of this country have a membership of more than forty-two million people—enough to support a thousand daily papers—yet there is not one newspaper that dares, apparently, to nail a religious and a high moral banner to its masthead, and those papers that are the most blasé in their methods, that are able to procure the greatest "scoops" of high life scandal and low life crime, are the ones that are able to display affidavits showing the largest circulation.

We believe that this is not only utterly wrong from every standpoint of community interest and welfare, but also wholly condemnable from the standpoint of our Christian faith. If we mean to practice what we preach we cannot and may not rest until we have brought about the establishment of at least one great Christian Daily.

In our estimation, the thing that our nation needs most of all in this time of political upheaval and social unrest is a daily press that presents the teachings of Jesus Christ as they apply to the various departments of life. Bolshevism, anarchism, and radicalism cannot possibly thrive in a country whose people have been enlightened by the Gospel. The founders of our great country were men whose principles, treasured and maintained amidst direst suffering, were squarely opposed to what the twentieth century demagogue stands for. We believe that no more effective safeguard for our national inheritance can be created than a daily press—a means by which from day to day people are reminded of their great national blessings and brought face to face with their responsibilities before God and man.

The American Christian Daily is to work in that direction. We are to publish a paper that is up-to-the-minute in every respect. We shall have full leased wire service, special cable service, strong correspondence features, and a first class staff of reporters. There will be no Sunday edition nor any Sunday labor in the plant. We shall give what we consider *important* news. The other day a great convention of the Interchurch World Movement was held in Chicago, and the local dailies ignored it almost completely. Stories of crime and villainy took the place that should have been given to this great Movement. *We* shall do exactly the opposite.

What we need is the hearty co-operation of the Christian men and women of the country. We ask every reader of this paper who believes in the worthiness of the cause that we represent to drop us a line and let us know about it. Do not postpone writing. The King's business requires haste.

We ask something else in addition to the above. The Company is just now in the midst of a campaign of stock selling. We want men and women who have a little money to invest to correspond with us. There is a splendid chance here of doing real good with your money. At the same time this is a great business opportunity, for the general enthusiasm for our plan tells us that this undertaking will be a tremendous success from the very start.

Are you satisfied with the newspapers as they are? If not, please let us know!

Have you any money to invest in this great and laudable undertaking? If so, please let us know!

The American Christian Daily Company

708 Garrick Building, Chicago, Ill.

"The Kingdom of God Will Come in a Day"

Our Church, in cooperation with the Interchurch World Movement has set aside the month of February as Christian Stewardship Month.

These are the foundation thoughts of stewardship:

—*that God is the owner of all things.*

—*that man is steward under God, for his life, his work, and his money.*

—*that only by setting aside a first portion of his income can he make proper and effective acknowledgment of that stewardship.*

Sunday, February 22nd, has been chosen as Nation-wide Stewardship Acknowledgment Sunday.

The goal which the Churches together have set is 10,000,000 Christian Stewards regularly enrolled in the holy habit of giving of themselves and their resources.

"One more revival, only one is needed," said Horace Bushnell;

"The consecration of the money power to God. When that revival comes, *the Kingdom of God will come in a day.*"

Horace Bushnell knew what he was talking about. If every member of every church were a steward under God the Church could do a generation of work in a single year.

Do this one great thing to hasten the coming of the Kingdom: *enroll as a Christian steward.* February 22nd is the day.

Stewardship Calendar

February

Christian Stewardship Educational Period

February 22, Stewardship Acknowledgment Sunday

February 29, Life Service Enlistment Sunday

March

Pre-Easter Period for the deepening of the Spiritual Life and the Enlistment of Life Recruits

April

April 4, Easter Sunday, National Join-the-Church Day

For full information and helps for Pastors, Sunday School Superintendents and Women's and Young People's Societies write the

Stewardship Department

The INTERCHURCH World Movement
of North America

45 WEST 18th STREET, NEW YORK CITY

THE CHRISTIAN CENTURY

A Journal of Religion

Chicago, February 26, 1920

Stagnant Religion In a Changing Society

By Joseph Ernest McAfee

Published Weekly—$2.50 the Year

AT THE GOAL BY EASTER!

The efforts of the readers of THE CHRISTIAN CENTURY have almost put this season's subscription campaign over the hill.

It is the highest hill we ever had courage enough to undertake to climb.

Our subscription list has been very nearly doubled.

BUT THE GOAL IS NOT YET WON!

If we can have about twenty minutes help from a number of our friendly readers right now, we can win it.

The big month of March is left for the final effort.

Use your phone, write a letter or call on two or three thoughtful church people, telling them of the unprecedented articles now appearing in the "Century" and you will land your share of new subscriptions for the great campaign. Note below the extraordinary way in which we will help you.

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The price of The Christian Century is now $3.00 ($2.50 to ministers).

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Our Goal: To double our subscription list.

Our Aim: To do it by Easter.

Our Hope: That every present reader will find at least one other reader.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII FEBRUARY 26, 1920 Number 9

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* *700 East 40th Street, Chicago*

Subscription—$2.50 a year (to ministers, $2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

A Prayer at a Prayer-Meeting

FORGIVE us, O Lord, that we give so little thought to Thee who art ever by our side and from whose thoughts we are never absent. Absorbed in our daily tasks and in those interests that center in ourselves we leave scant margin for conscious fellowship with Thee who art the gracious lover of our souls and the friendly though unseen comrade of all our goings. The clamorous world is too much with us. It almost shuts Thee out. Often are we tempted to doubt the reality of Thy presence because Thy voice is still and small and Thy coming to us is unheralded.

Yet if we may find grace in Thy sight, reveal Thyself to us in this hour. In simplicity and quietness we have come together here. Favor us with some fresh disclosure of Thy goodness that we may see the meanings of our work-a-day life and take back to our tasks and friendships a courageous spirit and a more vivid thankfulness for what Thou art ever doing on our behalf. In the midst of our week we have come. We would span the crowded days from Sabbath to Sabbath with this service of prayer and fellowship. We need the inspiration of our fellow pilgrims who walk with us in the Christian way. We cannot consummate the great adventure alone. Fainting with the burden or dogged by temptation or stricken sore with sorrow we would uphold and comfort and strengthen one another. Melt our hearts into one heart, and give us the will sincerely and simply to share together the good things of the spirit.

Bless our church, we beseech Thee. Guide all its activities. Endue with a special gift of Thy Spirit those who are its office-bearers. Particularly for our pastor do we pray, our counsellor and leader in the deeper things of the soul. Be wisdom for him in hours of his perplexity. Be his support in hours of discouragement. And as Thou lendest insight to his mind and aptness to his words, lend to our ears an eagerness, a sympathy and a responsiveness that shall multiply the power of all his messages many fold. For all among us who are in stress of circumstance, in grief, in sickness, in mental bewilderment, provide some token of divine love and leading by which their hearts may be calmed and their trust in Thee renewed. Accept, O Lord, the confession of our sins. Abide with us in sleep and at work, for we need Thee every hour. We ask in the name of Jesus.—Amen.

How Many Denominations Do We Need?

WE are undergoing just now a revival of denominational sentiment. It is not a strong movement, being largely confined to bishops, superintendents, secretaries, and other functionaries whose ecclesiastical status would be affected by Christian union. Those who argue for the present order of things in the organization of the church of Christ should look over the list of sects and consider the history it represents. There are now nearly two hundred denominations in America dividing those who believe themselves good friends of Jesus Christ. This is an increase in ten years of nearly fifty denominations. If denominationalism is a good thing, if we can only have liberty and good conscience by means of division, the new denominations mean an enrichment of Christianity, and a hundred more denominations would mean just so much more wealth added to the religious life. Yet hardly any denominationalist is hardened enough to vote for further divisions. He insisted ten years ago that one hundred and fifty denominations were enough to provide us with liberty and good conscience. He says that two hundred

are enough today. What he really means is that there was just the right number of denominations after his own sect came into being, for the consistent denominationalist cares but little about the rest of these "branches" of the church save to convert them to the truth—as he sees it.

The Growth of the Liberal Press

FORCES of political reaction in America must be distressed to see the growth in the support of periodicals of liberal tendency. The phenomenal success of such a journal as the New Republic is in itself symptomatic of a frame of mind in politics which "a full dinner pail" cannot satisfy. In this journal some of the most skilled writers of the world exercise their talents in behalf of a social order which shall have in it more of justice and more opportunity of human happiness and progress. The Nation is read widely by another constituency, and it bears an even more radical though not so constructive a message. The Survey has no economic creed to defend and may be called opportunist by those of the doctrinaire tendency, but it has had the courage to denounce injustice and to work in constructive ways for human betterment. It is the organ of those who actually work for social betterment as over against those who simply talk about it. The new magazine Reconstruction is socialistic in its creed and is now to be found on every news stand. It is to these independent journals that we have now to look for some of our most important news. While the daily press kept up the fiction of the victories of Kolchak in Russia, this independent press was giving the facts which we now know to be facts. There is need of similar organs representing the conservative side, and at the same time indubitably free and honest. It is hard to find such an organ that can speak with authority.

Terrifying His Prisoners

NOT long ago Sheriff Peters, of Cook County, Illinois, arranged that his prisoners should see a hanging. His theory was that this would intimidate them from committing further crimes. Last week at the hanging of murderer O'Brien he would have repeated this barbarism, had not an outraged community spoken and the state's attorney reminded the sheriff that he was himself a lawbreaker under Illinois law. Sheriff Peters represents an important section of community sentiment. His theory of punishment is to intimidate. This was the old-time theory. But modern minded men think of punishment as designed to bring evil men to repentance. A hanging is a confession of failure by the state and breaks down the very sense of the sanctity of life it was intended to build up. In Chicago there are more murders than in any city of the world save Rome and Petrograd. Capital punishment has failed. In Michigan and Kansas, life imprisonment for murder has produced statistics altogether different. The new constitution of Illinois should abolish all medieval punishments and substitute those that proceed from the Christian motive of reformation.

The Juvenile Courts

THE most modern and Christian of all our legal judicatories is the Juvenile Court. Twenty years ago, a boy caught in a prank would be herded in the county jail along with the professional criminals. Here the county unwittingly educated him for a professional career in crime. The organization of the Juvenile Court and the work of such judges as Ben Lindsey of Denver has shown the public that there is a better way. There are many tasks, however, which the court is not able to perform. There are children who must be taken out of impossible homes and given a chance. Many of the boys—for the boys are the most frequent offenders—must have a good friend to look after them while they learn to walk in the better way. The Chicago Church Federation has extended its organization to discharge some of these responsibilities in cooperation with the judge. Mr. Edward V. Horne is now their representative at this task. The Catholics have long since maintained a priest at the court who claimed the Catholic children and guaranteed them the protection and guidance needed.

The Salvation of the Sects

CHURCH statistics are not very reassuring for those who are concerned for the salvation of their sect. One after another of the religious organizations of America, great and small, have lost membership in recent years. Sometimes a check in growth is a good thing, for it challenges thought as to the meaning of this disapproval on the part of the people. The development of the Interchurch World Movement has revealed a distressingly large number of church leaders who are more concerned for the salvation of their sect than they are for the salvation of the nation. Only when a church is willing to lose its life, will it find it again. So long as the propaganda is in behalf of Methodism or Pesbyterianism, it must come to naught. When it is the extension of the gospel of Christ to meet the needs of the world, it will have the blessing of God once more.

Sound Speech and Sound Ideas Are Still Important

THE use of non-biblical speech in certain religious circles has been roundly condemned, but this offence is eclipsed by the use of utterly non-Christian conceptions. Recently a minister made a plea in one of the church journals for what he called " the authority of the Bible." Christ claimed that authority was vested in him, and that his authority was the authority of God. Another minister reports some successful evangelistic meetings and explains his success by saying he preached the Bible. Our fathers used to explain their success by saying that they preached Christ. A church elder advertises for a minister and

wants one "true to the faith." He fails to say which faith the minister is to be true to, but it is, presumably, the elder's. Once we were seeking ministers who were true to Christ rather than to individual interpretations of doctrine. Is there not immanent danger of that oldest of all heresies, the eclipse of Christ by the opinions of men?

Shall France Give Up Her Colonies to Save Her Credit?

ANYONE who has watched the play of the needle on the disc of European finance since the close of the war will have been filled with amazement at the variable but, on the whole, rapid decline of monetary values. We are most familiar with English money among the currencies of the old world. To watch the decline of the pound sterling in value was enough to disturb those who hope for early reconstruction of the economic status of the nations. But the condition of France is far worse. In normal times it took about five and a half francs to equal a dollar. Now the quotation stands at 14.50, which means that the franc has dropped from a value of nineteen cents to six. Even this does not seem to be the limit of depreciation. In a situation like this the French financiers are gravely considering the plan of offering the chief creditors of the nation, the United States and Great Britain, some of their most important colonial assets. France has possessions in China, India and Africa, and holds title to many islands in the Mediterranean and the three oceans. This widespreading domain was acquired in the conquering days before the revocation of the Edict of Nantes. If France decides to turn over her title in these colonies to her allies, she will be following the example of Spain and Turkey, but in a far more honorable way. They lost their many dependencies and colonies by defeat and mishandling. France will be turning hers to good account in the restoration of her credit.

Beware of Books!

DURING the recent red panic in the United States, when officers were busy hunting down supposed enemies of the government, a young couple in New York had their house searched and they themselves were examined. Nothing incriminating was found. The young man had been a soldier and there was no reason to suspect the woman. The investigators said, "It's not surprising they suspected you, you've got so many books around." This is not the first time that books have led to suspicion. Sometimes even the minister who has a full library is likely to be suspected of heresy. Beware of books!

The High Cost of Spiritual Living

WITH prices mounting each week to new levels, our most acute topic of conversation is the high cost of living. Yet it has always cost to live, and before the era of machinery it required more effort than the world is making today even under the burden of war debts. In the Lenten season we need to be reminded that there is a correlated spiritual truth. The cost of spiritual living is also high. However we may honor the prophets today, we are reminded by our Bible that most of them came to violent deaths. Their days were spent in toil and misunderstanding. There are easier and less blessed paths in which men may walk. "Woe unto you when all men speak well of you," said Jesus. The path of conformity to this world is like life in the tropics. It is easy, but in the end disappointing. The man who would live spiritually must bring his own body into subjection. This is no light task for any one, and for some it may prove a life-long battle. Spiritual living often means departure from established styles of conduct. He was a strong man whose speech was clean and good in the military camps during the late war. He is a hero who is active in modern business and keeps foremost the ethics of Christ.

Is Turkey to Remain a World Menace

THE civilized world has long been sensitive to the fact that the Turkish empire is a belated anachronism among the progressive nations of the modern age. Continued protests have been made against its continuance as a European power since the days of Mr. Gladstone's emphatic denunciation of the Sultan and his despicable policies. But the mutual jealousies of the countries most likely to be affected by the removal of the Turk from Europe have offered an opportunity for that shrewd diplomacy of compromise of which Abdul Hamid was so proficient a master. With the opening of the great war, however, it was conceded by all that the hour of Turkish continuance in the list of world powers was ended. One of the easiest and most confident predictions of the past five years was the removal of the Turk from Europe, the restoration of Constantinople to a more civilized race, and the internationalization of the Dardanelles. Turkey was ready to accept this mandate from civilization. Even the Germans despised their Turkish allies. It was one of the frequent contemptuous sayings of Gen. von der Golts to his Turkish commanders that their real place was not in Europe at all, but either in Brousa or Koniah. Yet as the result of the long delays to arrive at a satisfactory settlement of peace conditions, and chiefly as the outcome of America's failure thus far to join the ranks of the allies in an international agreement, Turkey has resumed its former truculent attitude, and today flouts the European powers with their helplessness to take aggressive measures in dealing with her, and has resumed her practice of savage cruelty and massacre toward the dependent peoples of her realm, more particularly the Armenians. We thought we had heard the last of that chapter of barbarity. We had reason to think so from the promise held out by an international agreement in which the United States, the one country for which Turkey has respect, had a dominant voice. The present situation is one of painful realization of the danger of longer delay in the conclusion of a real world compact. Upon us to no small degree rests the responsibility for the continuance of Turkey in Europe and the mistreatment of Armenia.

The Real Menace of China from Japan

WHEN the map was studied in the early days of the Peace Conference at Paris, and it seemed probable the Japanese were to be allowed to retain the province of Shantung, which they had taken from the Germans, much indignation was expressed, and probably no single item in the conference program did more to discredit the League of Nations than this. It was an injustice which aroused the emotions of all the world. But it turns out that the occupation of Shantung is a small thing in comparison with the much greater injury which Japan is working in China in the skillful spread of the traffic in opium, morphine, and other noxious commodities, in whose sale there is a large profit. The Japanese might be excluded from Shantung, and the sentiment of the civilized world would be satisfied, while the darker menace of this iniquitous business went on. China was almost freed from this curse a few years ago. The missionaries and a noble band of native reformers secured the passage of laws which gradually reduced the production and sale of opium, and the end of the evil was in sight. Now conditions are said to be almost as bad as ever. Here is the real menace of Japan in China. It demands the sort of intervention which strong nations with friendly interest can undertake in behalf of a people like the Chinese, who are not as yet fully competent to employ the devices of moral propaganda and trade discrimination against unscrupulous neighbors. The most encouraging feature of the present situation is the boycott of Japanese goods, which appears to be producing results.

Forgiveness Not Vengeance

IN the State of Illinois and some others the death penalty is visited upon criminals convicted of what are known as capital crimes. Many of the states have abolished this procedure. It is to be hoped that in due course of time all will do so. It is the final step in the removal of the worst forms of cruelty in the treatment of the condemned.

There was a time when most offenses were punished by death. Draco is said to have written his laws in blood, because they prescribed capital punishment for all crimes. He said the smallest offenses against the state deserved death, and he knew of no heavier penalty for the great ones.

But as civilization grew, under the influence of Christianity, the number of crimes for which death was prescribed diminished. At the time the Pilgrims landed at Plymouth Rock there were a hundred and twelve items in the English list of felonies for the punishment of which death was imposed. Today the list is reduced to very small proportions. And this is all to the credit of humanity.

Along with this growing abhorence of the infliction of death by judicial procedure there has grown the sense of decency in the manner of conducting executions. In former days death was made as terrible as possible by the accompaniment of wide publicity and often the savage and demonstrative satisfaction of crowds of onlookers, whose emotions were stirred by the spectacle.

In later years an increasing sense of propriety has led to greater restrictions upon the number of witnesses. Today the court-yard type of hangings has in most self-respecting communities been replaced by private executions in the confines of jails and with very few onlookers. The efforts of a Chicago sheriff to secure for all the inmates of the jail the morbid satisfaction of witnessing a hanging brought out such a protest from right-minded citizens that in spite of notes of approval here and there it was given up.

Of course the only argument to be made in favor either of capital punishment or of publicity in connection therewith is that there is a deterrent influence exerted upon would-be criminals by the fear of this last moment. Similarly it is supposed that criminals witnessing the unhappy end of their companions in crime may be brought to reformation. However, the testimony of criminologists does not vindicate this opinion, nor do the statistics of the states that still retain the death penalty in comparison with those that have abolished it.

But the fundamental reason back of all others is the fact that it is the business of society to save the criminal and not to destroy him. The attitude which the Christian faith enjoins is that of forgiveness. That does not mean that a convicted criminal is to be turned free to prey upon the community. But it does mean that all the resources at the disposal of society are to be employed in the redemptive effort. It may be that he will not respond, and that nothing less than his continued restraint is practicable. Even so the effort is obligatory. It is the task of society to forgive and not to take vengeance.

Of course vengeance is the cheap and easy way. It gratifies the brute instincts of course men, and it appears, on the surface, as if it were the meting out of an equivalent for the crime committed. But in reality it is not so. It is society that is mistreated in the harsh handling of the criminal.

There have been three steps in the evolution of the idea of punishment. The first was the cruel infliction of death for all crimes. That was antiquity's method. The second was the Hebrew law of equivalence, "an eye for an eye." That was the wise and humane limitation of penalty to a balanced relation to the crime. No excess was permitted.

But the law of Christ, which must be the law for a Christian civilization, if we are to take Christ seriously, is one of forgiveness. It is not a weak and maudlin sentiment that would pass over the offense, and thus imperil both society and the offender. It is rather the careful consideration of the causes of crime, and the attempt to get them out of the way; the solicitous study of the criminal's training and the humbling recognition of the blame we must share with him in permitting crime-breeding conditions so free a sweep in our modern life; and again the determination to set all the redemptive processes at work in behalf of the offender, that instead of being destroyed he may be saved.

Sick Room Amenities

THE epidemics of the past two years, along with the scarcity of available professional nurses due to the enlistment of large numbers of this class in war service, have caused a revival of the kindly neighborhood ministry to the sick which characterized our grandparents' time. In gratefully observing this fact we can not but note gratefully the development of a tactful delicacy in the treatment of invalids which was often sadly lacking in the elder day.

The doctors have learned it. For an old-time physician to take his patient's pulse was a solemn ceremony, rather shockingly suggestive of official attendance at an execution. But the modern doctor insinuates his thermometer under your tongue while he is perpetrating the latest Ford joke, and clasps his stethoscope to your chest before your mirth has cooled. Pleasant person, the modern doctor.

The minister, too. The modern minister, if he enters the sick room, is there as a familiar friend, wanted and welcome. He is not there to bully the patient or to hold his sins before eyes too dim to see them or duty clearly. Sometimes the sick-room does become a confessional, but it is because of the involuntary outreach of the stricken heart for understanding and help,—made instinctive by the very fact that the minister is there as a friend, not as an official expected to terrorize the sick or promise absolution to the dying.

Best of all, there has been banished from the modern sick-room the neighborhood prophet, or, as was more frequently the case, prophetess of evil, who used to go wherever the doctor went, adding to his medicine the accompaniment of gloomy prognostications. Often these visits from the neighborhood nuisance were disguised under the name of religion. One of our pioneer preachers, an aged saint whose piety was well-matched by his humor, shocked even his best friends during his last long illness by the lightness with which he received these solemn visitations. One old sister asked him if he was "getting ready for the other world." In a sonorous voice but with a worldly twinkle in his eye which was easily interpreted by those who knew him well, he chanted,

> My thoughts on awful subjects dwell,—
> Damnation and the dead!

"Dear saint!" murmured the visitor, "he's saying hymns!" So he was! Another sick-room nuisance of the same order insisted on singing to him, choosing a teary selection entitled, "I Long to Cross Over." "Some people better cross over," he told her, in a tone suggestive of deep appreciation and gratitude,—"too good to be of any use in this world." If these kill-joys live today they are, happily, kept out of the sick-room. "Say it with flowers"? Not they. They must say it with sighs and groans or they would have no desire to say it at all.

Some people are born with a talent for the sick-room. They irradiate hope and cheer. Such a gift cannot, perhaps, be acquired. But tact and understanding sympathy are largely matters of training. So is a fair measure of skill in the simpler ministrations to the sick. Every one should include these as a necessary part of the educational program of life. The church is coming to realize as it has never realized before since the apostolic age what an opportunity is here offered her for service. This will be in part a service of skilled professional aid, but it will be in part, too, one of kindly neighborhood helpfulness. The story of Jesus as a minister to the sick in the home and by the wayside is to be repeated in our day, both in our own land and in lands afar.

The Gravity Trolley

A Parable of Safed the Sage

I JOURNEYED unto a distant State, even to California, and I rode upon a Trolley that ran Six Miles back from the Railway Station into the hills. And I observed that all the way as we Ascended, the Motorman consumed Electric Current, but when we Descended, then did he shut off the Juice, and controlled our speed by means of the Brake, with an Emergency Brake at hand, and I spake unto certain of those with whom I rode, of the Trolley, and of how the Road-bed was all Up-Hill one way, and all Down-Hill the other way; and how they used two different kinds of Power, even Electricity and Gravitation, and each of them in one direction only.

And one of them spake unto me, saying, Thus it was intended when this Road was Surveyed, and before they had Electric Power; for in that day did they haul the cars Up-Hill with Mules; and there was a Platform upon the Rear of the Car, and the Mules Ascended the Platform and rode down. And they told me how the Mules soon learned the trick, so that as soon as they were unhitched they hastened to the rear and climbed up.

And others told me many things about those Mules; and a certain Woman procured for me a Picture of the Car with the Passengers riding Inside and the Mules riding Outside, and the Mules enjoying it as much as the Passengers. And it pleased me much.

Now it came to pass in time that the Electric Current Emancipated the Mules, and the Owners of the Trolley sold the Mules. And farmers bought them at a good price, for the Mules were fat and strong. But it was a Bad Buy for the farmers.

For those Mules would pull the Plow Up-Hill to the end of the Furrow, and then turn around and seek to climb up on the rear end of the Plow in order that they might ride down! And when they found no Platform, then they were Troubled in their Mind and much Bewildered. Neither was it Possible ever to teach them to pull any load Down-Hill.

Now I have known many people with whom this System worketh the other way, and who are very willing to be hitched up to a job that runneth down hill by Gravity or the labor of others, but who insist upon riding or being Unhitched when the Trolley hitteth the up-grade. For the work of the Lord hath its Up-Hill and its Down-Hill aspects, and if there be any Platforms provided for those who would ride, thou shalt find them already occupied by kindred souls who have beaten them to it.

Religion Stagnates While Society Changes

By Joseph Ernest McAfee

ONE of the ghouls which follow war is social reaction. At a gulp it swallows deposits of social value often won only through previous decades of straining endeavor. When it ravens too fiercely new war bursts forth, and so society swings along another arc of the vicious circle. Reaction is more or less bold in every department of our life. In the industrial field it encounters vigorous challenge, and something like new war threatens a defiance of its arbitrary assumptions. In politics resistance is gaining vigor, but the challenge is still too feeble. In religion reaction is not even challenged, unless a popular indifference, deepening into disgust, may be construed as a challenge.

And democracy is set back everywhere. It is easy to take too great alarm, and lose philosophic poise. This is the price we pay for war. Even a war for democracy must pay the price in discouraged and crippled democracy. But reaction is only temporary. The ghoul will not continue indefinitely to raven. This the faithful and courageous may confidently believe, though none should mistake present social tendencies. Martial law, however temporarily necessary, is manifestly no way to adjust strained inter-racial relations. The "regular army" cannot settle industrial controversies. The old political buncombe which shouts Republican-Democratic shibboleths does not deceive even the politicians. No more should anyone mistake the essential character of heavily subsidized movements to revamp a decadent denominationalism. Reaction in religion is not yet seriously challenged. We are rather in a state of profound religious stagnation. For the most part such activity as there is succeeds here and there in churning the stagnant waters. In the further stretches of our religious life even this churning scarcely ripples the green scum which has long been forming. There is no fresh, strong, steady current moving in a given direction.

INTERCHURCH MOVEMENT ANALYZED

The Interchurch World Movement embodies the latest phase of religious activity. But large as may be its conceptions, it is still partial and divisive. It does not include, but rather antagonizes, the fifteen or twenty millions of American Catholics, and the five or six millions of Jewish religionists. It excludes a number of other religious bodies not classified as "evangelical." It does not organically include such outstanding religious forces as the Y. M. C. A., the Y. W. C. A., and the Knights of Columbus. Its attitude toward the increasing mass of American religious sentiment not denominationally organized is one of opposition, or it esteems this alienated multitude as a "mission field." In the language of more than one leader of the movement, it is an effort to put and keep Protestantism on the map.

Furthermore, the Interchurch Movement is not understood until it is apprehended as two. One is substantially a simultaneous campaign on the part of the several denominations to raise immense sums of money, each in the advancement of its own program. Each of the major denominations maintains an elaborate organization of its own, promoted under its own denominational name, not "merged" in the Interchurch Movement, and indisposed to surrender its "rights" and "distinctive features." In these the divisive ecclesiastical influences, which were esteemed to be so mischievous before the war, are dominant and stronger than ever. They hold the power. They and the agencies of which they are made up will be given and will administer the money accruing from the great projected financial campaign.

The other branch or phase of the Interchurch Movement embraces the largest and most highly equipped corps of scientific experts ever brought together in the interests of the church. They are for the most part progressive in spirit. Their organization is the latest word in office and propaganda system. They are heavily financed independently of the parsimonious allowances which the ecclesiastical bodies are disposed to provide. They are bent first, and perhaps last, on survey, the scientific assembly of facts. But they assemble the facts for a purpose. The survey aims at program.

What program? In the nature of the organization a program which the divided ecclesiastical bodies will finally shape and administer.

POWERLESS TO CARRY OUT PROGRAM

The scandal of the religious world is the waste and bitterness and confusion and spiritually blighting competition of our denominational system. The Interchurch Movement was at first welcomed by many as a large and constructive attempt to remove this scandal, and to introduce a new religious order. Some may still entertain this hope. But they must do so in a faith which the event would seem likely to show to be credulity.

The progressive, scientific branch is at liberty to assemble its facts and outline programs as long as its independent resources hold out, but it is powerless to carry out any program. It has tied its hands against attempts to do so. It can be properly charged by the ecclesiastical bodies with bad faith if it makes the attempt. The power and the money are wasted in the very agencies which have wrought the sectarian mischief of the past.

The new survey will let in the light until these agencies must correct sectarian abuses. These agencies have sinned against much light in the past, and are not ashamed, —not ashamed enough to bring forth fruits of repentance. They have already pigeon-holed tons of surveys, and there is no conclusive evidence that they have lost the facility.

In their own official Manual progressive spirits enlisted in the Movement must face, with what sentiments the reader may guess, such reiterated statements as these, the italics being official:

"It does *not* propose the merging of any organization with another.

"It does *not* ask any denominational organization to give up any of its distinctive features.

"It does *not* invite or want any organization to surrender a single one of its rights.

"N. B.—Speakers should be particularly careful to be scrupulously accurate in these matters."

Our most progressive leaders have all too slight an appreciation of the gravity of our religious ills. We still believe that they can be corrected by throwing in a few more millions here, or cranking the old machine more vigorously there. As a matter of fact, the time would seem quite to have passed when patching and repairing the old craft will meet the issue.

STERILITY OF RELIGIOUS THINKING

Fundamentally, our religious thinking is rutty and sterile. It shows no large freedom. It has only here and there even a spark of originality. Examine the book lists from the publishers. One readily thinks of two of the standard publishing houses whose lists include so-called liberal discussion of religious subjects. That saint of mystics and mystic of social thinkers, Rauschenbusch, contributed notably to this volume. But even he, confessedly and protestingly, sought only to restate the accepted formulas of religious tradition. Our "liberal" religious literature is itself scarcely more than the threshing over again of much-threshed straw. And the immense volume of our current literature, both book and periodical, is not even liberal. Its sponsors are frightened by the word, and are prompt to repudiate the charge. It is what the book-sellers call "religious pap." The output of more than one of the most prolific publishing houses is exclusively material of this platitudinous, utterly unoriginal type. It says over and over again endlessly what has already been said and resaid

More sterile still is the field of religious organization. All of our religious forms—except Christian Science—are deliberate and conscious importations from other and often vitally different civilizations, or are crudely patched devices built up from the salvage of such importations. It cannot be truthfully said that our religious system contributes in any vital way to what we and the world know as American civilization. Our religious organizations, where they are not a social bane, inimical to and inhibitive of the central spiritual impulses of our social order, remain neutral, appropriating the product of other social forces, following on where other agencies have led, belatedly imitating what others have originated, and living primarily for self and secondarily or not at all for the ends of our whole society.

This is a severe indictment. If the reader's own scrutiny of our present social condition and history does not justify it, what seems to me overwhelming evidence to substantiate the charge might be presented from a far more exhaustive analysis of present conditions than this article will permit. A hurried scrutiny of historical sources will be instructive.

RELIGION AND DEMOCRACY

We have not entertained an original idea of the first order in the field of religion since the days of Thomas Jefferson. An original idea was introduced at that time, and, after a rather leisurely acceptance, has been allowed for a hundred years to stand unchallenged and all-sufficient. Jefferson was a mighty democrat, at least for his time. His reasoning in religion appears to have been this, as his writings indicate:

Hierarchic, ecclesiasticized religion has through all history been a hot-bed of sedition against the liberties of the people. In building this democratic civilization of America we cannot safely allow its spawn freely to breed. In his own personal view, though he was of a profoundly religious nature, Jefferson would have repudiated the whole ecclesiastical system. This was a corollary of his extreme individualism, and was not well founded on that account. But he was too good a democrat to forbid his fellow-citizens the enjoyment of the sort of religious expression which best suited them, provided only that they did not choose to maintain the sort of domineering hierarchy which the Roman church was at that time showing itself to be in portions of Europe. With that sort of religious expression his politics could permit no compromise.

He maintained that the realm of religion, on the one part, and of the state, on the other, were separate and distinct, that they did not and should not be permitted to overlap. Religion and religious institutions must confine themselves to the other world, the world into which the individual emerges after death. The state is exclusively concerned with "temporal" affairs, the affairs of the present existence. The latter is the realm of science, of tangible and known or discoverable processes, of democratic control; the former is the realm of faith, of dogma, of fiat and of arbitrary or autocratic control. He personally accepted few of the religious formulas prevalent in his day.

CHURCH AND STATE

But, in any event, the two realms are to be kept separate and distinct. The institutions controlling their respective sanctions are to be kept not less distinct. Hence our American doctrine of the separation of church and state. Jefferson personally cared a great deal for the state; he gave himself precious little concern for the church, except to see that it kept its place and did not encroach upon the civil liberties of the people. In some of the states most directly influenced by him and his ideas there remain to this day legal or constitutional inhibitions against accumulating church property. Religious organizations are forbidden to accept endowments or to own any property beyond that immediately required in performing their rites of worship. In those states these organizations evade the law by vesting endowments in individual ecclesiastics

or in corporations of their several denominations in other states.

On such ideas as these our present system of religious organization rests. How sufficient they are to carry the structure fitted to tomorrow's needs the reader's imagination may picture as graphically as the writer's.

Jefferson's system has actually developed much otherwise than he and his colleagues intended. Shortly before his death he himself saw, and expressed with some bitterness, his disappointment in the results. He made the mistake here which blemishes his work at several other points. He made a fetich of *laissez-faire*. He seemed to have believed that if democracy could contrive to wash its hands of responsibility for religious institutions, could disclaim civil alliance with ecclesiasticism and leave the latter to its own devices, all would be well; the religious liberties would take care of themselves.

But his plan has not worked to that effect. Religious liberties have been taken care of by arbitrary programs, highly organized, vigorously prosecuted and without respect for democratic guarantees. As a consequence we have not religious liberty, either within or without ecclesiastical system, in the lack of which democracy cannot be in health. From violent and disgraceful contact between sects almost innumerable we are rapidly passing to larger and larger coalitions among groups originally organized to compete and now bound together by primary considerations of self-preservation. Sectarian license led to intolerable confusion, an anarchy which is as hostile to democracy and true freedom as is utter hierarchy. The rapidly advancing coalition and solidarity of interest among these once warring groups is leading to quite as fatal a suppression of religious liberty.

THE DECAY OF PROPHECY

The situation within the ecclesiastical system is illustrated by the experience of Dr. Fosdick of New York. He wrote an article for the Atlantic Monthly. Few utterances on religious subjects have so thrilled lay America. He has since published no other like it. He appears to have made no public addresses of the same exalted power. In that article he rose to the rank of the prophethood.

Shortly after its publication a packed house in a New York suburb greeted him, announced to speak on the subject of the article. Instead he preached a perfectly good sermon. The great majority who came inspired and to be inspired went away—sermonized.

The boast has passed about in ecclesiastical circles that Dr. Fosdick "will not do it again." It is stated that as a result of the publication of his article he was deluged with letters and telegrams of protest from his "ministerial brethren." The ecclesiastical guild appears to have demoted him from the prophethood to the office of a thoroughly reputable preacher of sermons ecclesiastically safe, socially innocuous, personally comfortable and comforting. It is not thus that the prophet functions. Our religious world appears now to need nothing more than the spirit and practice of prophecy.

Outside of the ecclesiastical order the suppression is scarcely less serious and complete. A peculiarly efficient and inspiring educator in one of the eastern centers has always entertained profound religious convictions, and would have eagerly improved opportunities to help in molding religious ideas, but a sagacious wife has felt it necessary to restrain each essay in that direction in the assurance, which his second thought verifies, that any expression of opinion beyond conventional lines would hopelessly compromise him as an educator in the public system.

HARVARD PREEMINENT BUT LIMITED

It is ominous that our universities are making little or no contribution to religious discussion. This is manifestly not due to a lack of interest in fundamental religious questions. The faculties do not dare enter that field. A professor in one of the largest and oldest eastern universities not long ago essayed to do in religion what his colleagues were freely doing in the fields of science and philosophy, namely, bring to bear upon its problems an unprejudiced and untrammeled scholarship. Upon the appearance of his book he was literally hounded out of his position. A prominent evangelist and ecclesiastic set himself to the task. He wrote, printed and circulated a scurrilous pamphlet attacking the professor, corresponded with parents of students in the university, threatened the management, and generally so wrought upon the fears and prejudices of the university's constituency that the professor was driven from his chair, and is now finding the satisfaction and joy in a business career which was denied him in his chosen field of religious leadership.

Harvard alone may be said to have made a contribution of markedly untrammeled scholarship. Even it indeed appears to have encountered occult inhibitions. William James went so far as to analyze the historic expressions of religious experience, putting into the task his best ability. But there he stopped. He did not show in this field the constructive genius which distinguished his work elsewhere. The first and the last of Josiah Royce's books have distinct religious significance, but we have lost what might have been gained by the steady address of a mind like his to religious problems. Professor Hocking shows signs of interest in religion. But his work is so far only tentative. Where he is not consciously guarded his tendencies seem to promise to buttress the established order rather than to satisfy popular craving for vision in religion. Professor Laski's field is not religion, and he probably never will directly enter it. Yet he has come as near making a definite and original contribution to current religious discussion as any outstanding educator of the day.

GREAT MINDS CRAMPED BY CONVENTION

What could not John Dewey do for our religious life if he would only turn himself loose,—if he were only permitted to turn himself loose! He will not do it. He dare not do it. Columbia is not the home of that sort of liberty. Nor is any of the other larger endowed universities. Nor are the splendid state universities of the Middle

and Far West, with all of their larger liberties in certain other fields. We must emancipate our society from its present ecclesiastical stand-patism before there can be large hope of a contribution to religious thought from these sources. No university professor dare stand forth boldly for what he thinks in religion, unless his thoughts may chance to run in the well-worn grooves which the carefully guarded ecclesiastical conventions of a century of American listlessness have cut. A thoroughly competent university professor of that sort is a contradiction in terms, a freak of nature.

Emancipation in the realm of religious ideas is not more important than reconstruction in religious organization. The present order does not even express the popular religious ideas, stifled and backward as they are. It is already apparent that the present lumbering machinery has outlived its usefulness. There is no major function now being discharged by official religious institutions which cannot be more economically and efficiently performed by other social agencies already brought to a high state of efficiency or rapidly forming on truer social lines than ecclesiastical tradition will ever permit the churches to attain. Under present tendencies it will soon be literally true that our society can get along better without denominational churches and official religious institutions than with them. They are already much of a burden to be carried, little a social asset.

CHURCH RECONSTRUCTION

The progressive leadership of the church is itself now committed to the social interpretation of religion. This is an innovation of fatal significance to the ecclesiastical system. Among many there is a vague appreciation of the fact that it means change and threatened revolution, and there is some more or less intelligent resistance. This is shown in the reiterated emphasis upon the "spiritual" mission of the church. There is much lament that the church has deserted its exclusive "spiritual ministry." One by one the social responsibilities formerly assumed and discharged by the ecclesiastical system under an autocratic order of society have been turned over to other agencies under a democratic order. Education was lost some time ago, or at least the leadership in education. Music and art are no longer dependent upon the patronage or leadership of the church. The alleviation of economic distress has become a public charge independent of what the church may do or approve, and only with this organization has "charity" lost its anti-social character and become a program of social construction.

And now the "spiritual" mission of the ecclesiastical system is rapidly passing over to other forces and agencies. A year or more ago I heard a bishop declare that however the church might be deprived of its task in other fields it would always be its unique prerogative to "Go into all the world and preach the gospel." At the very moment in which he spoke there was in progress the most gigantic propaganda of idealism which the world has ever witnessed, and under public national auspices, the church officially and directly having scarcely anything to do in or with the program. The proclamation of the gospel of democracy has certainly not waited upon the divisive, patronistic methods of the ecclesiastical order.

"ONE-BY-ONE CONVERSIONS"

Surely no intelligent Christian can fail to sense the demand for a complete overhauling of the missionary program of Christianity. By this time only the confirmedly ecclesiasticized can hope that the prevalence of the Christian ideal can be attained by the sectarian, individualistic propaganda which has so far been pursued. The one-by-one process of "conversion" has not even kept up with the natural increase in the population of the globe. There are more "heathen" in this year of grace than there have ever been before. The only hope of Christian missions is the transfer of responsibility from the ten, twenty, forty, hundred-and-fifty different and often competing mission boards, and the organization of the task under large agencies, freed from ecclesiastical control, functioning in clearly defined ministries of education, health, sanitation and hygiene, scientific and industrial programs, and other natural social divisions, on the one part, and, on the other, grand territorial divisions corresponding to the racial or ethnic organization of mankind.

Completely eliminated from any and all of these phases of the program must be that feature upon which a belated ecclesiasticism still lays supreme emphasis, the socalled evangelistic, which is in its final intent a tenacious propaganda in the interests of sectarian formulas and shibboleths.

The next decade will bring a democracy like ours face to face with the question, Is there place for a distinct and separate institution mediating religion?

Religion construed as a spirit can manifestly not be monopolized by any one social institution in a democracy, and the attempt to confine it primarily in any one must weaken the whole social system, and stifle and stultify the religious impulse. Religion interpreted as a social force can even less be monopolized by one institution. In conceding the essential social character of religion the ecclesiastical system has made way for its own dissolution. What is there left for the church to do even now in any highly and democratically organized community? The church is not even holding its own in most of our cities. It sinks into a place farther and farther back as the community advances in social organization. There is no social function which has not been demonstrated to be more efficiently conducted under other auspices. This is so far recognized that the most of the social programs laid out for the church insist that it should undertake direct ministries only where no other public or more efficient private agency is in the field. The end of this program is not far to seek in a quickened democratic society such as is developing in the United States.

DECREASING MINISTERIAL SUPPLY

Decadence and disintegration will be hastened by the cutting off of the supply of an efficient clerical ministry. This has been going on apace for years. Few young men

of first rate ability will now accept the training which seems still to satisfy the church. Ministers now in office are deserting in large numbers to other callings where the opportunities for genuine social service are much greater, and where the infusion of the religious spirit is more sincere and direct than the clerical system permits.

Intelligent young people fired with the religious spirit and the social passion will not naturally resort to the conventional theological seminary for their training. Only special pleading and scholarship subsidies can renew the decimated ranks of their students. Not even a tradition-bound ecclesiastical system can long survive under the sort of leadership which this process will furnish. The seminaries must eliminate the clerical features of their training and aim at the preparation of highly specialized and scientifically equipped social servants, or they will speedily perish of inanition. If they adopt the former alternative their output will promptly make an end of the sectarian ecclesiastical system.

A BREAKDOWN OF CHURCH LEADERSHIP

Already prominent denominations once boastful of the high educational standards of their ministry are compelled to depend in wide areas upon a leadership which falls far below their standards. A large proportion have neither a full college nor a seminary training. And often the most ardent ecclesiastics of the sect are recruited from this group. The breakdown of leadership is one of the plainest indications of breakdown in the system.

This is not iconoclasm, but a counsel of social progress. It is not a counsel of anarchy to believe that our society no longer has need of either of the long dominant political parties. In this conviction hosts of citizens regularly enrolled in each of the parties join. What we need is not new political organizations modeled on the same lines, advancing the same issues, only called by different names. We need a different kind of political organization, and the bringing forward of new political issues. Third party movements which fail to take account of this must fail.

Similarly, in religion we need a new basis and aim of organization. In the local community we need liberty for the religious forces to unite upon community issues, without denominational interference, just as political reformers have long advocated, and certain communities have actually achieved the divorce of national and local politics.

MORE FLEXIBLE ORGANIZATIONS

In both politics and religion we need more flexible organization. In both we now tolerate institutions, developed out of parties, whose primary concern is their own preservation and who aim secondarily or not at all the common good. Among such, strong coalitions are inevitable in just the degree in which their existence is threatened. A scandal of our politics is the partnership of self-interest between parties originally opposed to one another and ostensibly advocating mutually antagonistic measures. This partnership is not compromise, the glory of democracy. In the heart of their passion political reformers have likened it to the fellowship of brigands, each and all bent on selfish ends and joining their forces the more effectively to prey.

Among religious sects what has often been acclaimed as the saving of our religious life, the co-operation of denominations, has all too palpably become the coalition of religious institutions, each most intent on preserving its own existence and autonomy, and little upon serving the whole community and national life.

ORGANIZATION ONLY FOR SERVICE

A political or religious party which establishes itself as an independent social institution is a menace to democracy. We need, and democracy will always need, groups organized to advance and apply in society definite social ideas. But in the event either of their success or of their manifest failure, democracy has a right to demand that they promptly dissolve and pass out of existence. Probably the majority of American citizens believe that the time for such dissolution has arrived—and passed—for each of our dominant political parties. Something like the same conviction is ripening in American thought relative to each and all of our numerous religious sects. Each has either succeeded or failed to give social currency to the idea out of which it was born. In converting itself into an established and endowed social institution it has made itself, and must continue to be, a menace which democracy must consciously and bravely resist, and eventually banish. Religion serviceable to democracy cannot be mediated by sects. Its inspirations must have free course. Either they must be applied to all social institutions without mediation or else the institution which mediates them to all departments of life impartially must be so framed as immediately and perpetually to reflect the hopes and aspirations of the people and all the people. The religious organization must become the unfailing and undeviating expression of the community's higher life.

A WAY OUT SUGGESTED

What wonders might not our civilization achieve if the vast fund of spiritual energy now aborted in the effort to preserve a decadent ecclesiastical order were released for intelligent and brave citizenship! The imagination thrills to think of it. The endless round of needless societies which absorb the activities of the church membership, the pitiful puttering of multitudes of ministers of religion in the dreary task of keeping the ecclesiastical machinery in operation, the eons of time now occupied by progressive spirits in galvanizing divisive and competing church agencies into a pretense of social service,—if the energy which all this costs could be claimed for maintaining and developing those institutions designed to serve all the people, and whose programs all the people are at liberty to control, that democratic millennium which religion has been foremost to vision would not longer be a vain hope. It would be bodied forth in our own society and in the impacts of our institutions upon the life of all men.

On the Way—But Whither?

By Frederick E. Lumley

STATELY ecumenical councils and dignified learned societies are not the only formulators of truth. The fact is that they are not the chief ones. Although erudite members of these impressive assemblies compile significant utterances, they are frequently given to disappointing abstractions. From too few facts they often frame staggering statements and propositions supposed to correspond to actual conditions and therefore have authoritative validity.

But if we turn our eyes to the common currents of life we can observe the work of other formulators and sample some of their products. The man in the street is no less concerned than the members of councils, in framing creeds. The "people" always have had statements of their fundamental convictions and are always at work reshaping them. They do not gather into deliberative councils, nor proceed according to accepted rules. There are no committee reports and none of the usual machinery found in the formal assemblies. But out of the heat and dust, the storm and stress of the daily battle come crisp, memorable formulas which embody the popular guiding faiths of the time. The authors of these statements are never known. No one man or small group of men produce them. The form in which they appear is not usually refined in the sense of being polished. Slang is a very convenient medium. But these statements are refreshingly simple, direct, forceful and accurate, in comparsison with the frequently involved, uninterpretable compositions of the recondite.

POPULAR CONVICTION IN A PHRASE

Several of these popular expressions of the prevailing mood are in mind, and anyone can discover them by listening. Here is one that is of special interest: "We don't know where we're going but we're on the way." This is a perfectly anonymous formulation of popular conviction. Who first announced it I do not know but it has occasioned to my mind some reflections. I put them down for the purpose of directing attention to this particular source of knowledge concerning social attitudes and convictions.

At the outset, it may seem disheartening to reflect upon the unvarnished truth so realistically stated. It is by very slow degrees that we prune out our illusions. Many people refuse absolutely to attempt it. But the literal, naked truth is here. The statement is true of the economic, political, religious and other phases of social revolution. Of the economic movements of the day, what can be said with much certainty? Are we to have a smash-up, or a gradual return to the old order, or an easy re-adjustment upon new levels? Is it to be increased production or decreased production, with the consistent concomitants in each case? Are we to witness a gradual equalization of wealth by various new schemes of taxation, higher and yet higher wages and more insistent philanthropies, or shall we drift around to new and more refined forms of cut-throat competition? Where is the man or group of men who can answer these questions?

Where is the broad political highway? Is it to be found in a reaction to a world-upsetting nationalism or shall we really work out and live up to the logic of our democratic idealism? Is it true, as many believe, that we are heading straight into state socialism? What of the communist movement in the land? Is capitalism, as a political force on the wane? Who can see where we are going?

There is widespread religious uncertainty. Is it to be, on the structural side, artificial union or simply more free and easy modes of association in good works? Are we moving to translate religious expression into ethical conduct and recognize the call of the herd as the call of God, or are the mystics to re-capture the trenches? Or may we look for mysticism to become sane and social service to be ennobled by the higher impulsions? Who can say what the "people" are thinking and feeling with respect to the religious life?

THE "GOING" IS WORTH WHILE

Who knows where we are going? Are the leaders really leading or are they merely riding on the crest of the social tides, waving flags, shouting orders and thereby enjoying the grand illusion of leading? Many have their theories, but who really carries the torch of enlightenment? Some of us think we can discern general tendencies but who can and who will follow the logic of them and tell us exactly what the way is? Are not the masses telling the simple truth when they say: "We don't know where we're going"?

Yet, there is a youthful nonchalance about this saying such as might be found in a crowd of picnickers. And looking into it, you find that there is no pessimism. Possibly we are all "going to the dogs," as some assure us, and it may be that America—and the whole world for that matter—is off on a lark, with unknown consequences. But there is a saving reflection: it is possible to enjoy and enrich the *going*. Our faith increases that the going is itself worth while. The arrival at the lake-side is not the only joy in picnicking. The satisfaction of going is as genuine as the satisfaction of arriving. And there are some Americans who need to remember this. Some Christians also.

JOHN WESLEY AND TODAY'S OUTLOOK

It is possible to see in this description a protest, therefore, against an over other-worldly emphasis. The goal is not the only reality upon which men put value. One does not easily imagine the Puritans coining such an expression. But we are not the Puritans. John Wesley would not have tolerated a view of life apparently so frivolous. But our world outlook is not that of Wesley. Martin Luther would not have stated his convictions in

this form. This is the creed of a new age. It is a mighty re-assertion of freedom. It is characteristic of the American people. The phrase is simply a chip from the old block of our fundamental purpose, flung a little too far, possibly, for some, but prophetic nevertheless. There is virility and daring in it.

For it is the creed of experimentation. It is a re-affirmation of the high human right to try—and fail if necessary—and therefore succeed. The spirit of modern science is caught in this statement. "We're on the way" is a proclamation in favor of investigation. There are satisfactions and they are being found. The way must be cleared of all obstructions for new discoveries. Old traditions and practices must be brought before the bar of modern conditions and judged as to their further uses and then gaily discarded if found inimical to the going. The spirit of "seek and ye shall find" is here. "There is no morality" says Professor Hocking, "unless it is original morality." Every man builds his own soul; therefore he must be free to step fearlessly into the unknown. This formula is based on the conviction that faith is not handed down but built up and men must "plunge" to keep it. Certainty does not produce faith. No man has faith unless he *must* have it. When men are uncertain about the objective they must have faith to keep going.

WE BELIEVE IN ACTION AND "STRENUOUS LIFE"

We *are* on the way. The emphasis is on the movement —action. Rodrigues has written a book about us entitled, "The People of Action." We are that. We are not a dismantled, enervated society but a going concern. It is therefore natural that we should formulate such a creed. It is true that some might never have started if the decision had been left to them, knowing what they do now. But being on the way they keep good courage. Some think they would be happier if they knew just precisely where they were going. But even lacking this knowledge, they "carry on." We are a swift race. We live the "strenuous life" and glory in it. We "push" on our office doors—sometimes on the church doors—and "run" for congress. This pushing, this live-wireness may turn out finally to be our undoing, as Tagore thinks, but it is our way. We are on the way and glad of it.

There is hope for men who believe something. If they believe it they will try and if they try it they will prove it. That is a great gain. This popular creed is not merely a disclosure of foolish indifference. The conviction which it states is undergirded with a firm expectation of realization. It is equivalent to saying that there is room for improvement, progress, creation. We cannot, just yet, see the way clearly very far ahead. But there *are* values and we shall appreciate them. Life *has* meanings and we shall understand them. God *is* and we shall know him more fully. Paul anticipated this doctrine somewhat when he said: "Now we see through a glass darkly, but then face to face." The popular way of saying this may not be Pauline but the same idea is there.

There is much to inspire confidence despite the whines and the questionings of some. There is wide-spread, deep-seated conviction that the way of freedom, science, health, popular education, "sweet reasonableness" in all relations, economic magnanimity, art, Christian love, is the *right* way. But these are not ultimate goods; they are present goods. They belong to the *going*. They are the concrete values of a journey with our great Captain. Where the ultimate goal is, what it is or how soon we may reach it, is a matter of diminishing significance. What is more important in all the world than to be *going* with Him? And in His company there is a way for the day.

A Prayer

IF from all Thy good gifts, O Lord, I may ask but one, let that be the spirit of kindness! Let others have fame and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give to me Brotherly Kindness! Make somebody else to be comely of visage, if only I may wear a kindly countenance!

May I never wound the heart of any faltering child of Thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father who loved them enough to send His Son to save them. Amen.

SAMUEL MCCOMB.

The Faith Unfailing

I FIX my faith on Him who stays
The universe of stars and suns,
The treader of interminable ways,
Whose purpose through the ages runs.

His laws are set for boundless good
To all the tribes of earth-born souls;
His ends by none are understood,
Yet all may trust His loving goals.

The prizes of eternal life
Are ours if we will choose to win:
Through tests of suffering and strife
Whoever will, may enter in.

The Son of Man—high Son of God—
Endured, and walks eternal ways;
The rugged path His brave feet trod
Invites our steps through stern todays.

The God who made the singing spheres
Will not despise our spirits' song;
Our plea for endless life He hears,
Nor will He chide us overlong.

I fix my faith on Him who stays
The universe of stars and suns,
The treader of interminable ways,
Whose purpose through the ages runs.

THOMAS CURTIS CLARK.

Rough-Neck Patriotism

WE SEEM fortunately to be getting over the orgy of rough-neck patriotism. It was a frazzled end of war psychology. For the sake of winning the war we made ourselves sensitive to the dangers of laxness, opposition, cowardice and that sort of selfishness which makes so many people willing to let others do the fighting and saying while they selfishly profit through it all, and to that perverse strain in human nature that makes some persons cynically oppose any thing the majority desire or feel compelled to do. The war mood cannot be expected to tolerate much criticism. Laxness in loyalty easily becomes a partnership with the enemy, and men will not willingly die for those whose scruples or cynicism or selfishness cause them to refuse to join in the fight.

But when the war is over there are cheap and lusty patriots who would use the passions and uncritical narrowness which war makes necessary to enforce their own peculiar ideas of patriotism on all who dare differ from them. Thus every man of differing opinion becomes pro-German and Bolshevik and unpatriotic. Even a United States Senator allows his small war impassioned mind to lead him into accusing the President of being the greatest pro-German of them all, because the chief Executive's ideas of peace do not happen to agree with his own, and brave young lads who showed chivalry on the battle field are led to act the part of rowdies under the guise of one hundred per cent Americanism and to defy law and order while they break up lawful processions and loot the premises of those who happen to hold differing opinions. It is not super-patriotism but rough-neck patriotism. These men are not a whit more patriotic than are the rest of us; they are simply more emotional, rough and intolerant.

* * *

Breaking the Law in the Name of Patriotism

In the name of this hectic "one hundred and fifty per cent patriotism" public meetings that in all the history of the country have been peaceably conducted in the name of law and order have been lawlessly broken up. When some hundreds of good American citizens attempt to hold a national meeting to consider how to make theirs a better government and to launch some policies that have the demerit merely of being new—as were all things American at some time in their history—they are locked out of the hotel, and threatened with a summary application of the anarchical methods of the strong-arm in the name of the country that guarantees freedom of speech and right of assemblage. We refer, of course, to the meeting called in St. Louis by the Committee of Forty-eight.

In the Pittsburg industrial district during the recent strike of the steel workers, rights of public assemblage were suspended arbitrarily and without semblance of appeal to courts, but solely upon the mandate of some petty municipal official. In other places labor meetings were forbidden for weeks before the strike was called, and clubs were freely used on the heads of men who were only doing what all Americans have been accustomed to do since the formulation of the Bill of Rights. The excuse was that there might be trouble and this was a precautionary police measure. This excuse did not obtain just across the line in Ohio and thousands of Pennsylvania workingmen habitually walked several miles to the Ohio border and held their labor meetings in peace. Ohio was still in the United States, but Allegheny County, Pa., had been transferred to Prussia for the time being. Whether in Ohio or West Virginia or across the river in a neighboring Pennsylvania county or over at Johnstown, where these "inalienable rights" were not suspended, no one heard anything that was calculated to produce riots or create disorders nor did they see any waving of the red flag. It was not a case of protecting the public; it was exercise of autocracy.

Arresting En Masse and Wholesale Incarceration

Another practice of these hectic patriots was that of "throwing the drag-net" around men and women by the wholesale and driving them off to prison without personal warrants or accusation, and often holding them for days without hearings and for many hours without food or drink and in noisome, overcrowded, hastily-devised prison quarters where no provisions for decency were possible. Wayfarers who happened to be reading in the suspected quarters, or eating in the cheap restaurants or visiting friends for an hour at the common meeting place were gathered in with the suspects and held for days without bail, formal accusation or rights of hearing. In one case a thousand men were haled thus into the dens of detention, of whom less than three score were held after formal hearings, and all were discharged at trial. In other words, their sole crime was that they had fallen under the suspicion of rough-neck patriots and must suffer violence to person, property rights and family therefor. In one city 130 men were held for a week in a room twenty-four by thirty feet with only a single window and with nowhere to lie down or sit down except the concrete floor or wooden benches. There were no adequate toilet facilities and but little food save as their relatives brought it in and shoved it through the single grated door. A battery of cameras lined them up as they were taken out and the unshaven, disheveled crew made a fine presentation of bewhiskered "Bolsheviki" for press purposes. Warrants were issued ten days after incarceration. Four hundred were freed from durance vile, but burdened forever with suspicion, and some scores of others held for trial and possible deportation, though many of these had been denied passports when they had previously asked for a peaceable privilege of going. What is the up-shot of it all? It is that thousands of men and women have had hatred of America sown in their hearts because of an injustice done by men who think they were "one hundred and fifty per cent Americans."

* * *

What Is One-Hundred Per-Cent Americanism?

The writer of these paragraphs believes in an unequivocal straightforward Americanism; one that guarantees freedom of speech, the right of assemblage, the democratic privilege of criticising the government and advocating anything that is conscientiously conceived for the betterment of society, providing only it is not an advocacy of violence and of things contrary to law and order and of that social control which provide for the protection of life and property. To attempt

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in these times to enact laws that would have put Patrick Henry on the gallows, condemned Thomas Jefferson to prison, forbade Abraham Lincoln's anti-slavery addresses and made Leo Tolstoi a pariah is not American. Alexander Hamilton called the Sedition Laws of his day "tyranny." Charles E. Hughes demands that the Socialists in New York be given their seats in the legislature "in recognition of their own rights and of the rights of their constituencies." In an official opinion Justice Holmes of the United States Supreme Court declares, "the ultimate good desired is better reached by free-trade in ideas." Senator France, author of the Espionage Act, says "free speech is the safety valve of abnormal times." Senator Johnson says of Socialists that so long as they "abide by the laws they are at liberty to advocate anything they see fit." Cleveland Moffatt, organizer of the "Vigilantes" of war times, condemns all these overt acts against Constitutional liberties unsparingly. The proposed Sedition Laws are Prussian in their cast and mold. There is ample provision in laws now on the statute books to deport any alien advocating violence or anarchy. To enact a law that forbids the holding of certain opinions, to empower law officers to say who holds them and to deport or imprison the victims upon the judgment of these officers is Russianism of the Czarist regime.

ALVA W. TAYLOR.

After March 1, 1920

The subscription price of

THE CHRISTIAN CENTURY

will be $3.00 (*ministers* $2.50) *payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate,* $2.50 *per year* (*ministers* $2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

THE SUNDAY SCHOOL

Aggressive Love*

"STRONG Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

"Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours we know not how;
Our wills are ours to make them thine."

Tennyson, here, gives me the idea I want: "Strong Son of God, immortal Love." Love is not weak, sentimental slush; love is aggressive, powerful, intelligent. Jesus is the strong Son of God. Robert Speer tells why Ikeda, the heroic preacher in Japan who suffered for his faith, spent the last hours of his life re-writing the biography of St. Bernard. He was told that St. Francis was better known and that he could make a more popular book out of the life of that gentle saint. To which Ikeda replied, "St. Francis stands for love—selfless, gentle, self-sacrificing love—love alone. There is a great power in that, but it is not enough. There is evil in men's hearts, and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis, but St. Bernard is the man who combines in himself both these principles, love and aggressive, fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese church." Ikeda was right. It was another oriental, Li Hung Chang, who some years ago went back to China and said: "The Americans emphasize Love to the exclusion of Justice." The love of God is a powerful, aggressive, sacrificial, fighting, suffering, on-going love. The love of Jesus meant blood and the cross. We need again Tennyson's idea of the Strong Son of God, immortal Love.

Love knows no fear. Love looks level-eyed and unafraid into the eyes of the whole world. Love is as ready to bare the sword for justice as to gently bind up the wounds. America went into the war through love. It was a battle of principle; our boys were crusaders for the return of righteousness. Recently I had the honor of meeting Cardinal Mercier. In repose, his face is as gentle as that of a mother, but when aroused by conscience, his face blazes wrath. He was the hero priest who stood in St. Gudule's in Brussels and told his people never to bow the knee to the conqueror, for God would bring them the victory. In him you found the proper mixture of gentleness and the lion-heart. We cannot admire soft saints, we want soldier-saints. Roosevelt should be canonized! He was the incarnation of the American spirit; he was fearless in the cause of righteousness. He stood for the square deal. He asked no quarter. He knew no fear nor asked no favor. He walked softly but carried the big stick. He championed the strenuous life. Theodore, lover of God and men—St. Theodore!!

America waits for a new incarnation of strong love. A strong voice needs to cry out to all employers of labor for a fair and just distribution of wealth. The same voice needs to cry out to employes for just work and honest endeavor. Labor has no right to regard contracts as scraps of paper—no more than had Germany! Justice, righteousness and the golden rule must be exalted. Real brotherhood must solve the problem. Mr. Balfour was right when he said: "You cannot get a new society until you get new hearts." Raw selfishness lies at the bottom of this labor unrest. The church alone holds the secret of the solution, but it must no longer

* Lesson for March 7, "John Writes About Christian Love." John 4:7-21.

keep it a secret. The church must, with prophetic voice, thunder the great principles of brotherhood, justice and mercy. Love fights! Love is aggressive, but love is unselfish. It bears the sword only to fight for another. When will St. Bernard return?

JOHN R. EWERS.

BOOKS

CHINA: AN INTERPRETATION. By J. W. Bashford. Bishop Bashford was for more than twelve years at the center of Chinese life. In his book he interprets the ancient civilization and unfolds the new ideals of China.. He considers the industrial, commercial, political and religious life of this problematic people. Especially interesting are his chapters on "China and Japan," "China and the United States," and "China and the World." This fourth edition of the book contains a chapter on "The Origin of the Chinese," which was written by the author after the first printings. (Abingdon. $2.50).

THE UTTERMOST STAR. By F. W. Boreham. Mr. Boreham lives in Australia, and has found unusual welcome for his volumes of essays, "The Luggage of Life," "The Golden Milestone," etc. He has philosophy, humor, and all of his writings reveal a sympathy with the best things in literature. There is a humanness in this book which makes it pleasing reading. (Abingdon. $1.25).

A BRIEF HISTORY OF EUROPE FROM 1879 TO 1815 By Holt and Chilton. This volume has been prepared with a view to presenting in outline the story of the French Revolution and the Napoleonic period. In doing this, care has been taken to relate events and personalities of the history of France and the Napoleonic regime to the other states of Europe. This book could well be chosen as one of a series affording complete material for a thorough study of the Great War and its backgrounds. These authors have produced another most valuable book in their "The History of Europe from 1868 to 1914." (Macmillan).

THE STORY OF THE GREAT WAR. By Roland G. Usher. Dr. Usher, of Washington University, St. Louis, won wide fame by his volume "Pan-Germanism," which was published during the war. In this later volume he attempts to accomplish the almost impossible task of putting into three hundred pages an outline of the chief periods, events and personalities of the war which has just closed. The book is popularly written and is really a worth while experiment. (Macmillan. $2.50.)

THE BOOK OF THE DAMNED. By Charles Fort. In this age of revolutions this volume has its place as making an attack upon the hard and fast theories of modern science. It presents a thousand and one facts which have not fitted into these theories and which have heretofore been ignored by the scientists. The theory which many of these newly presented facts support seems to be that other planets are inhabited. It is truly an amazing book, representing more than twelve years of work. It is going to be talked about as much as any book of the year. (Boni & Liveright. $1.90.)

THE FORTIETH DOOR. By Mary Hastings Bradley. A tale of love and mystery, of American youth and old Egypt, of Turkish harems and the spirit of wild adventure. A story of action, with suspense from the first to the last page. (Appleton. $1.75.)

MICHAEL FORTH. By Mary Johnston. This is in a different style from those best sellers of the same author of twenty years ago—"Prisoners of Hope" and "To Have and to Hold." It is a story of love and adventure, as were they, but it is full also of the mystical teaching of a life beyond. The background of the story is the old South and the reader is carried forward to the merging of that old South into the new. (Harpers. $1.75.)

COLLECTED POEMS. By Robert Underwood Johnson. Known as editor of the Century Magazine for many years, Mr. Johnson has since the early eighties been a persistent writer of verse—perhaps sometimes too persistent. He does not wander from the old paths of poetry, but the truths he has put into his work do not need new forms to make them interesting. Here are four lines exceedingly worth while:

"Another world! Another life!" we cry,
And for new changes toward far regions reach,
Yet squander teeming treasure as we sigh,
While every day a new life waits for each.

(Yale Press. $4.)

MODERN AMERICAN POETRY. By Louis Untermeyer. A collection of "modern American poetry," including the work of such extremes as Riley and Sandburg, of Edwin Arlington Robinson and John Kendrick Bangs, cannot be branded as prejudiced toward any one school of poetry, and this catholicity speaks encouragingly for peace in the household of poetry here in "Our America." Why cannot there be a hundred kinds of poets, if there are a million kinds of people? Is Eugene Field no poet because Edgar Lee Masters is? This volume is an attractive handbook and anthology for poetry lovers and is excellently adapted for use in schools. (Harcourt, Brace and Howe. $1.40.)

Every man, woman and child holds the possibility of physical perfection; it rests with each of us to attain it by personal understanding and effort.—From the **Author's Preface.**

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THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

Volunteer Convention Not Justly Criticized

EDITOR THE CHRISTIAN CENTURY:

The most charitable conclusion after reading your editorial on the Des Moines student volunteer convention is that the author could not have been there. The type of missionary work presented at Des Moines was certainly not "the snatching of dying souls from hell." The Rip Van Winkle this time seems to be the editor of The Christian Century, not the Student Volunteer Movement. The missionary ideal presented at Des Moines was indeed the "task of bringing into being a native Christian civilization where there was once a pagan order," and anybody who was there and attended all the sessions must have been impressed with that fact.

The most exasperating thing about the so-called "liberals" is their narrowness and dogmatism. A generation ago the Unitarian school of religious thought rendered a decided service to the church, but they can't wake up to the fact that their contentions are now adopted by the majority of thinking Christians in all denominations, and that possibly there are some deep things in Christian experience which they may have missed. I count myself a liberal, but I do not think that wisdom will die with me.

I had eight students with me at Des Moines—live, brainy young men and women. I have torn out the first page of the February 5th Christian Century as I did not want their energies dissipated by our silly old controversies (I put my Christian Centuries on the reading table in my room at school). Why must we be forever setting up windmills to fight?

> He drew a circle that shut me out,
> "Old-fashioned," "fogy," a thing to flout.
> But love and I had the wit to win—
> We drew a circle that took him in.
>
> (Apologies).

I wish also to take issue with your editorial on President Wilson. Because Great Britain is generous enough to receive us into the League of Nations with all our suspicious and selfish reservations does not justify our provincialism and our childish determination to make political capital out of everything, even the hopes of humanity.

St. Cloud, Minn. MYRTLE T. OLIVER

Wants on "Honor Roll"

EDITOR THE CHRISTIAN CENTURY:

It is very gratifying to me as a pastor among the Disciples to see the utterances of The Christian Century quoted by such papers as are determining the structure and trend of the Christian religion in our United States and in Europe. It does me good to read journals, (which are presumably dealing with adults), which avoid pharisaical paternalism. Therefore enlist me in your "roll of honor" which recognizes the moral and spiritual fiber of such men as Dr. Grant of New York. I am not sure that we are granted the right to use the word "honor" in this case, but I am quite willing to trust my soul and wait for time to confirm my insight. Bolshevism is simon-pure Marxianism, economic determinism, for which no Christian can logically stand, and I do not stand for it or any other type of socialism—I stand for a democracy which is based on an evaluation of the world in the terms of persons and trust in them; each free man one free vote at the ballot-box is what our fathers fought for—it is enough! Democratic liberty or paternalism, that is the issue. CYPRUS R. MITCHELL.

Sikeston, Mo.

Pulpit Supply

EDITOR THE CHRISTIAN CENTURY:

The most pressing problem in the work of the churches now is the dearth of ministers. In view of the serious shortage the question of using most advantageously those we do have becomes increasingly important. A democratic people like the Disciples can have no authoritative, established method of bringing ministers and churches together for service.

In the hit and miss methods of doing this work in the past such work was done by pastors who recommended their friends to churches of their acquaintance; evangelists used their wider acquaintance with both preachers and churches; college presidents assisted graduates to get in touch with their constituent churches: editors opened their columns for the use of both churches and preachers; traveling secretaries gave their services freely. Because of their constant travels among the churches and their function as serving the general church life, state secretaries have come to be depended on much by churches and preachers for this service. In some of our states special committees render constant and thoughtful service in this delicate ministry.

It is certain that the Disciples are not getting full returns from the present force of ministers because of inadequate methods of conducting the work of pulpit supply. There are good men now in businss bcause they shrank from pushing their services on the churches and such forces as we had could not render the aid required to meet the necessity of the case. More exquisite torture can hardly be conceived than for a man of culture and refinement who has consecrated his all to the cause of Christ to be compelled to go begging for work or to cry his wares in the street. For a good minister to be out of employment or to be forced into business is a calamity. An increased sense of solidarity among the churches ought to make possible the prompt placing of every good man without any surrender of liberty. Is not this one of our great needs?

Another source of loss comes from the churches taking up with unworthy men. This type of man has no scruples about crying his own wares. He insinuates himself into the good graces of the church and always leaves a trail of desolation in his path. His presence and the wreckage that follows him is the penalty we pay for extreme independence. If every church would consult other churches or brethren of wide experience, such mishaps could be almost wholly avoided. Churches should not be hasty to snap up a bargain. In the ministry bargain counter goods are usually moral remnants. The extreme go-it-alone policy makes it possible for the churches to be imposed upon. A suitable all-together policy would save many a church and promote the work of the kingdom. Some day such a policy may be evolved by the Disciples that will be effective and fully accord with the genius of the movement.

The one immediate hope for improvement lies in teaching churches and preachers right methods of procedure and acquainting them with the facilities that are within their reach to assist them in following such methods. With a view to rendering more effective service a recent meeting of the State Secretaries' Association appointed a committee to study the problem and provide literature on the subject designed to be helpful both to preachers and churches. The committee is composed of H. W. Elliott, A. McLean, W. R. Warren, L. N. D. Wells and I. J. Cahill.

The literature, when prepared, will be distributed from each state missionary society. It is hoped this will help much. There is even greater hope that churches grouped by counties will come to practice on interdependence that will strengthen and protect all. I. J. CAHILL.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Church Gains and Losses In Massachussets

The state where the Pilgrim fathers landed is not a very fertile field for Protestant work these days. In the years between 1905 and 1915 the Jewish synagogues gained in membership 781 per cent; the Eastern Orthodox church, 43 per cent; the Roman Catholics, 30 per cent, and the Protestant bodies, 11 per cent. The growth in population in the state was 23 per cent. In the Protestant churches the adult membership is 95 to 98 per cent while in the Catholic churches it is 75 per cent. The latter figures indicate that Protestant churches are failing to recruit themselves from the young.

Churchman is Opposed to Prohibition In England

Dr. Hermitage Day, editor of the Church Times, is quoted in the Pall Mass Gazette as being opposed to prohibition for England. He expatiates on the evil effects of prohibition in America, making reference to the number of Americans going to the West Indies for liquor. The deaths from drinking wood alcohol are also mentioned. He declares "The Churchman is out for temperance, that is to say, the right use of alcohol, not for prohibition."

Ladies' Aid Societies Are Being Organized

A national convention of presidents of Ladies' Aid Societies would be a new thing in the United States, but the interest in organizing everything may bring it to pass nevertheless. The societies in the presbytery of Los Angeles have organized and the standard federated Aid Society will be pushed throughout the synod of California by the Presbyterian leaders.

Denver Ministers Help the Mayor Clean Up the City

It is the desire of Denver's mayor to clean up his city and he has invited the ministers of the city to help him. The ministerial alliance has a committee which is studying the methods used in certain European cities to control the vice situation. When these studies are complete they will be presented to the mayor.

Philadelphia Churches Agitated Over Spiritualism.

The interest in spiritualism has recently come to the front in Philadelphia. Dr. Russell H. Conwell, the distinguished Baptist clergyman, has announced that he has had a communication from his dead wife. Sir Oliver Lodge has been lecturing in the city and his lectures have contributed to the interest. Many of the ministers have been delivering sermons against spiritualism. The newspapers now announce twenty-four different spiritualist meetings each Sunday.

Presbytery Wants Bible In Public Schools

The constitutional convention of Illinois is giving opportunity for every sort of a proposal for social betterment to get a hearing. Professor Samuel Dickey, of the Chicago presbytery of the Presbyterian church has recently spoken in behalf of the social service committee of his presbytery advocating legalizing the use of the Bible in the public schools of the state.

Baptists Losing Ground In New York

Mr. Frank M. Goodchild of the Baptist denomination has given the public some interesting figures with regard to the work of his denomination in New York. In twenty five years the Baptists have diminished in membership on Manhattan island until they now have half the membership of a quarter of a century ago. The membership in Brooklyn has also become less. The Sunday school enrolment has followed suit. The Baptist statistician says that New York is a mission field and only the use of money from the outside can keep the churches alive.

Church Federation Expresses Views on Mexico

In spite of the control of the public press by influences hostile to the Mexican people, the truth about Mexico has been told by a number of unbiased investigators and the churches of America through the Federal Council have taken up the burden of informing the people of the true status. A committee composed of Rev. Charles L. Thompson, Bishop McDowell, Bishop Cannon, Rev. E. O. Watson, Charles S. Macfarland and Messrs John M. Glenn and Alfred R. Kimball recently spent considerable time with cabinet members in Washington presenting the views of church people with regard to the proposed intervention in Mexico. It now seems probable that the hope of certain commercial interests to force war has been frustrated.

Lutheran Church Makes a Good Gain

In a year when immigration is not feeding any of the churches, the Lutheran church of America has gained 211,000 members, which is about ten per cent of their membership. The union of the different branches of the denomination and the increased enthusiasm of the denomination derived therefrom has proved most beneficial. The missionary giving of these people is about seven hundred thousand dollars per year.

Dr. Boynton Speaks in Episcopal Church on Concordat

Dr. Nehemiah Boynton is the chairman of the Congregational committee which met an Episcopal committee in New York recently to consider the proposed concordat between Congregationalists and Episcopalians. He was invited to speak in the pulpit of St. Luke's Episcopal church in New York on the concordat and expressed himself as favoring the proposed arrangement.

Ten Cleveland Pastors Dissent

While the support of the Interchurch World Movement is well-nigh unanimous, there is some dissent in different sections of the country. Ten Congregational ministers of Cleveland have signed a protest against a spring drive for funds in their churches. Recently a group of Methodist ministers in Cincinnati made a similar protest.

Plans for International Council of Congregationalists

The International Council of Congregationalists will be held in Mechanics Hall, in Boston, June 29 to July 6. This auditorium will seat 6,000 and it is believed that the largest body of Congregationalists that has ever joined in the celebration of the Lord's Supper will have fellowship on Council Sunday. Ten Commissions will bring in printed reports which will be treated both from the English and the American point of view. The topics for these studies are: Congregationalism and Spiritual Ideals, Congregationalism and its Policy, Congregationalism and Liberty, Congregationalism and Theology, Congregationalism and Education, Congregationalism and Missions, Congregationalism and the Social

Order, Congregationalism and Unity, Congregationalism and International Relations, Congregationalism and Its Young People. The speakers that have been chosen for the Council include the names of some of the most eminent people of the Christian world. Among the prominent names are Dr. Charles R. Brown, Dr. S. Parkes Cadman, Mr. Raymond Robins, Dr. Nehemiah Boynton, Miss Jane Addams, Dr. Charles E. Jefferson, Pres. Mary E. Wooley, Dr. Francis E. Clark, Dr. Carl S. Patton and Pres. J. A. Blaisdell. There will be important exhibits dealing with the history of the Congregational churches. The representation will be by churches.

Catholic War Council Gives Panama a Community House

The National Catholic War Council will soon erect at Balboa a Community House patterned after the Y. M. C. A. building already there. It will be open to non-Catholics as well as Catholics. Service clubs are maintained by the organization in Chicago, New Orleans, Norfolk, Petersburg, Pittsburgh, Philadelphia, Richmond, Salt Lake City, Portland, and Newark.

Aggressive Church Program in Minneapolis

Leading up to Easter, the ministers of Minneapolis have developed an intensive program for the churches. Publicity in the newspapers is one of the strong features There is a block organization of the entire city and by this means every unchurched family will be reached. There will be meetings in the large industrial plants. A large number of laymen have been organized to go into the different churches as minute-men speakers. These men often visit churches outside their own denomination.

Noted Congregational Editor Passes Away

Dr. J. M. Whiton, who for a number of years has been connected with the editorial staffs of the Homiletical Review and of the Outlook, died recently in his eighty-fifth year. He was a thoughtful and popular preacher and often invited to England to preach.

Church Organists Propose to Strike

There is nowhere in the country an organized strike of ministers to compel social justice but the church organists of St. Louis have come to an agreement to strike on May first unless the congregations of that city increase their pay. They are receiving at the present time forty dollars a month and only three in the city receive $1,200 a year or more. Ernest R. Kroeger, a composer, says that the organists are too often regarded in the same class as janitors.

"The Golden Rule In Industry"

There was held in Boston recently a large mass meeting of laymen of the Universalist church of Massachusetts. The occasion of the meeting was an address by Mr. Arthur Nash of Cincinnati on "The Golden Rule in Industry." Mr. Nash was able to keep his factory going while other concerns were closed down with labor troubles recently and his ideas on capital and labor are eagerly sought in the Universalist fellowship.

Dr. John Haynes Holmes Defines Community Church

The launching of what is called the Community Church movement in the United States by such leaders as Dr. Jackson and Dr. John Haynes Holmes, has been the occasion of some discussion both in and out of orthodox circles. The relation of the movement to historic Christianity has been somewhat ill-defined until Dr. Holmes makes this statement: "The community church in its best estate is not a Christian church and can never be a Christian church. In this is its community character gloriously emphasized and its truly universal significance made beautifully manifest. The community church in method and spirit is not theological in any sense of the word; it is simply and solely human. All men are its potential members, all communities of men its kingdom of God coming on earth, all dreams of men the altars of its spirit. It would exclude no one from its love who has a need or an ideal. It would take unto itself all men everywhere, whether they be Jew or Gentile, bond or free. * * * It must necessarily include atheists as well as theists, Mohammedans as well as Christians, Jews as well as Gentiles."

Dr. Black Has Call To Return To Scotland

St. George's United Free church, of Edinburgh, has called Dr. Hugh Black of Union Theological Seminary to succeed Dr. John Kelman who recently came to New York to accept the pastorate of Fifth Avenue Presbyterian church. Dr. Black has refused calls to some of the most eminent pulpits in Great Britain and America and it is not probable that he will accept this call. He was formerly minister of St. George's in association with the renowned Alexander Whyte.

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The Christian Century Press

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NEWS OF THE DISCIPLES

Euclid Avenue, Cleveland, Is Great Missionary Church

The leading church among the Disciples last year as respects missionary giving was Euclid Avenue, Cleveland, O., which gave $11,016.18 to all causes. The church with the best capita record is New Union church, of Woodford county, Ky., whcih averaged $43.06 per member with 62 members. First church, Ft. Worth, Tex., deserves special mention as making a creditable increase over the giving of former years, the gain being $1,369.21.

Church Extension Society Again Busy

The churches are resuming their building operations after the interruptions of the war. The demands upon the Board of Church Extension are growing continually. The January meeting of the board granted loans of about $75,000. The largest single loan was for $35,000 to Wooster Avenue church, Akron, O. The next largest loan was for $10,000 to Kingsport, Tenn. During the month the following churches reported their buildings completed and called for the check on their promised loan: Port Arthur, Tex., New Albany, Ind., Evansville, Ind., and Bethany church, Evansville, Ind.

* * *

—Linwood Boulevard church, Kansas City, Mo., raised $21,522.71 in all departments last year. The money given to missions totaled $5,486.03. There is great interest in the sermons of Dr. Burris Jenkins and most of the time the seating capacity of the church is inadequate. The church has open house to the young people on Sunday evenings with an attendance of a hundred young people.

—Chicago churches are organizing to provide hospitality to visiting Disciple ministers during the Interchurch convention in March and a committee with Dr. E. S. Ames as chairman is making the necessary arrangements.

—That times have changed is indicated by the report that E. A. Blackman refereed a boxing match in Wichita, Kans., one Saturday night, put on by the American Legion, and the next morning was sent home to Chanute by airplane in time to teach his Sunday-school class.

—The late Hon. George T. Oliver of Pittsburgh left in his will $25,000 for Bethany college. He was an alumnus of the college in the class of 1868, and was for many years a trustee.

—After a ministry of nearly nineteen years at Hammond, Ind., C. J. Sharp has resigned to become the national superintendent of group evangelism, a project under the patronage of the Christian Standard, Cincinnati. During Mr. Sharp's ministry in Hammond 2,601 new members have been received and a substantial building erected. He went to Hammond first as a University of Chicago student but located on the field after graduation. He will be succeeded by C. M. Smithson, of Harvey, Ill.

—A substantial building is in course of erection at Garden City, Kans. During the erection of the building the congregation meets in a moving picture house. L. C. Montgomery is the pastor.

—The church at Cape Girardeau, Mo., has extended a call to Charles H. Swift, who has the matter under consideration.

—The congregation at Beckley, W. Va., has recently purchased a parsonage for the minister at an expense of $10,000. Twenty-five of the leading members of the church including most of the official board members, have recently signed tithers' pledges.

—L. E. Murray presented the call of the near east in church and Sunday-school at Richmond, Ind., the first Sunday in February and had a most remarkable response. The congregation will maintain twenty-five orphans the coming year at an expense of sixty dollars each. Not a wealthy member was among the subscribers to this fund, as it came from the less affluent constituency of the church.

—William Remfry Hunt has taken up residence in Chicago for three months. At the present he is in Rochester, Minn., where Mrs. Hunt is under observation by the great surgeons. He has speaking appointments in many of the Chicago churches where he will interpret China in his inimitable way. Before leaving China he was stationed in Nanking as an evangelist. He will spend part of his furlough in Great Britain, his former home.

—The Christian Endeavor society at Rogers, Ark., recently gave a missionary program at a Sunday evening service. The offering of the evening was dedicated to the support of an orphan child in India.

—First church, Lincoln, Neb., has called a young minister, William Hertzog Thompson, as director of Young People's Activities and as assistant pastor with H. H. Harmon. He is a graduate of the University of Omaha and has been principal of a high school.

—Joseph Hunter reports that Seventeenth Street church, Nashville, Tenn., recently took an offering in a congregation of 45 people and wiped out an old debt and provided for improvements on the church property, raising a total of $1,125.

—Abbott Book, who is the educational director of Walnut Hills church, Cincinnati, has recently been invited to visit Englewood Sunday-school, Chicago, and explain some of his methods.

—Some village congregations in Illinois are prospering now, according to State Secretary H. H. Peters. As a sample of the new development, he tells of the success at Oakland, Ill. This church has had a non-resident minister, Victor Dorris, who is starting into his third year. The community has so responded to his message that $15,000 has been raised for a new church building which will be erected this year. Many

"Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

Recruiting for Christ. John Timothy Stone. $1.25.
The How Book. Hudson. Methods of Winning men. 60 cts.
Pastoral and Personal Evangelism. Goodell. $1.25.
The Soul-Winning Church. Broughton. 75 cts.
Present Day Evangelism. Chapman. $1.00.
The Evangelistic Note. W. J. Dawson. $1.00.
As Jesus Passed By. Addresses by Gipsy Smith. $1.00.
Revival Sermons. Chapman. $1.25.

Add 5 to 8 cts. postage on each book ordered.

leading people of the community attend the church without being members. It is the plan when the new building is erected to call Mr. Dorris for all his time and have him live in the community.

—Isaac N. Grisso has recently accepted the pastorate at Petersburg, Ind., and the church has adopted several objectives to be realized between now and Easter. These are: 50 new members by personal evangelism; an average attendance in the church school of 200; 50 women in the missionary society; a class of 50 in the church efficiency school; and the church attendance doubled.

—Mrs. Cora Griffin Van Voorhis died at Charleston, W. Va., on February 10, leaving a husband, Hiram Van Voorhis, and a young son to mourn her loss. She was an alumna of Virginia Christian College and of Hiram college. Uniting with the church at the age of nineteen, her life has been spent in faithful service to the cause of religion.

—First church, Richmond, Ky., with its Sunday-school made an offering for the unfortunates of the near east which amounted to $565.

—William Woods College recently dedicated a new Conservatory of Music building which is in honor of W. E. Jamieson. It had been planned to complete the building for the opening of the school year but this was impossible on account of labor troubles. The building was formally opened by Carolina Lazzari, the eminent contralto of the Chicago and Metropolitan opera companies, on December 2.

—W. H. Erskine gives an extended report in Mission News, published in Japan, of a conference on faith and order held in Osaka recently. More differences were developed in this conference than we have been accustomed to believe exist among missionaries. Mr. Erskine says: "A summing up of the positive contributions of the various denominations represented on that day, would be something as follows: The Fatherhood of God, the Sonship of Jesus, the purifying work of the Spirit, the central position of the Bible, man's need for the grace of Jesus Christ, his need of the fellowship of the church as a means of growth and the spiritual value of the two sacraments, baptism and the Lord's Supper."

—First church of Grand Rapids, Mich., has promised the support of a new field worker a thousand dollars a year for five years.

—The prospects of Windsor, Canada, as a future manufacturing city have encouraged the little band there to renewed efforts in building up a church. It is thought by this group that Windsor will in a few years grow from $50,000 to 200,000 on account of the steel plant and new factories projected. The congregation numbers ninety and has recently subscribed $1,684 for a lot on which to erect a building. E. A. Osborne is pastor at Windsor.

—The pageant, "The Spirit of Missions," was recently presented in Yakima, Wash., under the leadership of Mrs. Royal J. Dye. This was the closing event of a school of missions which numbered 300. Dr. Dye was also present.

—A. F. Stahl, who for over seven years has been pastor at Maysville, Ky., closed his work there February 1, to accept a call to North Canton, O., church. During the pastorate he received 359 persons into the fellowship of the church. All current expenses were met and the missionary offerings were doubled. The church is going forward to a new building campaign.

—A modern religious education building will be erected at Winimac, Ind., where L. C. Brink is pastor. It will consist of two stories and basement, and will be of brick construction, with shower baths, swimming pool and gymnasium in addition to the Sunday school rooms.

—The congregation at Corsicana, Tex., has recently installed a five thousand dollar pipe organ and bought a new parsonage. The old parsonage will be torn down to make room for future additions to the church building. John Mullen is the leader in this field.

Disciples Face Serious Shortage

Some Revelations of the New Year Book

THE new year-book of the Disciples is coming from the press and the summary of statistics indicates that there has been a serious loss again the past year. There is no attempt this year to explain the losses as due to more carefully gathered statistics. The following facts challenge the attention of every Disciple:

1. The total number of churches for the United States and Canada reported is 8,963, last year 9,011, a loss of 48. The total membership reported for these churches is 1,184,885, last year 1,201,990, a loss of 17,105.

2. The states showing the largest loss in membership are Missouri, 4,771; Western Pennsylvania, 2,616; Maryland, Delaware and District of Columbia, 2,499. There are eight other states that report losses from one thousand to two thousand each, while thirteen states and six Canadian provinces report losses of less than one thousand each.

3. The total number of Sunday schools for the United States and Canada is 8,517, last year 8,747, a loss of 230. The total enrollment reported for these churches is 921,422, last year 962,912, a loss of 41,470. This is slightly less than the loss of last year, 42,303.

4. The total number of white preachers reported for the United States and Canada is 5,830, last year 5,908, a loss of 78. The total number of colored preachers reported is 253, a gain of 44 over the 209 reported last year.

5. Even more alarming is the increase in the number of preachers engaged also in secular business. This number has been steadily growing for several years, reaching the high figure of 986 last year, but there are 1,129 such ministers reported this year, an increase of 143. Of these 1,129 preachers, 515 preach regularly and 614 only occasionally. Eighteen per cent of our preachers are now engaged in additional business pursuits. We lack the information necessary to show the number of ministers who have left the ministry entirely to engage in secular pursuits.

6. There has been a decrease in the number of churches reporting the full time service of ministers. There are 2,947 such churches this year, 557 less than were reported a year ago. The number of churches reporting part time preaching is 2,431, which is 398 more than were so served last year. Most of these 398 churches had full time preaching last year. There are 70 fewer preacherless churches reported.

7. The World Statistics are much more complete than a year ago. They show a gain of 197 in number of churches, 1,641 in number of members, 203 in number of Sunday-schools, and 341 in number of ministers and Christian workers in countries outside of the United States and Canada. The reports from Russia are still lacking, but from the United Kingdom we have the most complete statistics we have ever had. We regret that there is no list of preachers available for the United Kingdom.

8. The totals for the world are 9,571 churches, a gain of 149, with 1,247,759 members, a loss of 2,464.

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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.

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Short and plain articles by nearly 100 experienced Christian writers. Just the Help over hard places you have been looking for. How to lead, teach, testify, pray and grow. Young Christians helper, experienced workers' guide. Pkt. size, 128 pgs., Red Cloth, 25c, Mor. 35c, postpd. Agts. wtd. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

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Interchurch Calendar

February

Christian Stewardship Educational Period; February 22, Stewardship Acknowledgment Sunday; February 29, Life Service Enlistment Sunday

March

Pre-Easter Period for the deepening of the Spiritual Life, Evangelism and the Enlistment of Life Recruits

April

April 4, Easter Sunday, National Join-the-Church Day.

Our Church, in co-operation with the Interchurch World Movement has designated February as Christian Stewardship Month. The goal of all the churches together is ten million Christian Stewards, regularly enrolled in the holy habit of giving of themselves and their resources.

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A Journal of Religion

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By Herbert H. Fletcher

"Magnificently Sinful"

By Lewis Worthington Smith

Sir Oliver Lodge

An Editorial

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII | MARCH 4, 1920 | Number 10

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly — *By the Disciples Publication Society* — *700 East 40th Street, Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer to Christ

DIVINE MASTER, except Thee there is none worthy to rule in the kingdom of our hearts. We throw open our inner world to Thee and bid Thee assume Thy rightful place. Take Thy scepter. Ascend Thy throne and govern these froward wills of ours with Thy holy will. We would surrender our hearts, our consciences, our hopes to Thee, for it is only in Thy keeping that they are safe. When our reason is perplexed we would do Thy will, and though our reason be persuaded against Thee even then would we do Thy will. Amid the bafflements and uncertainties and indirections of our outlook on life we would accept Thy clear vision as our own, and find in Thy mind the unshaken rock of certitude for our souls.

O Teacher, it is with thirsty hearts that we draw near to sit at Thy feet. Thou only hast the words of life eternal. Simple, gracious, crystalline words they are, words for children and for sages. Wait Thou today upon the lilied hillside as Thou didst long ago. We will gather about Thee and listen while Thou dost unveil the blessed realties which lie within the reach of us all. Walk beside us in the city streets. Make us see what Thou seest, judge as Thou judgest, and pity as Thou pitiest. And if in the end of the day we walk inconsolable backward into the old life of our regrets, join Thyself to us and cause our hearts to burn within us by Thy fresh unfolding of the word and will of God.

Blessed Saviour, whom yet unseen we love, who died for us and livest ever, we come for cleansing to the fountain of Thy sacrifice. It is in Thy death that we find our life and from Thy cross we go forth to bear our own to victory. What amplitude of grace is in Thee! How unstinted is Thy love, plenteous, overflowing and free! Wash our wills of all uncleanness. We would be crucified with Thee, sharing in Thy sufferings that we may have fellowship in Thy glory. Come to us, Lord. Abide with us. Rule us and save us for Thy mercy's sake.—Amen.

Jingo Newspapers Taunting Friendly Neighbors

ONE cannot doubt that there is organized propaganda in this country at the present moment, partly Irish and partly German, to break up any feeling of amity between Great Britain and America that had been begotten of comradeship in a great cause. The New York American, a Hearst paper, has a writer who says: "I have just faith enough and confidence enough in my own American people to believe that we can lick England and Japan both together, whenever they start trouble." The British have also some jingo papers, and one called John Bull is just now engaged in tweaking the Eagle's feathers. This paper says: "The truth is that, throughout the first three years of the struggle with Germany, America waited to see which way the fortunes of war inclined, so as to come in on the winning side. In England and France it may be said with substantial truth that the Hour produced the Man; in America they had to make do with a few pygmies and a Professor." There are probably no worse enemies to world peace today than the yellow sheets which sow international suspicion for the pennies that the newsboy is able to gather on the street corner. Only the growth of

an independent and neighborly public sentiment in the United States, fostered by a liberal and righteous press will avail to win and keep us at peace with the world.

Taking Over the Czar's Business

IN THE old days the deportation of political radicals from Russia to Siberia was a topic on which Americans were sure to grow wroth. The constitutional guarantees of free speech, free assemblage and a free press had not yet been branded as the weapons of Bolsheviks. The radicals we have recently deported from this country are precisely the kind of people the czar used to deport, except that they are much milder and less dangerous people. In order that we should not lack henceforth a port of landing for future deportations, it is proposed in a bill offered by Senator Fletcher of Florida to use the island of Guam as a place to land political undesirables. This island is noted for being one of the most unwholesome spots under the stars and stripes. Full of infectious diseases, infested by rats and torn by typhoons, it works powerfully upon the imagination of the southern senator. Meanwhile, has no one any faith in old-fashioned Americanism? Would our foreigners reject our constitution and our laws if they really understood them? Does not the remedy lie in education and religion, rather than in police officers and an American imitation of Siberia?

Rural Church Finding Recognition in the Farm Press

A REMARKABLE tribute to the worth and significance of the rural church is paid by the farm press which is taking up the problem of the church and pointing out its place in the renaissance of rural life. In fact the farm papers are paying a great deal more attention to the rural church than is the religious press, measured by the printer's rule. They are printing the facts and featuring outstanding examples where the situation is being met. There is no defense of the grossly overchurched situation in their columns; they have no denominational tradition or vested interests to support; they are not talking lugubriously about the loss of rural preachers and how to save the historic old churches that have ceased to function. They are telling us how a new type of rural church is functioning. At no point in the task of making and keeping the nation Christian has there been such obscurantism as in dealing with the rural church situation. The plain, undeniable fact, shouting with a thousand tongues, is that the average rural community is overchurched until it is utterly impossible for all the churches to find support. Yet the denominational agencies go right ahead planning to save their own churches in the country. All these churches can no more be saved than a dozen helpless old people could be fed with a ration or two, even though all the doctors, dietists, physiological chemists and trained nurses in the country were brought in to give scientific advice. Unless the ration can be increased either all must perish or some must die that others may live. But it is hopeless to expect to increase the "ration" for the now existing rural churches, unless, indeed, the city churches furnish funds to do so. But to do that would be so gross a misappropriation of missionary funds as to constitute a breach of trust. The one and only solution for the country church problem is that advocated by the farm press, that is, a united community church instead of a divided sectarian church.

A Plan to Eliminate the Middle Man

THE newspapers did not widely herald a meeting in Chicago on Lincoln's birthday of two hundred farmers and labor union people to plan a cooperative movement. It is the belief of these two hundred people that the high cost cost of living is due in considerable measure to bad methods of distribution. During the war a big Chicago packing house bought up millions of pounds of rice and raised the price to nearly double the former figures. Similar profiteering has affected many other items which are in the daily budget of the average citizen. The farmers and labor union folks are planning to effect a direct exchange of economic goods, the food supplies of the farmer going to cooperative stores in the city and the manufactured goods of the city going in a similar way to organized groups of farmers. The University of Wisconsin has maintained for some years an expert whose business it is to study ways and means to effect such short-cuts in distribution. It is significant that the representatives of four million organized workmen and farmers are taking steps to carry such a plan into effect. No doubt there are many difficulties to be overcome. The profiteers are well organized and will be prepared to fight effectively, but in the end we shall have the better methods of distribution, just as not so long ago we secured through machinery the more effective methods of production.

Who Is Behind the Mexican Propaganda?

PROPAGANDISTS for war with Mexico have come into the open at last and one may speak with full knowledge of the facts. The National Association for the Protection of American Rights in Mexico is issuing a bulletin which states the case for the propagandists. A speakers' bureau is maintained and lecturers will be sent anywhere on request. J. S. Alexander, president of the National Bank of Commerce, in New York, heads the executive committee of the organization. The executive committee is made up of big business men who deal in oil, rubber, copper and other Mexican products. The bulletin of the association is made up largely of newspaper clippings showing hostility to the neighboring Republic and especially towards the Carranza government. It has been asserted for a long time that the real enemies of Mexico are the commercial interests. This is no longer a matter of doubt. How many Americans want to offer their sons to make Mexico secure for our oil and rubber speculators?

"The Government at Washington Still Lives"

A STEADING word should be spoken to the Prohibition public at this time, when the liquor traffic is making its last desperate lunge to save its existence. The almost devilish cunning of a large portion of the metropolitan press in magnifying such an episode as the Iron River, Michigan, misadventure into a "rebellion" of national significance, together with the continual insinuation of the idea of discontent through cartoon, "news" item, "funny" page, and editorial, only shows the degree of desperation to which the liquor forces have been driven. All their reverses are now being brought up for a last rush upon public conviction to weaken it with fear and dismay. New Jersey's attack on the eighteenth amendment, backed up by its legislature's action legalizing three and one-half per cent liquors in defiant disregard of the admonition from Washington against such a procedure, is being used, together with a similar action by the state of Wisconsin, to create in timid hearts the fear of serious civil strife if Prohibition is enforced. Wherever such weakness of heart manifests itself it should be overcome by three considerations. First, that such violent and extreme measures by the liquor forces were inevitable. No one at all aware of the deep grip these forces have had upon our national life could imagine that they would let go without a last vicious and defiant struggle. Second, that these beginning days of Prohibition are fraught with difficulties which will automatically tend to disappear with the lengthening of the new era. And the third consideration is the big rock fact that the government at Washington still lives and will stand no sectional or secessional nonsense from any group or party or from any state. Prohibition is here, here by the will of the nation, and here to stay.

A New Name at the Mast-head

AMONG the members of the editorial staff of The Christian Century there will be found a new name this week, that of Jessie Brown Pounds. Mrs. Pounds' acquisition to our writing force is no new thing. The placing of her name at the mast-head is simply an outward sign of a gracious fact that has been in existence for a full year. Mrs. Pounds' versatility is itself a token of genius. She is journalist, novelist, poet, hymn-writer, art critic, social philanthropist, church stateswoman, minister's wife (in the fine institutional as well as the conjugal sense). Even this catalogue of her capacities does not exhaust them all. Six hundred hymns stand to her credit in the literature of modern spiritual praise. Among them, the best known, perhaps, is, "Beautiful Isle of Somewhere," which leaped from an already great popularity into world-wide affection by its use at the funeral of President McKinley. Practiced in the ways of the journalistic craft, her editorial contribution to The Christian Century has been of great value. A progressive spirit, a richly laden mind, a power of discrimination that is at once keen and gracious, a fund of church knowledge reaching all the way from the affairs of the parish to the problems of ecclesiastical reconstruction—these are some of the chief assets that Mrs. Pounds brings to the collaborative task she has already begun so well in making this paper vital, authoritative and interesting. Her writings will be assimilated each week by the impersonality of editorship, but this week it may be stated that her share in our columns is represented by the editorial entitled, "Wearing Out Words."

The American School of Oriental Research in Jerusalem

IT is a satisfaction to know that while the work of the American School of Oriental Research in Jerusalem was necessarily intermitted during the war, plans have now been made to rescue the enterprise on a larger and more co-operative scale, and with ampler prospects of success. The most important feature of the reorganized enterprise is the arrangement for joint activity with the British School of Archaeology in Palestine. The two institutions will be quartered in the Lord Bute House, just inside the Jaffa Gate, while the former American School building, further out, will continue to be the residence of the American director, who for the current year is Professor W. H. Worrell, of Hartford. In the plan of co-operation the American School is to have charge of the Library, of which there is already an admirable nucleus. The British section will have charge of the Bureau of Records, which is intended to be a comprehensive survey of the archaeological materials of Syria. The lectures will be delivered by the members of the two co-operating staffs. Professor A. T. Clay, of Yale, who is the director of the proposed American School at Bagdad, will spend a portion of the season in Jerusalem, and assist in the work of the School. The head of the British section is Professor Garstang, well known in connection with excavations in the Hittite region of Asia Minor. There is likelihood of co-operation from the French orientalists, who have been invited to participate in the enterprise. The downfall of Turkish prestige has opened a door of signal opportunity for excavation in Bible lands.

Sir Oliver Lodge

SIR OLIVER LODGE has been spending two weeks in Chicago lecturing six times to crowded audiences of 3,000 persons. His popular successes in New York, Boston, Philadelphia and other cities have been repeated in this city. From floor to topmost gallery every seat has been occupied, the spacious stage crowded and often hundreds turned away. Thoughtful auditors they were, not so "high-brow" as the audiences which greeted Rabindranath Tagore some time ago, but mature, substantial and keen to follow the reasoned lectures of the distinguished English physicist. Sir Oliver's coming was heralded as an event of significance for the spiritistic doctrine and it was the eagerness to receive some fresh and convincing evidence as to the hypothesis of communication with the dead that chiefly actuated the great public interest. It must be said, however, that the lectures contained only a modicum of such evidence. In the main

they constituted a perfectly orthodox interpretation of the spiritual as against the materialistic, or sensuous, view of the universe.

Of the six lectures, only one—the second—dealt with spiritism. But even here his material was disappointingly commonplace and, except to those already predisposed to believe, unconvincing. Sir Oliver himself conceded the indecisive character of much of the evidence he brought forward. But he dwelt at length upon the familiar Dorr test in which his dead friend and fellow psychical researcher, F. W. H. Myers, had "communicated" a message to a man in Boston named Dorr and had referred to it by the use of the word "Dorr" in a "communication" made direct to Sir Oliver in a London sitting. A long "communication" from Myers in his characteristic literary style, made through a certain "Mrs. Holland," was read in full by Sir Oliver as proof that not all messages from the other side dealt with trifling domestic or personal matters, as is usually the case. Besides these, Sir Oliver referred to the discovery of certain objects in a dead soldier's kit of whose existence those concerned could have had no knowledge, and a few other instances of the same sort.

The truth is that as a propagandist of spiritism by the bringing of direct and relevant evidence to the consideration of his auditors, the distinguished scientist was an utter failure. Yet the implications of his presence here, his stout testimony of personal conviction, and his lucid course of reasoning on the reality of the unseen have set forward the spiritistic movement enormously. How deep the popular interest is may be judged by noting the sermon themes of ministers as announced in the daily press last Sunday. Scores of pastors advertised the subject, "Can we Communicate with the Dead," and many themes not treating so directly with the problem but closely related to it or suggested by it were announced by others. A debate on the subject was held on Sunday afternoon in a downtown theatre between two speakers of the so-called "rationalist" type.

In the minds of the more discriminating and competent hearers of Sir Oliver there exists a strong feeling of resentment that what, as a matter of fact, is a very slight cause should have produced so great an effect. Spiritism has been given a prestige and impetus in popular estimation by Sir Oliver's visit ridiculously out of proportion to the relevant contribution he made. To nine-tenths, yes, to nineteen-twentieths, of all that he said a Christian-minded unbeliever in spiritism would give a hearty and grateful assent. Sir Oliver's analysis of the fallacies of materialism, his deductions from the modern scientific conception of the structure of the atom, his interpretation of the ether of space, his masterly treatment of the spiritual significance of the law of evolution and of all our knowledge by which we organize and control our objective universe—these made the main bulk of the subject matter of his addresses. But all this is far removed from the doctrine of communication with the dead. To the materialist this line of argument would no doubt be a necessary preparation for the direct evidence of communication, but to the Christian mind it was only a confirmation of what we believed already. It had no decisive bearing upon the doctrine which Sir Oliver Lodge had presumably come to this country to propagate.

Yet multitudes of his less discriminating hearers went away—as one could find out by tapping the thoughts of this one and that one—with the feeling that the thing Sir Oliver had convinced them of was the possibility of communicating with the dead. This, we say, leaves a certain ground for resentment as to the method adopted by our distinguished visitor. He was announced and expected to speak on a subject with respect to which his average hearer was hostile or skeptical or, at any rate, unconvinced. He came before us in the role of an apologist for spiritism. Except for a single lecture in which he did confessedly deal with that subject, albeit unconvincingly, and except also for an occasional ipsi dixit testimony of his own personal belief in spiritism, he devoted himself throughout all his other lectures to proving that the world was the kind of a world all religious people have always conceived it to be. And what he said was so good, so revealing, and so confirmatory of our fundamental Christian faith that to those minds unused to this approach from the scientific side it was an easy subconscious step to the fallacious assumption that Sir Oliver had proved his spiritistic case.

Had Sir Oliver come to America as an apologist for our fundamental Christian faith—for our belief in God, in prayer, in the integrity and immortality of the soul, and in the measureless authority of conscience and moral ideals—his lectures would have written a distinct chapter in the spiritual life of this land. But his voice was the voice of Jacob, though his hand was the hand of Esau. He wore the cloak and costume of one role and played another. The discriminating were not misled. But—to say nothing harsh—the public is not always discriminating.

We do not mean to charge Sir Oliver with practicing deceit. He is too high-minded and venerable a gentleman and scholar to be talked about in that way. But as a scholar, a scientific man, we submit that he did not deal candidly with his audiences in the method he adopted for giving a reputable and respectable caste to the spiritistic cult. Perhaps the only word that will express the critique we are compelled to offer is the recent but much overworked word "camouflage." Sir Oliver "put over" his doctrine of spiritistic communication by deftly and dexterously and attractively camouflaging it with the well-known idealistic or spiritual interpretations of the physical world now generally accepted by scholarly men who think outside of their narrow scientific specialty at all. So after hearing Sir Oliver Lodge, leader in the Society for Psychical Research, and one of the world's master physicists, our conclusive judgment is that if he has no better reasons for believing in intercommunication with the dead than he is presenting to American audiences he is no such masterful scientist in the field of psychics as he is justly renowned to be in the realm of physics.

Presbyterians and Christian Unity

THE attitude of the Presbyterian church toward Christian unity is a phenomenon in current Protestantism that deserves particular comment. It is not so well formulated, perhaps not so self-conscious, as the attitudes of some other Christian bodies—the Episcopalians and Disciples, for example—but it is by all tokens a thing of definite and unmistakable character. Whenever any proposal for Christian unity is made in good faith, either in the form of some halfway scheme or in a plan that goes the full length of organic unity, the Presbyterian disposition may be counted on in advance as sympathetic and cooperating. This is not to say that Presbyterianism is uncritical—the precise opposite is true. We used the words "reasonable" and "in good faith" in referring to the proposals upon which Presbyterian favorable prepossession could be safely assumed. This means three things: first, that the ideal of a united church is accepted by Presbyterian leadership as an imperative ideal; second, that the denomination has arrived at the place where it has definitely set the Kingdom of God and the true interests of the church catholic far above its own sectarian interests and pride; and thirdly, that it is able to regard its sister communions without suspicion or distrust or jealousy, and is thus able to give sympathetic consideration to any proposals or representations looking toward closer and more vital unity.

We are speaking, of course, in terms that can apply only to the typical Presbyterian attitude, the attitude that represents the real character of this venerable denomination. That there are many Presbyterians to whom such a description would not apply goes without saying. There are Presbyterian sectarians as bigoted as Baptist sectarians or Methodist sectarians. There are suspicious, narrow, intolerant Presbyterians. But it is not far from the literal truth to say that in the body as a whole the sectarian spirit has been more nearly exorcised than in any other large evangelical group. This is the more remarkable when the close-knit ecclesiastical character of Presbyterianism is taken into account. The denomination is probably more organic than any other American communion. Its parts are more vitally interrelated than are the parts of Methodism or Episcopalianism, though its mechanism is not so elaborate as that of either of those communions. Its group life is controlled by a far more democratic technique than obtains in the socalled "democratic" bodies—Baptist, Congregational and Disciples. Embodying thus a high order of self-conscious vitality and possessing a responsive technique for its expression in group action and policy, it is remarkable, we repeat, that Presbyterianism should seem to be taking the preeminent place in leadership toward Christian unity. For Christian unity involves the passing away of this particular organism called the Presbyterian church, finely wrought though it be, and the merging of its members and parts in the larger organism that the spirit of unity is to create. There is no illusion in the intelligent Presbyterian mind at this point. Unlike most Episcopalians and many Disciples, when Presbyterians talk about Christian unity they assume unambiguously that it will mean the giving up of the Presbyterian denomination. And they have disclosed through their best interpreters that they stand gladly ready to lose their separate identity and their name if thereby Christ's followers may become one body.

Again and again we have heard their leaders express their joy that Presbyterian money and Presbyterian missionaries were not being used to establish the Presbyterian church in China, but the Church of Christ in China. It is said that a basic resolution has stood for years recorded in the minutes of the Presbyterian Board of Foreign Missions to the effect that a proposal for a united effort on any mission field is not subject to debate from the standpoint of Presbyterian interests, but only from the standpoint of its practicality for the Kingdom of God. Dr. William Henry Roberts, the venerable stated clerk of the General Assembly, typical denominational ecclesiastic, just such a functionary as would be the last man in any other denomination to look favorably upon any scheme that proposed the subordination or sacrifice of his denomination, was asked within the past year what, in his judgment, would be the effect of Christian unity upon the Presbyterian church. "It would mean the passing of the Presbyterian church" he promptly replied. And he added with characteristic candor: "I am willing to see our denomination and its name pass into history if thereby we may have a united Protestantism."

In the opening days of the Interchurch World Movement, more than a year ago, at a conference of church leaders held in Chicago to consider what the character of the Movement should be, there developed in certain quarters, especially amongst Methodists and Baptists present, a decided suspicion of the Movement on account of the almost ineradicable implications of organic Christian unity that seemed to inhere in it. There was more thrill and power and appeal in the Movement at that early date than there is today. It became clear then, for the first time, that the Movement would have to sacrifice its union character or lose the cooperation of certain denominations. The more responsible speakers, those who were to carry the burden of the Movement and who were most vividly aware of the reactionary sectarian forces that were operative, took pains to mollify these forces and to interpret the Movement in such terms as would allay the sectarian spirit that had been aroused. Dr. Robert E. Speer was one of these speakers. His address that evening was memorable. He chose as his theme, "The Body of Christ," and described the Interchurch Movement in the light of ultimate Christian unity. This Movement, he said, conciliatingly, does not aim at Christian unity. But he could not, in spite of the stress of strategic responsibility under which he was speaking, let his testimony stop there. Taking his stand on our Lord's intercessory prayer in John's Gospel, he declared that when we have achieved the most organic kind of unity which we can humanly attain we shall not have fully met our Lord's will for his church as expressed in the words, "—as Thou Father art in me and I in Thee, that they also may be one in us."

Here, he said, was the ideal of organic unity, vital, visible and functioning. For the church to draw a line anywhere and say we will have just so much unity but no more was clearly to flaunt our human wilfulness in the face of our Lord's will. It was a great and inspiring message indicative of the irrepressible impulse to unity that springs up in the normal Presbyterian heart.

Of course Presbyterian leadership in this great cause is not measured by the sporadic though frequent utterances of its individual representatives. The denomination spoke its corporate convictions in the call issued by its General Assembly at Columbus, O., in May, 1918. That marked the turning point in recent consideration of Christian unity. By a vote of virtual unanimity the Assembly's more than eight hundred commissioners passed a resolution inviting other evangelical bodies to send representatives to confer together on the desirability and feasibility of effecting an organic union of all American Protestant forces. The ardor and unanimity with which this action was taken was a surprise to the Christian world, and no doubt the Presbyterians themselves were not a little surprised at the discovery of the strength of their own impulse leading them away from the denominational order of things. It is said that Dr. Roberts, the stated clerk, and the most influential man in Presbyterianism's organized life, was opposed to the resolution until after it had been carried, whereupon he underwent a profound conversion on the subject, and flung himself so heartily into the new movement that he was made chairman of the Presbyterian group of delegates appointed to attend the projected conference.

It was an event of startling significance that a denomination of so rich and venerable a history, possessed of resources in men and money representing more power than any other single communion in America, and carrying on its own denominational life with preeminent organic efficiency and success, should propose to its neighbors the adoption of a common policy which involved the sacrifice of its separate existence. The Episcopalians issued a similar call in 1910. But it soon became clear that Episcopalianism was more interested in "putting over" its episcopate upon the rest of the church than in effecting an organic union on the basis of the complete validity of all evangelical communions. No sooner had the Episcopalian call been issued than the doctrine of union on "maximums" was given general and plausible currency, a doctrine which any sophisticated person could see was pragmatically devised for the purpose of making palatable to the rest of us the acceptance of Episcopal orders. The Presbyterians, when their turn came to be host to a gathering of their Christian neighbors, showed another kind of disposition. It has yet to be even so much as hinted that their purpose in issuing the invitation was flawed in the slightest way by a sectarian wish to give any sort of Presbyterian quality to the united church that it was hoped would come into being. They proceeded on the presupposition that we Christians of many names are already one, in all spiritual and essential realities, and that what is needed is the fashioning of an outer order or body in which this unity may function and become visible. Hence the two conferences which have been held in Philadelphia in response to the Presbyterian call—that of December, 1918, and that of February, 1920—have made more actual progress than the whole ten years' discussion which the Episcopalian call set going.

And what now is the attitude of Presbyterian leadership toward the definite plan of organic unity recommended to the churches by the Philadelphia conference of last month? Presbyterians there present to a man showed a spirit of denominational unselfishness and of sensitiveness to the instant need of a new order of things in Protestantism. It was in their delegation that efforts originated to obtain a higher degree of unity than that contemplated by the plan under discussion and which was finally adopted. Their only criticism of it was that it did not go far enough; it was not organic enough; it fell sinfully short, they felt, of the degree of unity which a church in dead earnest with the appalling opportunity and peril of the present time should be determined to attain. This is the interpretation put upon the Philadelphia plan by The Continent, Presbyterianism's most influential and ablest paper. In an editorial that should make every Disciple and Episcopalian blush in guilt for having talked so much more about unity and done so much less than Presbyterians are willing to do, The Continent asks whether the Philadelphia proposal is likely to work, and answers its own question thus:

> The usefulness of this new Philadelphia proposition for union depends wholly then on whether the churches entering into it will sell all and offer all for the glory of God in the union of his church—or whether they will continue to insist on "reservations."
>
> The scheme creates a legislative body in which the constituent churches may, if they will, deposit year after year more and more of power over their combined affairs and activities. If they do that, the "United Churches of Christ" will in time become, as the drafting committee predicts, the "United Church of Christ."
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> There are cleavages in Christendom so radical that no imagination suggests a manner in which they could be abolished. But among the eighteen denominations whose representatives have been engaged in formulating this Philadelphia plan, there is none—unless it be the Episcopalian Church—which could not organically unite with the rest if it wanted to—and with no sacrifice of anything which by any stretch of scruple could be deemed vital to the existence of Christianity. The only real explanation therefore for present Protestant disunion is that Protestants generally do not wish to be united. It is this which makes the church union case so grave morally.
>
> The denominational distinctions between the various church bodies of Protestantism have become so hazy and insignificant that the universal judgment of men free from bias condemns their now severed condition because it so grievously subordinates major to minor interests in religion.

That the above quotation from our esteemed neighbor interprets not only the best mind but the average mind of American Presbyterianism there is no room for doubt. When the spirit of "selling all and offering all" things sectarian for the glory of God takes possession of the churches as it seems to have taken possession of the Presbyterian church, the answer to our Lord's prayer for the unity of his disciples will not be far off.

Wearing Out Words

A BRIGHT woman recently remarked that she feared if she lived to old age there would be no medium of conversation,—that all the words in the language would be worn out before that time. When one hears the same catch phrase repeated a dozen times a day by as many pairs of lips, one realizes that this fear is not altogether without foundation. Who does not know the pet expressions of the average preacher—"Facing the situation," "meeting the emergency," "rising to our opportunities," "the psychological moment," "efficiency in organization," "facing the crisis,"—do we not recall their familiar intonation? If one of these preachers should take the trouble to say what he means (if he means anything), in words freshly chosen, he would in many cases double the effectiveness of the message.

Nowhere is the needless wear of words more clearly illustrated than in the abuse of phrases which have come to us out of the war. "Morale" is a word which came into use because it was needed. Its content was peculiar and original. In the beginning the word served a real purpose. But already it has been robbed of its meaning through misuse. "Over the top" was a phrase which originally carried a picture with it,—a picture grim but full of solemn import. We have used up these words on "financial drives" and "membership campaigns." "Carry on" sounded upon our ears two years ago as a sacred charge from the dying, imploring us to complete their sacrifice. Today we are using it for every conceivable end, from the conduct of a church aid society to that of a political party campaign.

Why should speakers lazily permit themselves to depend upon ready-made phrases? True, it is often urged that a careful discrimination in the use of words sometimes results in aloofness and pedantry, but this is so only when words are used as things, not as the medium of a message. It is the worth of a personality in conscious contact with other personalities which makes the dry bones of speech to live. Not many of us would care to go as far as do the Imagists of present day poetry in the contention for "the exact word." Insistence upon "the exact word" means largely to ignore the audience,—to forget that most people do not know the exact word when they see it. But the contention promises some substantial results, even to those of us who fancy we care nothing for its merits. It suggests that words are to be chosen, not picked up because they happen to be lying about in convenient places.

There are words enough to last, if they are used with care and economy—not parsimony, but with appreciative selection according to need, which is a very different matter. Shakespeare used a great many words, but no one else has used them with such exquisite economy. Speakers and writers of the every day world can not hope to achieve the artistic use of words, but they can save themselves from depreciating the stock through mental indolence.

The Big Three

BABYLON, Greece and Rome
Held earth their prey,
They were the lords of earth—
Now, where are they?

America, England, France
Rule land and sea;
When time has gone its round,
Where will they be?

THOMAS CURTIS CLARK.

The Man Who Ran Over the Rattlesnake

A Parable of Safed the Sage

THERE was a man who owned an Automobile, and he drove unto places afar. And there was a day when he stepped on the Gas, and went out into the country. And he beheld in the road ahead of him a Rattlesnake. And the Rattlesnake was crossing the road, and asking of him no favors save that he observe the speed limit, and give unto Transverse Traffick a fair share of the Publick Highway. And when the man saw the Rattlesnake, he ran the wheels of his Car over it, so that the back of the Serpent was broken. And the Serpent writhed in pain and died and the man drove on. And he patted himself upon the back and said, I have wrought a good deed, and there is one less enemy of the human race. And that may have been true; neither am I reproving him for what he did; for I am no friend of Rattlesnakes.

Now it came to pass as he drove on, that one of his Tires went flat, and he stopped and removed it. And he found in the Inner Tube a small Puncture. For something had penetrated the Outer Tire, and cut it through. And he felt of the inside of his Outer Tire with his finger tips to find if peradventure a Tack had gone through his Tire, that he might remove it before he put in a new Inner Tube. And he found something that pricked his finger, and it felt like a Tack. But on the next day that man died.

Now I once knew the President of a Railway who was unjust to a Brakeman; and the Brakeman rose to be a Conductor, and then a Division Superintendent, and then a General Manager, and then he caused the President to be fired, and he sat in the President's seat and he said, It all was written down in the Book of Fate from the day the Old Man Cursed me from his Private Car.

And I have known of very humble men who have Resented being run over by Mighty Men, and who have kept it in mind for years until they found their opportunity. Yea, I have known the blind, unreasoning bite of a man whose back was broken to leave a poisoned fang for the finger of him who had run over him.

Wherefore beware lest thou think too meanly of him whom thou despiseth; neither be thou too ready to run over even the humblest of the creatures of God. For in this manner are the haughty brought often to humility.

The Church in a Plastic World

By Herbert H. Fletcher

THE editor of The Christian Century asks my opinion on the problem and opportunity which the church is facing in the changing order of society. I would like to reverse the order of the query and first consider the opportunity which the church is facing. The church is facing what President Mackenzie of Hartford Theological Seminary calls a plastic world. It is a world which has been thrown into a melting pot and has been heated to the point of fusing. The fusing has not as yet taken place. It is awaiting a divine alchemy.

Probably not before in 1920 years has human society reached such a condition. Writers of sacred history are accustomed to observe that when Jesus was born in Bethlehem the world had been made ripe for the reception and rapid dissemination of such a message as he brought to it. Great material and mental walls of partition had been broken down. Vast routes of travel had been created and made easy of passage by the power of Roman arms, and broad avenues to the human mind and soul had been opened by the persuasive and enlightening influence of Greek philosophy. Hence in an incredibly short time the gospel of the Son of God spread westward until it had reached the shores of the Atlantic Ocean. It is said of the Chinese people that they assimilate all peoples and tribes which invade their country. That is why they have remained unconquered and unabsorbed since time immemorial. What the Chinese do to the peoples who undertake to overpower them, Christianity did to the Roman Empire and the peoples under its sway, and for over 1900 years it has been the prevailing religion of all Europe, and of the nations in America and the islands of the seas, which received the bulk of their population by emigration from Europe.

NEW WALLS OF PARTITION

But for hundreds of years new walls of partition have been slowly building until the time had come, in 1914, when the spirit of nationality in a great number of separate empires and kingdoms had so possessed the minds and hearts of the rulers and the minds and hearts of the peoples through the influence of their rulers, that Christianity had become subordinated to that spirit, and almost universal selfishness had supplemented the brotherly altruism which is the living quality of Christianity. The wonderful increase and diversification of commerce had intensified that selfishness. The gospel taught by Christ was professed by many, but actually lived by only a few. So-called Christian nations were Christian in name only. The heads of the great branches of the church in Europe cared more for temporal power than for spiritual perfection. Christianity had become merely a veneer, the church had lost the confidence of the laboring classes and of great masses of the middle and poorer classes, and a social revolution was imminent.

One of the great motives of the rulers of the Central Empires in precipitating the world war was a desire to sidetrack the impending social revolution. As in so many other directions, their plans miscarried in this direction also. Instead of sidetracking the social revolution they precipitated it. The upheaval followed the war with amazing quickness. It began in Europe long before the treaties of peace were framed and it is proceeding with varying degrees of severity all over the world, but with especial violence in those countries hardest hit by the war's physical and economic sufferings.

This social revolution and the political revolution which accompanies it and is one part of its expression, has taken the world completely out of the primitive stage of human life, the lowest stage of the three enunciated by Herbert Spencer in his synthetic philosophy, wherein the people have existed for the benefit of the rulers, and has landed it effectively in Spencer's second stage—the industrial stage wherein rulers and governments exist only for the benefit of the people. Spencer's third stage, which might be called the ethical stage, in which all work will be deemed of value in proportion as it contributes to a full life, has not yet arrived, but it is in sight. Autocratic rulers have had their day. Those who have not already been overthrown soon will abdicate or will be reduced to a state of figure-head impotence.

UNPRECEDENTED PLASTICITY

There is another phase of this world plasticity resulting from the war which is equally important, showing a world plasticity far more complete than was the case at the time of the advent of Christ. While the war was inaugurated in selfishness and fought by many nations with self-preservation as the main motive, a great wave of Christian idealism grew out of it and swept over the world. The ideas at the basis of Christian democracy and world brotherhood became so prominent in all discussion and so filled the printed page that no human being with sufficient intelligence to comprehend those ideas, anywhere, on any continent, or in the islands of the sea, has failed to be powerfully influenced by them. Such ideas as a world safe for democracy, universal human brotherhood and social and industrial justice, all essentially Christian ideas, have not only made a powerful impact upon the most feeble intelligences everywhere, but have seeped into general human consciousness, until all peoples are reaching out for the attainment of the conditions to which they point.

One manifestation of this universal mental and spiritual uplift, a most significant and important manifestation, is the idealization of America by the disadvantaged peoples of the Old World. (An illustration of this is seen in the attitudes of the peoples of the Near East.) Rev. Dr. James L. Barton, foreign secretary of the American Board of Commissioners for Foreign Missions, and chairman of

the Commission on Armenian and Syrian Relief, found, on his recent thirty thousand mile journey through the war impoverished regions of Asia Minor, that the Armenians and Turks were willing, even anxious, to accept America as a mandatory, but did not desire England and would fight rather than accept France or any other European nation. The commission, headed by Major-General Harbord, a high officer in the United States Army, which extended its investigations to the Caucasus regions, found, to the surprise of Dr. Barton, that the people of the republic of Georgia and the Tartar republic of Azerbiajan, wherein are many Russians, also would gladly accept America as a mandatory, and a mandatory seemed necessary to prevent continual friction, if not war, between the two republics, as well as to protect them from outside interference. Furthermore, to cap the climax, the King Commission, sent out by the Peace Conference, consisting of President Henry Churchill King of Oberlin and Charles R. Crane of Chicago, which went to the southern boundary of Syria, concluded that it was America's duty to comply with the unanimous wish of the Syrians and accept the mandatory of that people also.

UNITED STATES TRUSTED BY WORLD

The reports of these commissions have not been published at this writing, but it can be stated authoritatively that these three commissions will report a well-nigh unanimous trustful disposition toward the United States among all these people, occupying a territory as large as all of the United States east of the Mississippi River. General Harbord insists that this country would need only two divisions of troops, or 60,000 men, to be used merely as a constabulary to train a native constabulary, in order to control and govern the whole territory, and that 30,000 of these troops would be sent home in two years.

The reason for this state of affairs is the universal trust and confidence of all these varieties of people that the United States wants no more land and would withdraw from any mandatory it might be induced to assume as soon as it had made the local governments self-sustaining. They have seen what the United States has done in Cuba and the Philippines; they have been profoundly impressed by the altruistic attitude of the United States during the war; they have watched the unselfish conduct and self-sacrifice of American missionaries for a century, and the universal testimony is: We can trust America; she is truly Christian.

Likewise in China, with its teeming population of over 400,000,000, America is idealized. In his first published interview on returning to England after his latest sojourn in New York, Rev. Dr. J. H. Jowett said: "We must remember that the relations between America and China are growing more and more intimate. There is something approaching affection in the feeling between China and the United States. The best of Chinese scholars are at American universities perfecting their education. I have met brilliant Chinamen of that type who are steeped in admiration for America. I am sure there will be a reservation in America's acceptance of the treaty with regard to the future of Shantung."

So also Rev. Dr. Cornelius H. Patton, of the American Board, on his return from a trip to the Far East, in the interest of the Interchurch World Movement, reports China as ready for Christian conversion, and declares that if the opportunity now open is availed of China can be made over in a few years into the most powerful influence for Christianity in the Old World! There is practically no limit to what can be done in view of the readiness of the people to accept Christianity.

CHINA'S POINT OF VIEW

Likewise, Professor J. Leighton Stuart of Nanking University, in a report to the Presbyterian Board of Missions, says that when the armistice was signed America's part in the war and her purpose towards China were acclaimed with the deepest enthusiasm. He was told with deep feeling that it scarcely seemed believable that any nation could actually live up to such ideals as the American people had been living up to since their entry into the war. Professor Stuart sums up China's attitude thus:

"The Chinese people have but little interest in world politics. Their interest has always been in the moral issues of human nature. Only through the expression of American ideals had they come to grasp the fundamental meaning of the titanic struggle between right and might. America is admired and trusted with passionate fervor. The Chinese see in us the hitherto unrealized ideals of their ancient sages. The issue of the war ought to lead up to a change of attitude in China toward Christianity. Already the Chinese are responding with keen appreciation to Christian interpretation of the war."

All contemporary evidence shows that Christianity can secure a majority of the 400,000,000 people of China in the next decade, if advantage is taken of the present preparedness. With China converted and becoming herself missionary and the Near East sobered and Christianized under America's influence, the rest of Asia could soon be won.

In India the opening and opportunity are only a little less inviting than in China. America has the power, if the power is rightly used, to establish the Christian religion, within much less time than a generation, through the heart of Asia from the Bosphorus to the islands of the Pacific. It would be possible to make out nearly as strong a case with regard to Africa, but the limits of this article forbid.

Central and South America, already Catholic, will grow under the tutelage of the people of the United States. All that is needed with them is continuous Christian treatment; that they will get so long as our government can be made to reflect the heart of the Christian people of America.

Such is the opportunity of the church, the acting body of Christ—an opportunity never equalled in the promise and grandeur of its appeal in all the ages since the Ascension. The church's mission is to obey the command of its Lord to go into all the world and preach the gospel to

every creature. Preaching the gospel means telling the story of the life, death and resurrection of Christ and living the only kind of life which is possible for normally intelligent Christian men and women, when once they come fully to know the meaning of that gospel and the power of that resurrection. It means taking to the peoples and races now reachable the gospel of eternal life, of love, of practical living, of healing of disease, of surgery, and of all that science and art under Christian development have revealed in agriculture, mechanics and culture; that those people may know that it is the things that are unseen that are eternal and that, though unseen, eternal things are the only things worth striving for; to confer upon the peoples freely all the blessings that Christian civilization has brought to the peoples who have it, that they may be lifted up to an equality in all matters of mundane living with the rest of us and no longer kept down and exploited through sordid motives; in short to recognize them as our neighbors and to love them as we love ourselves.

CHURCH UNABLE TO FUNCTION

This is the mission. The problem is how best to seize the opportunity. And here the Church faces elements of discouragement. It finds itself unable to function properly for this gigantic task. Its power to function is hindered, clogged by its lack of unity. It cannot bring a unified impact to bear upon the situation, because in many cases various denominations are working at cross purposes, and often are more intent upon minor points of doctrine than upon the saving of the world.

It is clogged by its lack of spirituality. If it had sufficient spirituality, it would have sufficient unity. By unity I do not mean union. A union of denominations is not necessary to unity of purpose and action. Every denomination can, if it wishes, maintain its own distinctive form of organization and worship and contribute all the golden spiritual product of its individuality into the common Christian storehouse, and yet be in complete harmony with all the others, so far as it functions in preaching the gospel, in the manner above described, to the uttermost parts of the world. However, it cannot possess that spirit of unity so long as it, or any considerable part of it, thinks more of pressing its own form of doctrine or worship than it does of bringing the world to an understanding and acceptance of the simple gospel of Christ. Every denomination should practice the Golden Rule of Christ to its fullest significance towards every other denomination. It should love its neighbor as itself and even more so. If this love were present as a ruling force and motive the church would have a spirituality that would command unity. The denominations then would be like the United States, only on a loftier plane. As the States and the General Government represent the wheels within the wheel, so the denominations would have a unified body, not an autocracy, but a representative force, acting for all, and this could bring to bear a unified impact upon the great cause now before it, as the United States, representing the concerted power of all the States, brought to bear a unified impact upon the great battle for world freedom and won it almost in a day.

The Interchurch World Movement furnishes one great opportunity, and the only one which seems likely to develop speedily, for bringing this unified impact to bear upon the unrepentant world.

EMASCULATING CHRISTIANITY

Again, the church is clogged by lack of faith. If it had faith it would have spirituality, and if it had spirituality it would have unity. Its lack of faith is due to numerous causes, but mainly, I think, to the fact that there has been such a strong tendency for a century past, by the socalled liberal denominations, to emasculate Christianity by reasoning away the living Christ, and to substitute an ideal abstraction for a personal leader. They have been unwilling to accept Christ's own statements as to what he was, as they are recorded in the Gospels. This has led to the making of the Scriptures a "sufficient rule of faith and practice" rather than the only rule of faith and practice. It has led to the preaching of salvation by character rather than salvation by the grace of God, as manifested in Christ. It has taken the sense of horror out of sin and has permitted, nay encouraged, all persons of selfish or weak character to neglect religion and the Christian life, to make a composition with God by a few gifts to charity and then to lead a life of frivolity, luxury and selfishness, chasing the almighty dollar with the zeal of a heathen. It has resulted in a competitive industrialism, in which the spirit of brotherhood has been conspicuous for its rarity. It is manifested today in the orgy of selfishness, luxury, and competitive extravagance which is seen among the newly rich, the shoddy aristocracy and the overpaid working people. This is called a reaction from the war. It really is a recrudescence of selfish egoism when the scramble for self-preservation no longer seems necessary.

The idealism which camouflaged the war has melted away largely and it is seen now that a considerable element of our people were actuated only by the "safety first" instinct and hatred of the foe. Large sections of the laboring class, who stayed at home, have deteriorated visibly in the deeper qualities of life, and masses of young people, especially workers, have become so intoxicated by high wages that what character for sobriety and integrity they had has been deeply tarnished. Frederick P. Fish, chairman of the Industrial Board, declares that the average American workman is only forty per cent as productive as before the war, although his wages have increased 110 per cent as against a 75 per cent rise in the cost of living. This inefficiency is very marked in occupations where young women and girls are employed. It is common talk and an observant eye can see it on every hand.

BREAKDOWN IN CHARACTER

All this is really a breakdown in character and is due to absence of faith. It proves that idealism, devoid of loyalty to a living personality, is worthless as a basis of character; that as a code to live by it is simply punk; that it has no

body to which can be spiked a morality that will work.

The church in America is honeycombed with the absence of faith, which has caused the conditions above described. The passion for a new crusade in righteousness which was predicted of returned soldiers is seen to have been largely a will o' the wisp. The most reliable testimony of capable chaplains is to the effect that those men in uniform who from early training or hereditary tendency were likely to be beneficially affected by their war experiences were the only men to be so affected; that vast numbers, not to say a majority, suffered deterioration in morals and character. They have come back with a love for excitement, pleasure and narcotics, and the contagion has spread throughout the people. The use of tobacco has increased enormously, and the cigarette has been so popularized that it is hard to find even a street child in our cities who is not soaked with the filthy odor of this deleterious narcotic. Many returned chaplains are infected with this habit for narcotics, and their example and influence do not help to lead weak church members to better things.

In all this wave of worldly frivolity, extravagance and pleasure-seeking there is great evidence of unhappiness. The undercurrent shows a longing for a substantial faith upon which stability of character again can be created.

HOPEFUL MOVEMENTS OF THE SPIRIT

The church is the body of Christ. His spirit will work through it for the salvation of the world whenever it is fitted and ready to obey his command. He has prepared the way by breaking down the walls of partition and producing the plasticity which now exists. There are abundant evidences that he is at work in the hearts of church leaders in many denominations, burning away barriers and creating a spirit of unity and a desire for achievement in his cause. Recent great conventions of churches in this country and in England have shown this conclusively. His spirit is manifest not only in the great Protestant evangelical bodies, but in the Roman Catholic and the extremely liberal Unitarian. Both of the latter two have recently entered upon movements for a deeper spiritual life and for extensive social service.

Never before within the memory of men now living have so many secular newspapers and other organs of public opinion called so generally and persistently for a crusade for righteousness. A multitude of appeals are being put out from pulpits and the printed page for a return to the ideals of Christianity as expressed in the life, character and teachings of Christ, as the only thing that will bring classes, nations, peoples and races into spiritual unity and brotherhood. Most of these appeals lack power because they do not emphasize the fact of a *living* Christ as an ever present, personal leader. Human nature demands a *personal* leader, a guide, companion and friend, always present, whose aid and support is ever available. A person appeals powerfully to every human heart, whereas an ideal may appeal only vaguely and uncertainly. Therefore the greatest need of the world today, and of the church in the world, is a realization of the living Christ as an active, working omniscient personality, seeking human souls as working companions and partners. The need is not only to live like Christ, but to live in Christ and with Christ.

IF CHRISTIANS PRACTICED THEIR PROFESSION

Can any reader conceive what would happen if the 40,000,000 church members in the United States should actually live for one month the faith they profess as though in the daily, hourly presence of a *living Christ?* If the organized church could only recover this faith in the living Christ the walls of the Jericho of evil would fall with a mighty shout. Spirituality and unity would be restored as by magic. "How these Christians love one another" would be common speech as it was in apostolic days. The campaign for spreading the Kingdom of Christ throughout the Old World and the islands of the sea would be formulated and put in motion at once. There would be no talk of lack of money for the movement, for money would be available as needed. The spirit of stewardship, which is growing rapidly, especially in industry, would spread like prairie fire. The opposition of politicians and charlatans, of self-seekers and wealth chasers, would be bowled over by the chariot wheels of the army of the Lord. There would be little Pentecosts everywhere Christians met for worship. There would be a world-wide Pentecost as the realization spread of a Christ alive today and all powerful to save.

The church would have found Christ, and Christ would function through its willing body.

There is only one way for the church to recover this faith in a living Christ. It cannot do it alone. It must be willing to be controlled absolutely by his spirit; it must be able to say wholeheartedly, without reservations: "I will go where you want me to go, dear Lord; I will do what you want me to do."

This spirit of complete consecration has not been attained generally.

But there is a saving remnant; the holy catholic church, the church of all consecrated souls, wherever they may be, whether in the organized church or out of it, is ready, it has the spirit. It can bring the rest to its attitude. Christ has pointed the way. "Ask and ye shall receive." There is a power in prayer which is witnessed but not understood. Let the holy catholic church unite at once in a season of prolonged, incessant supplication at the throne of infinite grace. Let it ask that Christ, through his Holy Spirit, shall so manifest himself to the lukewarm and the faithless that they may come into a complete realization of his living, active presence in their lives; that they may have their inner consciousness opened to his power and wishes for them as did Saul of Tarsus on the Damascus road. Let it pray that Christ will roll upon the hearts of all his people everywhere a great burden for souls, so that they cannot rest until they have given their lives to His cause. Let it pray that the great opportunity which he has prepared may be seized and his purpose be fulfilled to the utmost.

And prayer will be answered.

He is faithful that promised.

"Magnificently Sinful"

By Lewis Worthington Smith

IN an advertisement conspicuously placed on the front page of a daily newspaper, an announcement of a new serial to be begun soon in its pages, there appeared recently the lure of the phrase that stands as the title of this article. It referred to the career of the hero of the story before his entrance upon its written course, and the assumption seems to have been that the readers of the sheet would be interested in a man to whose doings so glorious a descriptive term could be applied. I do not wish seriously to impugn the business wisdom of the men who prepare what we shall read at the breakfast table, but I do not care at all about the woes and sorrows of the "magnificently sinful." It occurs to me that I should be much happier, if they could keep themselves decently to themselves and not intrude upon my comfortable repose.

If it were only a phrase in a paper, one phrase in one paper, the matter would not be worth a moment's thought. The trouble is that it is not a phrase alone and not one paper alone. We are being inundated by a torrent of the vulgar, and it seems impossible to keep up with the news and shut it out. Last summer I had the impression that with the coming of winter I should be freed from pictures of bathing girls exhibiting themselves in the naive fashion of heifers at a county fair, but this year they are with us all the time. They admire their figures, and they challenge you to admire them with a smile that is the essence of self-conscious fleshliness freed from the restraints that obtain in polite society. That smile is the one difference between them and prize stock cattle. They know why they are being put on record with the camera. The cattle are blissfully ignorant of anything but the circumstances that they are somehow in the midst of a lot of staring men and women.

GRADES OF EXISTENCE

I have much less desire to reform humanity at large than I had when I was younger. It has come into my mind finally that there are and always will be a great many grades of animate existences in the world, and that there is no sufficient reason why cows, whether walking on four feet or on two, should not live in agreement with their natures. What I do feel justified in demanding, however, is that they shall not make themselves at home too close to my elbow. When I pick up a magazine with a work of art reproduced on one page, I find it more than irritating to come upon one of the lower animals pictured on the opposite page in a hasty, grab-bag assemblage of a few remnants of human clothes. I protest against this strictly on grounds of taste and of pride in myself as a human being. I admire a cow in a pasture, peacefully chewing her cud without trappings of any sort, but why should she come in halftone and photogravure to consort with Shakespeare and Burke and Edith Wharton on the table where those pleasures await me? The presumption seems to me unendurable.

Some strange notions of beauty seem to have taken possession of the minds of men,—of some men. To me the beautiful thing is the restful, the quiet, the calming, not the violent and disturbing. In the presence of beauty man ought to feel himself restored, brought into the sense of a fine harmony, touched and uplifted with a noble serenity. It is part of the good of our later days that man can more and more enjoy the presence and companionship of beautiful womanhood. Why should the gracious thoughts and the flow of happy speech that find place in such companionship be vulgarized by the disturbing appeals of sex? Why should grossness assume to have a charm beyond that of beauty and intrude itself into the world of the human as if that world were also the world of the brute? Theoretically the question is unanswerable. Practically the human heifer is at the moment the most exploited of created animations. Anything that can make pretense to being a reasonably successful representation of the human form divine, ugly though she may be in the unabashed rawness of nudity, can have preferred space in the magazine section for Sunday, if she will stand before a camera in a pose that declares herself a daughter of Eve. To be displayed in the glory of sepia along with portraits of Lloyd George or Foch or Pershing, she needs neither brains nor family history nor social culture nor human qualities of any hitherto recognized sort. It is demanded of her only that she shall be willing to expose herself to such tests as are employed in stock-judging contests by young men about to graduate from some agricultural college on their way to the farm.

NOT A MORAL INDICTMENT

I wish to insist upon it earnestly that I am not talking about the morals of young women who have to make a living as best they can with their capacities and their limitations. I grant freely without word of dispute that it is wholly futile to ask the cockroach to hitch his wagon to a star. I make a plea for nothing more than segregation. I want to keep abreast of the news, and I find myself full of resentful objections when I am compelled to bring Max Sennett's bathing beauties into the house along with discussions of the peace treaty, whether those much advertised organizations of muscular integument have good thighs or scrawny ankles.

Every community should have one newspaper that neither in the vaudeville advertising nor in the movie advertising nor in the feature section nor in the pictorial section arouses the sort of indignation that makes it difficult to confine one's language to the forms approved among the elect. That is really the heart of the trouble. The problem of keeping to the state of mind cultivated by gentlemen is too much for average human nature when the dogs are in full cry and all the air is sick with the fetid breath that rises from their ugly passions and their hot desires.

Christian Denominations?

By Dwight Mallory Pratt

A QUESTION mark is put after these combined terms to indicate that they are mutually contradictory. This fact, however, has not dawned upon the various branches of the Christian church until recently. We have spoken of "our *de*nomination" with a feeling of pride and assurance, not realizing that it is rather a term of reproach and should awaken in any soul of large vision and large sympathies a feeling of shame. Nearly all of the words that begin with the prefix *de* signify detraction, deficiency, loss, division, limitation. Constructive words, all-inclusive terms, are not in this classification. Loss of physical vitality is indicated by such words as *de*cline, *de*bility, *de*crepit, *de*cay; mental weakness by *de*ficiency, *de*lusion; moral perversion by *de*basement, *de*pravity, *de*filement. Things to be dreaded are those that *de*form, *de*face, *de*molish, *de*stroy, and so on through the whole category of things *de*leterious. To *de*nominate a church is to set it apart from the great brotherhood of Christian believers, make it a sect, narrow, seclusive, un-Christian. A denomination, then, is the very opposite of the divine process of unification which is the fundamental law of the Christian life.

The clear discovery of this fact is one of the motive forces that lie back of the great Interchurch World Movement now commanding the thought of all Christendom. The present hour is the most constructive in the life of organized Protestant Christianity since Luther's day. The pathos of sectarianism is not only its pettiness, its dwarfing power, its belittling effect on the mental and spiritual life of men and women and entire communities, but its ultimate overthrow of a broad-minded, fraternal, winsome, all-conquering Christianity. Sectarianism means competition and not cooperation; bitterness instead of brotherhood. It substitutes the word *denomination* for the world-inclusive word *kingdom*. It everywhere destroys the community spirit and the sense of community life. One needs only to visit the little communities, anywhere throughout the land, for a sad confirmation of this fact. Sectarianism attempts not only the un-Christian but the impossible. A community of from two to five hundred people has no economic basis for the support of two, three or four denominational churches. Yet this insane procedure is still attempted in thousands of towns and villages throughout our entire country. And because the attempt is an absolute economic impossibility, missionary societies under the lead of aggressively sectarian officials have tried to bolster up the religious folly by pouring consecrated money into this sieve of ecclesiastical extravagance. And so it comes to pass that the greatest obstacle today in many a community is not the unbeliever, the infidel, but the narrow-minded adherent of a sect who divides the body of Christ and utterly misrepresents the great, loving brotherhood and unity of the Father's household and kingdom. Denominational names no longer appeal to the non-Christian world. They rather repel. Men of big soul will not give money to support an *ism*. And men within the church who have vision and are intelligently and profoundly spiritual revolt against the unspiritual and un-Christlike processes that divide and separate the followers of the divine Master, and misuse and pervert and waste their resources in these divisive and competitive ways.

Dr. Robert Westly Peach of Newark, N. J., may have been nearer the truth than many are willing to admit when he said that there are 100,000 superfluous Protestant churches in the United States, erected at a cost of $500,000,000. Whatever the exact number may be, the time has come for the various denominations to face this long-standing evil with Christian intelligence and heroic conviction. Sectarian zeal has too often been mistaken for religious devotion. Men have been aggressive in their denominational propaganda on the ground that their particular church had a monopoly of true piety, orthodoxy and spirituality. Some churches may indeed have had more evangelistic ardor than others, but that very zeal should have manifested itself not in seclusion and division, but in a great, sympathetic, fraternal love, that by its very graciousness and winsomeness made it possible for people of different points of view to come together and worship a common Father under a common roof, without controversy, in the unity of the Spirit and the bonds of peace.

A better day is near at hand. The heart of Christianity is still vital with fraternal love. Horizons are enlarging. Spiritual intelligence is growing. Even over-zealous ecclesiastical leaders are beginning to see that the interests of the kingdom are bigger than the interests of their particular sect. Concessions and sacrifices will have to be made, not in the matter of principle or spirit or truth, but in the matter of method and form and machinery.

One thing is certain—the spirit of the new age, which is the Spirit of the ever-living and ever-loving Christ, is summoning the divided and scattered members of the church together as never before since the original Pentecost found the early disciples of one accord, in one place, and all endued with that unity of life and gift of power which made the birth of the Christian church possible in the heart of a great and bitterly hostile metropolis. The same unity, when once again attained, will have the same effect on a world at present unacquainted with the divine and saving power of the Gospel.

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DWIGHT MALLORY PRATT, D.D., Field representative of the Pilgrim Memorial Fund (Congregational); his work has taken him extensively into cities and small communities.

Propaganda

WE ARE living in an age of propaganda. The war made propagandists of us. Even science was turned to the highly specialized tasks of proving that the Germans were "round-heads" with just a sprinkling of "long-heads" to furnish them leadership, and that all round-headed races were cruel, incapable of the highest in civilization and fit only to be the retainers of the superior long-headed races, to which of course all the Allied peoples belonged. Philosophy focused its intellectual head-lights upon a new analysis of Germanic thinking and found, what in times of peace it had never discovered, that through all Germanic philosophy there had run a sub-stratum of the imperialistic and militaristic and a glorification of the unreasoning mystical state at whose altars the individual should offer himself a willing sacrifice. Even Hegel's philosophy of the absolute was found, after generations of discipleship by the philosophers of all lands, to be an apology for Kaiserism, and Kant, with his dream of a glorious day of international comity and a league of free peoples, suddenly was discovered to have given the enemy the hidden concrete foundations of the one dominant conquering state. We put the acid concentrates of our hate upon the slag heaps of mined ores and found strange materials therein. It was science and philosophy turned propagandist. And what we did to Germans and things German they did to us with an added vengeance in direct ratio to their fear of our superior power. Was theology immune, or ethics, or the Christian pulpit? To ask is to answer with our own memories, not yet two years old. A brutally frank old General said that war could not be fought and won without hating the enemy. We might just as well play honest with ourselves and admit its truthfulness. But that will require that we also admit that, as we all fought well, we used the necessary instruments of hate to fight, and that our Christianity went into a partial eclipse while we did it. The best we can do is to carry lanterns in the dark, and we did well to keep the lights alive through the darkest eclipse that ever shadowed Christian civilization. It is quite possible for superior souls to fight such a war through without hate entering the heart, to love their enemies under such terrible wrongs as the enemy was committing, to wing no darts with overwrought emotion and never to add a lurid color to the pictures of the enemy. But it is not possible for the mass of even Christian mankind to do it. Nor does the good God expect it of them, knowing their weakness as he does.

* * *

Propaganda for the Good

There is good as well as evil in propaganda. Every pulpiteer is a propagandist if he is advocating Christianity and persuading men to become partisan to it. Every loyal citizen is a propagandist when he argues for essential Americanism as against Bourbons and Bolshevists, or seeks to persuade the alien within our gates to become a good citizen of the Republic. Did a man ever argue conscientiously for his party, denomination, creed or school of thought without thereby seeking to propagate his convictions? Missionary zeal is always propagandist. We go into pagan lands to propagate the Gospel and to convert the non-Christian peoples to Christ and his way of life. To propagate, after all, is to grow. What, for instance, is advertising but business propaganda? The automobile firm does not educate the public on the economic benefits and comforts there are in using autos, but seeks to persuade every man to own a car of their particular make. Coffee salesmen do not spend much time persuading people to drink coffee, but they put millions into enlisting them as partisans of their brand. Business men are not academic purveyors of scientific facts regarding the merits of this or that article of commerce, but salesmen of their own particular article. It is of little moment to them whether their article is better except in as far as quality begets trade. Just so with the political campaigner. Few partisans can weigh the merits of the other party's tenets, and he who can is looked upon as a sort of political maverick. Even Mr. Bryan, with all his political idealism, looks quizzically upon Mr. Hoover and asks why he has never nailed his colors to a party mast. What of the revivalist? Is he not the arch propagandist? He seeks by all of the arts of oratory, by all the emotional persuasiveness of song, by the manipulation of crowd psychology to propagate the Gospel plea. "Selling the idea" is a modern phrase, adopted from our dominant commercial trait, and we apply it to all we do in promotional work today. We are a race of promoters: we promote ideas, inventions, arts and crafts, religion, Americanism, internationalism, militarism, and every other ism that appeals to us as good for ourselves or for the race or government or trade or native place or aught else under the sun that we think good or profitable for ourselves or for others. Propaganda is the dynamic of progress.

* * *

Vicious Propaganda

So our protest is not against the propagation of things in general, but against a vicious propaganda; it is against carrying over the dogmatic and fighting persuasiveness of war times into the calm of peace, and using the military temper to force our own dogmas on those who do not agree with us. There are times when habeas corpus must be suspended on behalf of public safety, i. e., the rights of the individual have to be suspended for a time until public safety is insured against a crisis; but to suspend the right of the individual in times of peace is tyranny. There are times in war when free thinking must be suspended and criticism of the government put under the ban because the national safety depends upon a solid, unbroken fighting machine, but to make it a penal offence in times of peace is to turn republics into monarchies. To defeat the German armies might have demanded the blockading of German ports and the starving of women and children, but it is inhuman to continue blockades and the starvation of infants after peace is declared. Nothing can be normal in the peril of war, but to carry the limiting necessities of war over into the era of peace is to militarize the free state. Democracy must be suspended in a large measure while we fight to save it, but we have not saved it if we continue to suspend it after the war is won. Vicious propaganda is the using of the dogmas, the partisanships, the mandatory tempers and the spirit of hatred inevitable in war time after peace has come. The vicious propagandist does not persuade rationally any longer; he denounces all who do not agree as traitors, Bolsheviki, pro-German. He swings the war slogan of "One hundred per cent American" over into places where loyalty is not in question, and uses it to club the liberal mind, the dissenter, and even the workingman who dares think there is a difference between remaining on the job against all odds while helping Uncle Sam win the war and doing likewise when he is only helping his employer to make large profits. Vicious propaganda suspends the right of dissent, of private judgment, of free thinking or fair play, and substitutes denunciation for argument. It is propaganda turned to illegitimate ends. Just at present it is a national distemper, the backwash of war emotion. Strident and narrow minds luxuriate in it. The dogmatist makes the most of it, for it is much to his liking. The "little American" camouflages his limited conception of loyalty under the banner of patriotism and demands the jail and expatriation for all who do not agree with him. What we need is a revival of real propaganda on behalf of the fundamentals of true Americanism.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

A Picture of Christ*

DURING the war I was in one of the camps talking to the soldiers. At table I sat one day with Dr. Hutchins of Oberlin, the man who won the $5,000 prize for composing the best code of morals for American children. We were speaking of the fact that one's opportunities were limited in addressing the soldiers, because it was a touch and go process. Asked what we could do to best advance the Christian religion among the soldiers and at the same time help them the most, he suggested, "I think the best thing we can do is to give the boys a picture of Jesus." It impressed me deeply. The picture we hold of Him, its kind and its clearness, will determine our action.

It is, therefore, interesting to get the picture of Jesus which John had on the Isle of Patmos. Particularly are we fascinated with it when we remember that John was usually considered the apostle of Love. We are learning in these lessons that Love and Power go hand in hand. In a recent book entitled "Old Truths and New Facts," by Dr. Charles E. Jefferson of the Broadway Congregational church, New York, the first chapter is upon "The Conception of Christ." He shows how John, seeing Jesus not as in his humiliation, but as a risen Lord, falls at his feet as one dead. Then by a series of symbols (understanding the symbols correctly makes Revelation a difficult book) he describes the resurrected King. The long robe symbolizes a priest, a high priest, a mediator between God and men, the highest type of personality known to John. The golden girdle represents his kingliness, and the fact that it is about his breast and not about his waist indicates that he is on active duty. He is not passive; he is working in current history. The white hair indicates that he is "Ancient of days", old, very old, and very much to be reverenced for his wisdom. The eyes flashing fire look through men, they lay bare the hidden things of the heart. Christ knows all things. "His feet are hard and hot; they trample down all opposition." They shrivel into nothingness all foes. The voice, like many waters, like the voice of the rolling sea, fills all space and reverberates everywhere. The stars, held in his hand, are the churches; seven stars indicate completeness. He holds all the churches. The sword is his message. It cuts its way through society. It has a keen and pitiless edge for wrong-doers. The face, shining like the sun, is a figure known only to Orientals, who were familiar with the blinding sun that smote all life to the sands. One cannot gaze upon that sun, its glory is unspeakable. Christ is like God. Entering the book of Revelation, we must pass by this glorious figure, yet he does not leave his servant prostrate upon the ground. He tells him not to be afraid, and all his message is to inspire endurance, courage and finally hope. Hope may be the possession of the righteous, but the sinners shall be cast out. Heaven will not be contaminated by them.

This picture, Dr. Jefferson would have us understand, is needed today. It counteracts the impressions usually given which left Christ as a Galilean dreamer, an Oriental idealist, with a wooing, not to say a "cooing" note, with the soft touch of a woman who lived a beautiful, impossible life!! John shows us a Christ who lived in a terrible time, when morality was at a low ebb, when truth was derided and appetite and lust held sway. He shows us Jesus as a radical, a fighter, a God with a sword; rather than "a sweet soul who taught only resignation and gentleness." John's day and ours need a Christ who can meet with power the evils of an unrepentant Germany, the evils of Bolshevists who discount law and order, the evils of extravagance, wild luxury and license upon the part of the unduly rich, the evils of the profiteer who grinds the faces of the poor. Such a Christ would say to these as he said long ago, "How shall ye escape the condemnation of Gehenna?" It is not the only picture of Christ, but it is one picture.

JOHN R. EWERS.

* International Uniform lesson for March 14, "John on the Isle of Patmos." Rev. 1:4-18.

THAT NEW HYMNAL

you have been talking about has not yet been purchased simply for the reason that other things have been put ahead of it. But is there any feature of the church service more important than the singing? Prayer? But is not the singing the medium through which your entire congregation prays? Shabby hymnals for the worshipers—but a $5000 organ for the paid organist—that is the rule in many churches. $100,000 put into brick and stone to house the congregation—and hardly a thought given to *beauty* in the song service—which is the real heart service!

A new hymnal before Easter!

Hymns of the United Church

Charles Clayton Morrison and Herbert L. Willett, Editors. "The most beautiful hymnal produced by the American church." *Send for returnable sample and full information.*

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodism Reunion in England Seems Assured

The annual conferences of the Primitive Methodist church and the United Methodist church in England have been held and in each conference the proposal for Methodist reunion was adopted unanimously. The Wesleyan church, which is the largest of the three, had only twenty dissenting votes out of a total of six hundred. In the united church there will be about forty-seven hundred ministers, 40,000 local preachers, 17,000 chapels and four million worshippers and adherents. There are widely variant attitudes in this group, some favoring reunion with the Established church and some leaning strongly toward independency.

Baptists Entrench in Down-Town District of Los Angeles

The Temple Baptist church of Los Angeles is one of the strong Baptist churches of America and is outstanding among all the churches of the west. Under the leadership of Dr. James Whitcomb Brougher, the church has gone forward steadily, and recently a fund of over a half million dollars was raised in order to erect a modern building and equip it. This money was raised in relatively small sums for such a large undertaking.

Minister in New York for Half a Century

In spite of the growing difficulties of the field, the Rev. Dr. John Floyd Steen, rector of the Ascension Memorial church (Episcopal), New York, has remained at his desk for half a century. When he began work his church was located in a great residential district, with truck gardens not far away. Now it is in the midst of the down-town theater district and his members come from distant parts on Sunday to maintain their fellowship with the church. Dr. Steen has married 2,211 couples during his ministry in this church and baptized more than five thousand children.

Union Theological Seminary of the Philippines

Twelve years ago there was founded in the Philippines the Union Theological Seminary, supported by the United Brethren, the Missionary Alliance, the Presbyterians, the Disciples, and the Methodists. The school has had a successful career. The graduating exercises were held recently with a class of eight young Filipinos. There is a college course as well as seminary instruction. The work of the school is done in the English language. The school will be related to the University of the Philippines and buildings will be erected in the near future.

British Prime Ministers Emphasize Value of Religion

The six prime ministers serving in various countries under the British Crown have issued a very remarkable document through the national Layman's Movement. The statement of these eminent men includes the following paragraph: "Even the hope that lies before the world of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly fosters will become operative in so far as the consenting peoples have the spirit of good-will. And the spirit of good-will among men rests on spiritual forces. The hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood and of the Divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere."

Says Money Has Been Wasted in Buildings

The Rev. Robert W. Peach, pastor of the Emmanuel Reformed Episcopal church, in Newark, N. J., recently made a statement before the Interchurch Council on Christian Union in which he asserted that Protestantism in America had built 100,000 superfluous churches at an expense of half a billion dollars. He said: "If not a single church had been built in the last thirteen years, those standing in 1906 would accommodate at a single service every Protestant communicant of the year 1919 and every Roman Catholic in our country, infants included, and, besides, every man, woman and child in Canada, Cuba and Porto Rico,—and there would still be much room to spare.

Bolivian Minister Wants American Missionaries

The Committee on Co-operation in Latin-America met in New York recently and at that meeting a very remarkable letter was read from Senor Ignacio Calderon, minister of Bolivia in the United States. He writes with regard to the education and Christianization of the Indians in Bolivia. Among other things he says: "The Indians need to be educated, especially in manual training and in the use of agricultural implements to replace the obsolete and primitive methods they now use. They could be taught carpentering, blacksmithing and other useful and necessary industries that they could do so well, and could profitably apply to their needs. One thing is very important to avoid trouble and opposition, and that is to give the missionary work a distinctly non-sectarian character. The most useful and unselfish work will find a very determined opposition and create disturbances if it is not carried on as exclusively educational and for the benefit and improvement of the Indians. To save them, to bring them up to the realization of the immortal destiny of their souls, no doubt requires a high spirit of Christian devotion and self-sacrifice. Inspired ourselves by the eternal light of God, we feel the duty of bringing that light to the most unfortunate of our fellow-beings. This I feel is the noblest work to which a Christian missionary can devote his life's efforts. That such is the spirit that animates the members of the Committee on Co-operation in Latin-America, I am convinced; and trusting in it, I make this plea, though it very poorly expresses the importance and the greatness of the work I recommend."

Controversy in England Over Sunday Games

The traditional attitude of Great Britain toward Sunday games is unfriendly. Lately the London County Council has granted permission to the Park Board to allow Sunday games in the parks and the open spaces. This has brought immediate protest from the Imperial Sunday Alliance and a merry controversy is on. As Great Britain has been the center of sabbatarianism in the Christian world, the decision in London will have an effect more sweeping than might at first appear. In a few years it will be settled whether the Christian world will adopt the Continental policy or the older British Sabbath.

Dr. Hugh Black Declines the Call to Scotland.

Dr. Hugh Black, of Union Theological Seminary, was recently called to be Dr. Kelman's successor at St. George's United Free church in Edinburgh. He had been in Great

Britain this winter and has recently communicated his decision to the chairman of the pulpit committee declining the call.

Dr. Orchard Reconciles Two Kinds of Christianity

There was some controversy in former days between the advocates of social reform and those interested in Christian evangelism. The Socialist declared that religion is an anaesthetic administered by capital to keep labor quiet. The Christian insisted that no social reform is lasting which does not rest upon the reform of individual character. Dr. Orchard, of London, has been preaching a series of sermons in King's Weigh House which are designed to reconcile these principles. Dr. Orchard is the kind of "catholic" who would include in one church the various points of view which have been developed in organized religion, including ritual, evangelism and social service.

Consummation of a Monumental Task

In the very near future the most ambitious task in the making of religious encyclopedias will have been finished. Dr. James Hastings, of Aberdeen, announces the completion of the Enclopedia of Religion and Ethics. The economic conditions have made the publication a difficult task, but in England there is such enthusiasm that laymen are subscribing for the work and presenting it to underpaid ministers. Dr. Hastings has successfully completed several other dictionaries and encyclopedias and has still others in prospect. His best known work heretofore was the Dictionary of the Bible.

Many New Saints Will Be Canonized This Year

Rome will be the mecca of many Christian pilgrims this spring for a variety of reasons. The war has delayed the customary visits of the bishops and most of these will pay their respects to the pope this year. The canonization of a number of new saints will also be an event of large interest and hundreds of thousands of lay people will visit Rome to witness these ceremonies. It is estimated that a hundred thousand French will go to Rome to see Joan of Arc canonized and the Irish are interested in the canonization of Ven. Oliver Plunket, archbishop of Armagh, who was martyred many generations ago on Tyburn Hill. It is estimated that twenty thousand Irishmen will visit Rome.

Lenten Activities In the Churches

The observance of Lent in some fashion by evangelical churches is a growing custom. The First Methodist church of Evanston, Ill., will hold Thursday afternoon services made up of music and a Christian message. In New York there will be an emphasis upon Christian union in the churches during Lent. Many other cities will have special evangelistic campaigns during this period. Of course, the historic fasting customs are not being introduced into evangelical churches but only such exercises as seem more obviously to enrich the spiritual life.

Famous Woman Preacher Changes Pulpits

Miss Maude Royden, whose ministry in the City Temple of London as co-pastor with Dr. Joseph Fort Newton made the church conspicuous during recent years, has resigned her place there. She has always been a member of the Established church and lately a mission has been arranged in which she may preach to the unchurched people of her city, under the direction of the church. She recently visited the universities of Scotland and spoke to the students. At a recent service in the City Temple she made an appeal for the starving children of Europe.

Two Things

pastors can do to renew the life of the spirit in their churches at this pre-Easter season.

First. Establish a "Daily Altar Fellowship" in your congregation. One pastor, sending in remittance for 50 copies "The Daily Altar," says: "Our Daily Altar league still grows; send a half-dozen additional copies." And he is but one of many enthusiastic "Daily Altar" quiet hour promoters.

Second. Grow a "Christian Century" reading list in your congregation. Many of our readers are saying, as they mail in their one, or two, or three new subscriptions: "I feel that I can do nothing better for the spiritual upbuilding of my friends than to put the 'Century' into their hands." Do not go out with the slogan, "A Christian paper in every home," but put down the names of a dozen — or two dozen — people who you think would appreciate the "Century," then get in touch with them at once, asking them whether they would not be willing to pay $1.50 for a *full year's* subscription. Our pre-Easter coupon offer (see page 2) will enable them to have the "Century" at that price.

NEWS OF THE DISCIPLES

Dr. Shelton Not Yet Released

A cablegram to the Foreign Society from Mrs. A. L. Shelton reports that negotiations for the release of Dr. Shelton have been unsuccessful and an appeal has been made to Washington.

Disciples' Congress Is Postponed

The Board of Directors of the Congress of the Disciples of Christ announces the postponement of the coming session which was to have been held with First church, Springfield, Ill., for one year on account of the activities and requirements of the Interchurch World Movement. Announcement of exact date will be made later.

Wellington Church Will Have New Building

The Wellington, Kans., church has had a year of wonderful growth and development. The annual report shows that 164 new members were added to the church through home forces. Floyd A. Bash is the minister there. More than $2,200 was given by the church and departments for missions. A larger building is needed, and plans are being formulated for an addition to be built, two stories and basement, with pastor's study, church office, Sunday-school rooms, and perhaps a gymnasium. Additional room for the enlarged building has been secured by the purchase of adjoining house and lots for $4,000. This house will be used for Sunday-school classes until the new building can be erected. There have been more than sixty members added to the church since January 1.

Disciples Represented at Chinese University Club Dinner

Prof. Guy W. Sarvis, of Nanking University, attended the annual dinner of the American University Club of China, at Shanghai. The club has nearly 300 members, about one-third of whom are Chinese graduates of American universities. The Manila Times, of January 8, says: "The missionaries of the Foreign Christian Missionary Society in the Philippine Islands are in their nineteenth annual convention in Manila, enjoying one of the most inspiring times in the history of their work here. All the missionaries from the three stations of Laoag, Vigan and Manila were present. The reports from each field are encouraging and show a marked growth in all branches."

Community Education Feature at Central Church, New York

An interesting experiment in community education has been undertaken by Central church, New York City., of which Finis S. Idleman is the pastor. It consists of a series of sixteen Sunday evening lectures, each by a high official of the city government, on various practical phases of the public business. A folder announcing the series begins with the question, in large type, "What is New York City Doing for Me?" When men criticize our city," the folder continues, "they may know what they are talking about and they may not. The important point is, do we know? That we who are citizens of 'no mean city' may be intelligently informed about the truly remarkable things our metropolis is doing for its people, one of a series of sixteen popular addresses will be given free each Sunday evening." Water supply, police, fire, health, charities, correction and food are the fields of service to be made familiar through this course of lectures.

Russian Mission Work Under New Leader

Karl Borders, who has been in charge of the Russian work in Chicago since January 1, is making a fine beginning. He is making a survey of the Russian groups of the city for the Interchurch World Movement and has gathered important data that will be of service in developing the work. C. Jaroshevich, who has been preaching for the Russian church for the past eighteen months, has resigned and expects to return to Russia. John Johnson, formerly in New York, has moved to Chicago to become pastor of the Russian church. Negotiations are under way for the purchase of property for the use of the church. Mr. Borders is also arranging to open a sort of club house for Russian single men, where they may have dormitory privileges and receive instruction in night classes. Mr. Borders was formerly a missionary in the Philippines.

Seek Missionaries in Chicago

D. O. Cunningham, of India; Miss Ledyard, of Japan, and Mr. E. P. Gish, of China, representing the Foreign Christian Missionary Society, visited Chicago February 25 and 26. They met a group of young people who are studying at the various universities and medical schools of Chicago and conferred with them with reference to their future work. They also spoke in Memorial church on Wednesday evening before a good congregation composed of members of the various churches of the city. Their addresses were of an unusually high order and left a lasting impression upon those who heard them.

Cotner President Sounds Note of Alarm for Disciples

President A. D. Harmon, of Cotner University, sounded the note of alarm in an address at Bethany church, Lincoln, recently. In speaking of the Disciples the speaker said that they are not multiplying as before. Until five years ago they grew more than any other church. "We began to decrease five years ago. In 1918, there was a shrinkage of 44,000 in church membership and a 38,000 decrease in the enrollment of the Sunday-schools. There are between eight and nine thousand churches in the country. Only one-third have preached all the time. Another third has preaching all the time. Another third has preaching part time and the other third have no minister. A year ago there were fewer ministers among the Disciples than ten years ago. We are confronted at the present time with the problem of dying churches and a decreasing membership. Unless the church recruits a larger ministry it will shrink to the size of its 'shepherding power.'"

Prepare for Interchurch Conference

The Disciples of Chicago are making preparation for the entertainment of the down-state pastors who are expected to be in the city March 8 to 10 in attendance upon the Interchurch State Pastors' Conference. They will meet together at a luncheon which will be served in the Y. M. C. A. Auditorium, 19 S. La Salle street, Monday noon, March 8, and will meet together again on Wednesday forenoon in the Jackson Boulevard church and will be served dinner by the ladies of that church at the close of the forenoon conference.

Frederick M. Gordon of Brooklyn, Chosen For Inter-Church Service

Frederick Marsh Gordon, pastor of Flatbush church, Brooklyn, N. Y., has been chosen to represent the Disciples of Christ as Associate Organizing Director of the Metropolitan Survey in the Interchurch Movement. He has been busily engaged at the task of making the survey in Greater New York for several months. There were four confessions at the Flatbush Church on February 15. The Easter program in this

ON TO CHRIST!

By Edward A. McAlpin, D. D.

Dr. McAlpin, President of the College Board of the Presbyterian Church, lays emphasis on the great future before the Church. The past and its mistakes are considered only long enough to draw some much-needed lessons. A ringing call to Christian forces everywhere to unite in the common bonds of the faith for a forward march toward that larger sphere of usefulness which surely awaits a united Christendom.

Price, $1.25, plus 10c postage.

THE CHRISTIAN CENTURY PRESS

700 East 40th St., Chicago

growing church is the most extensive ever undertaken.

—The church at Athens, Ga., has its new $40,000 building under roof and rapidly nearing completion. The congregation received 103 new members last year and $22,000 was raised for the building fund.

—A new parsonage is being constructed for the use of J. E. Rains, of Ordway, Colo., and will soon be ready for occupancy. It is being erected at a cost of $5,000.

—George C. Neil is the Chief Probation Officer of the Juvenile Court of Cleveland, O. He supplements his good work of the week-time by preaching on Sunday and expects to organize a new congregation soon at Whiteford Road, a suburb of his city.

—In preparation for the coming of the state convention in May, the East Orange, N. J., church is remodeling its building at an expense of $10,000. Ray Hunt is pastor.

—Fire wiped out the home and all the earthly goods of W. W. Kratzer, who ministers at Pleasant Hill, near Burlington, Kans. The fire insurance policy had lapsed only a little while before, so the minister and his family start life over again with only the clothing they wore on the night of the fire.

—First church, of Tulsa, Okla., after dedicating its wonderful new church building, has engaged the services of Ernest Pragg Stamm, a noted organist and choir master of St. Louis, as musical director. The organ of the church cost $111,000 at pre-war prices and Mr. Stamm played the organ at the time of its installation, resulting in his call. The minister, Meade E. Dutt, is a soloist, as is the educational director, Richard Heilbron.

—The church at Washburn, Ill., once a year conducts a "Go-Away-to-College" Service at which students already in college speak. Twelve young people in a membership of a little over three hundred are already in college. The congregation contributes a hundred dollars a year to the support of a student at Eureka college.

Memorial CHURCH OF CHRIST
Baptists and Disciples
Chicago Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—A Florida Evangelistic Association has been organized, with most of its supporters at Columbus, Ind. M. B. Ingle is being supported as an evangelist and it is hoped that the winter tourists may be interested in his preaching. Mr. Ingle was formerly a pastor in Indianapolis.

—Clark Bower, of Clifton, Colo., is a community leader as well as a minister. Last year he cared for seven acres of orchard, acted as director for two farmers' organizations, delivered twenty-three addresses outside his city, acted as president of the Colorado Rural Life Association, and otherwise functioned as a helper in all good works. His church statistics show proportionate growth and prosperity.

—Mrs. Fannie C. Macaulay, who achieved much anonymous fame a few years ago through her book, "The Lady of the Decoration," and who lives in Louisville, Ky., is in Tokyo for a prolonged stay.

—Joseph J. Franklin and family, until recently of Australia, are on their way to America, where Mr. Franklin expects to accept a charge. He has filled leading Disciple pulpits in Melbourne, Sydney, and Adelaide, Australia, and also in Wellington, N. Z.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—G. I. Hoover is one of the efficient district workers of Indiana. He received into the church, in his ministrations last year, 104 new members and raised for all purposes nearly $15,000. He does three kinds of work, secretarial, supervisory and evangelistic.

—Dr. and Mrs. Mosher have reached Bolenge and Dr. Mosher reports that the heat is not troubling them at all. Fewer missionaries have had African fever at the mission in recent years than formerly.

—Prizes for the best wheat and rice were awarded the mission at Mungeli, India, by the British government. A silver medal was awarded.

—The National Benevolent Association is asking for $85,000 at the Easter time with which to open a new building at Jacksonville, Fla., which will accommodate eighty-five old people.

—F. C. Ransdell has been attending Ohio University and ministering to the churches at Trimble and Hooper's Ridge. He has accepted a call to return to Hinton, W. Va., for a second pastorate. The church there looks forward to a new building. Mr. Ransdell plans to do some summer work in the University of Chicago.

—A Joint College Recruitment Visitation is being made by a special committee of the United Christian Missionary Society in the colleges and universities of the country. The committee recently met a group of students at Memorial church, this city. One hundred and eighty missionaries are wanted for eleven countries. The committee is headed by A. McLean.

—Cyprus R. Mitchell has been loaned by his church at Sikeston, Mo., for a month to assist in the Missouri Movement.

—The new church at Independence, Mo., is rapidly nearing completion. It will require only a few weeks to complete the rough interior work and then the finishing touches will be put on.

—The Advocate-Hamiltonian, of Hamilton, Mo., has launched a boom for Samuel Harden Church, of Pittsburgh, for the Republican nomination for president. Mr. Church was born at Hamilton in poverty and has risen from the position of cash-boy in a store at $1.50 a week to that of vice-president of a steel company.

—C. C. Curtis, of Vancouver, Wash., has refused to acept any further increase of salary until the church is giving as much for others as for itself. Three new life memberships for the C. W. B. M. were recently secured in this church.

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The WAR AGAINST AUTOCRACY HAS BEEN WON
The WAR AGAINST INDIFFERENCE IS STILL ON

6346 churches gave NOTHING
2665 churches gave $74,644.52
6055 Bible Schools gave NOTHING
2692 Bible Schools gave $88,312.29

FOR

THE WIDOW
THE ORPHAN
THE AGED
LAST YEAR

APRIL 4, 1920, IS EASTER DAY

This is the day we make another drive to bring the 6055 non-contributing schools into the ranks of the contributing and increase the offerings of those that give. Less than a third of our schools gave last year. So indifference is the greatest enemy of the unshielded orphan, the uncomforted widow, the weary aged.

$85,000 THE GOAL FOR EASTER OFFERING

If we get less than that amount our present family will be in want. If we do not get more we dare not risk increasing our family. Over 300 children were denied admission to our Homes last year for want of room. Our brotherhood compelled us to say to over 75 aged Disciples last year: "We cannot take you in until over 75 old souls die in our Homes to make room for you." Let us lift this reproach with a great Easter offering.

ENLARGEMENT PLANNED

Equipping our recently acquired building at Jacksonville, Florida, and the erection of a new cottage at Long Beach, California, will make room for nearly a hundred aged. To care for these we must have more than $85,000 from our schools. We are planning also to care for more children.

Order our attractive two-colored folder, our 1920 Easter exercise, "Ministry of Mercy," and coin envelopes, then

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Advertise Insistently
Prepare Thoroughly

And you will raise a great offering for a great cause. Send offering to

The National Benevolent Association

2955 N. Euclid Ave. St. Louis, Missouri.

Sow Money—Raise Men

¶ We are alarmed over the shortage of soldiers in Christ's army—Ministers, Missionaries, Teachers. We know that Christianity faces its greatest crisis of modern times. Our backs to the wall for lack of man power. If the Church holds its present lines, not to speak of being triumphant, it must have speedily a host of trained recruits. It will take 100,000 new ministers and missionaries during the next five years to carry forward the work already developed.

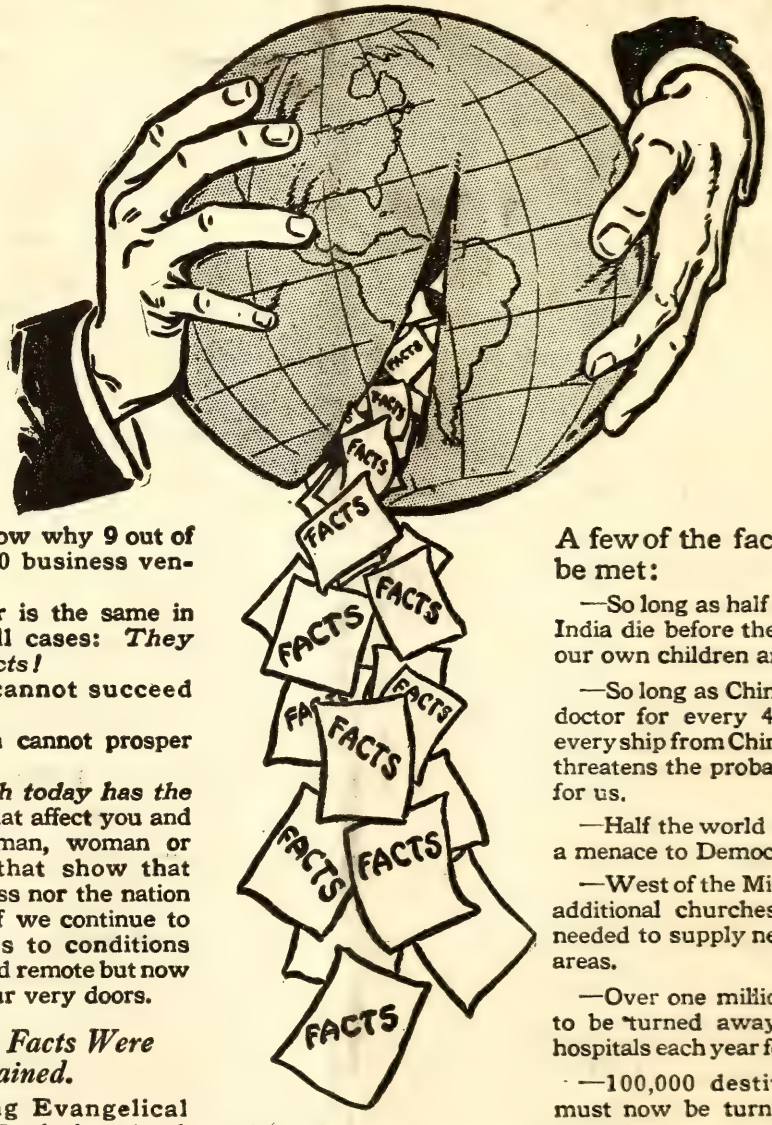
¶ We also know that an army cannot be produced without having training camps. Our Government spent millions on officers' training camps preliminary to raising an army. It spent other millions in actually training and equipping the officers for the new army of the republic. **It sowed money and raised men.**

¶ But, do we know that the call for missionary and ministerial recruits is useless, even foolhardy, unless the schools where they are being trained are adequately equipped and manned? The colleges and schools fostered by the Church are the training camps for turning out the leaders of God's conquering hosts. They will not be trained elsewhere. Millions must be put into these colleges if they are to perform this paramount service. They actually face extinction otherwise.

Sow Money—Raise Men

BOARD OF EDUCATION **DISCIPLES OF CHRIST**

Now the Church Has Taken A Leaf From Successful Business



DO you know why 9 out of every 10 business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained.

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation.

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

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The Evangelical Churches Co-operating in the Service of Jesus Christ.

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A Journal of Religion

Religion and the Public Schools

By Henry F. Cope

Federation and Organic Unity

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Next week—By Graham Taylor: "The Church and Industrial Discontent"

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THE NATION'S PERIL
AND
THE CHURCH'S SHAME
Our Underpaid College Teachers

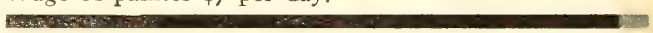
Comparative chart showing daily wage and time required for preparation:

Daily Wage Scale

Wage of carpenter $9 per day.

Wage of milk wagon driver $8.50 per day.

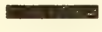
Wage of painter $7 per day.



Wage of average Disciple teacher $4 per day.

Time required for preparation

Milk wagon driver 1 year.



Painter, 2 years.

Carpenter 3 years.

College teacher, at least 10 years.

The salaries of our teachers in our colleges must be speedily increased at least fifty per cent to keep pace with living expenses.

This means that college incomes must be increased by the same percentage or disaster is inevitable.

We must raise the Interchurch budget for Disciples colleges!

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII | MARCH 11, 1920 | Number 11

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly — *By the Disciples Publication Society* — 700 *East 40th Street, Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer For the Nation

LORD GOD, give us back our nation, the nation our fathers left to us and which our sons went forth across the great sea to defend and preserve. We have lost our heritage of vision and idealism. Confused by the clashing counsels of our leaders we are a prey to sordid and base materialism. We seek every man his own. We have grown cynical and hard with respect to those flaming ideals which thrilled our childhood. We have drawn in our far-flung hopes, and our hearts have shrunk from world-embracing and ardent self-consecration to selfish pride and fear-filled insularity.

Was ever a people so in need of Thee, O God? Betrayed by our human leaders who forsook Thy ways and took not counsel of Thy wisdom, we have closed in disillusionment the most glorious chapter of national unselfishness in all human history. Our sons fought for brotherhood, for justice, for freedom for others, as our fathers fought to win these boons for themselves and us. And there is settling upon our disenchanted hearts the thought that their sacrifice was in vain. The brutish passions of conflict have burned away the fine ideals which impelled us to undertake the mighty task. Our lips now freely use the speech of mammon and force, and our hands turn familiarly to the weapons of repression and violence.

Give us back our nation, O Lord! Call us back from the low levels of those whom we called in our pride the lesser breeds. Kindle anew the flame of our ancient ideals. Make liberty and democracy and human welfare again at home in our hearts and in our speech. Preserve in us the divine passion with which our fathers fought and our sons went forth to die. Save us from selfishness and folly, and make us again the nation Thou canst use to bring in Thy Kingdom in the whole wide world.—Amen.

Dr. Shelton Still Held by Chinese Bandits

FOR nearly two months great anxiety has been felt in America, and particularly among the Disciples of Christ, regarding Dr. A. L. Shelton, who was abducted by Chinese bandits, and has been held by them either for ransom or for some other purpose. He was captured at Laoyokun, near Yunnan-Fu, in the province of Yunnan, on Jan. 3. His reputation as a fearless and efficient medical missionary, a pioneer in the evangelization of Tibet, has made has name familiar not only among the Disciples but in the entire missionary world. His abduction appears to be connected in some manner with the efforts of a growing and dangerous group of bandits in the province of Yunnan to secure from the Chinese government control of a section of that region, embracing the caravan route from Burma. It is not thought that any violence is meditated against Dr. Shelton, who is a man of note in western China and the Tibetan border, and has been accorded the unprecedented privilege of carrying his missionary work to Lhassa itself. But it is known that he is far from well, and this has occasioned grave fears for his safety. After repeated assurances from Tang Chi-Yao, governor of the province, that Dr. Shelton would be released, the American legation at Pekin

has sent its military attache, Maj. Drysdale, to investigate, and bring matters to some satisfactory conclusion. Meantime Dr. E. I. Osgood of Chuchow, has undertaken to reach Dr. Shelton, and his experience and medical skill are an assurance that everything possible will be done for the welfare of the captive. The keenest interest of all Disciples, and of Christians everywhere, is enlisted in this event, which promises to have as much significance as the abduction of Miss Ellen M. Stone by bandits in Macedonia, some years ago.

The Fight for Prohibition Not Ended Yet

ALL signs point to the fact that every device of legal and legislative procedure is to be tried and exhausted by the devotees of the liquor traffic before the struggle for its maintenance in the United States is abandoned. The present resurgence of "wet" activity is only what might be expected. The sober and law-abiding portion of the nation must understand that nothing less than unceasing vigilance and unremitting effort can safeguard the victory that has been won. Every scheme that adroit and unscrupulous attorneys can frame, and that unstinted employment of money can promote, will be tried. There are many forces that can be counted on the wrong side in this issue. There are the men whose financial interests and personal habits impell to constant and desperate opposition to the dry law. There are great numbers who favor some sort of prohibition, but are inclined to think that light wines and beer are harmless, and accordingly throw a considerable portion of their influence on the wrong side of the balance. Then there are the newspapers which like to cater to all classes, and think it safe to discredit prohibition with cynicism and humor without actually committing themselves to the "wet" side. In addition there can be no doubt that the strong influence of the Roman Catholic church, both official and in the rank and file of its membership, is unfriendly to the great reform. For all these reasons the men and women who believe in a sober nation have before them a long and arduous campaign of education and law enforcement.

The Churches and Big Business

BUSINESS leaders realize that industry and commerce as well as the finer things of life all depend upon ethical teaching which has its foundations in religion. A significant statement is that of Roger W. Babson, the business expert and statistician of New York, who says: "For our sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. This only means that if they were efficient they would do very much more. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day give more time, money, thought to the churches of our city, for upon these the value of all that we own ultimately depends." We shall expect some day to see labor unions express themselves with equal force, seeing in the church the hope of better conditions for labor. The reconciliation of society in a common meeting ground of brotherhood should be realized in the fellowship of the church of Jesus Christ.

Why the Ministry is Not More Efficient

SOME statistics recently published by the Baptist denomination indicate why the ministry as a profession is not more efficient. The Baptists in the northern states have 8,823 ordained ministers and only 700 of these have a salary of over $1,500 per year. In most cases the salary is around $700 a year. If the carpenters of the United States were trying to do their work on less than fifteen hundred dollars a year, they would work with old saws and chisels unfit for the task. They would come to their work worried and dispirited by reason of the domestic cares they could not leave behind. The contractors would discover the conditions and remedy them out of sheer self-defense. It is only the church which is such a short-sighted employer of labor as not to see that half a living produces workers unfit for their jobs. There can be no doubt that the bulk of the ministry today is not up to the demands made upon religious workers. How could it be otherwise with men who can buy no books, attend but few conventions and whose minds must be more occupied with temporal anxieties than the minds even of business men?

Scandal-Mongering in the Name of Evangelism

A CERTAIN professional evangelist opened his campaign in Kansas City with a vitriolic attack upon the Interchurch World Movement, characterizing it as a money mongering scheme, seeking to provide a place for what he characterized as "lame ducks," and making no place for evangelism. This was said before an audience gathered for him by a group of churches most of which are cooperating in the Interchurch Movement and on the eve of the great simultaneous evangelistic campaign being promoted by the Interchurch Movement itself. His remarks were reported in certain of the city press and touched up with "applause." Yet there was not a word of truth in his flings and their untruthfulness was so apparent that any responsible person whose mental habits were balanced could not have uttered them. A thousand Missouri pastors had just met in that same city and pledged the Movement hearty support. The personnel of the Interchurch Movement is made up of men of marked and proved ability. The financial campaign is no more the single aim of the Movement than is the big final collection the single aim of this gentleman's evangelistic work. The only legitimate criticism which such a revivalist could make upon the Interchurch attitude to-

ward evangelism is that it is promoting a quiet, spiritual, nation-wide type of evangelism, conducted largely by pastors, instead of a recruiting campaign under the emotional stress of men whose cheap trade is that of sensational denunciation, and slipshod use of the truth in the name of evangelism. How long will churches commit the error in this most primary of their tasks of employing professional purveyors of slang, sensation and scandal in the name of the pure and holy evangel of Christ?

World-Famous Poet Speaks for Religion

IT IS generally recognized that the greatest living poet writing in the English language is William Butler Yeats, Irish singer, dramatist and critic. Mr. Yeats is one of the flock of celebrities from overseas who have been entertained in America in recent weeks. While in Chicago a few days ago he made the statement that he divides his life into three periods: the one when he was young and engrossed with fairy lore; the time when, growing old, he grew introspective; and the future, which he suspects "will have to be devoted to religious expression." With such a scientist as Sir Oliver Lodge giving his attention to religion—for that is Sir Oliver's real message; with statesmen like Mr. Wilson and Mr. Lloyd George putting more mysticism than policy into their statesmanship; with Foch and Sir Douglas Haig and numerous other military leaders becoming world famous for their religious convictions as well as for their warring genius; and with Yeats and Masefield and Vachel Lindsay exponents of the Gospel as well as of the message of poetry—the state of religion in these latter days does not seem to be entirely a matter for discouragement.

What the Figures Mean

THE recent news paragraph in The Christian Century giving the statistics for the Disciples for the past year leads naturally to analysis of the losses in membership which the Disciples are suffering. Some will derive comfort from the fact that other religious bodies face similar losses. This is the attitude of the old lady who said, "Our church went behind last year, but thank God the Methodists did no better!" But no true Disciple of Christ can be content merely to maintain a relative standing among the religious bodies. The reactionary churchman seizes upon the figures at once to argue that if we would go back to methods discarded a quarter of a century ago we would have the success in religious work that our fathers did. He cannot admit that religious methods must change with each generation or that we must devise new ways of doing things when we enter into a new age. The fact is that we are now in a reconstruction era, and the church has not as yet found the principle of its own reconstruction. We have some high pressure missionary promotion, and there is some concerted evangelism. We have built some new ecclesiastical machinery, but so far have not entered critically upon an examination of the fundamental convictions of the churches. In automobile parlance, the church leaders have been tinkering with the carburetor when the gas tank may be empty.

Agreement Emerging From Much Disagreement

WHAT is the religion upon which we can agree that we want the world to accept? Is it salvation from a Billy Sunday hell. Does it have to do with a particular interpretation of a blood atonement, devised to fit some peculiarity which we assume belongs to God's nature? Is it a set of orders through which the grace of God may be mediated and without which God is powerless to give grace to the human soul? Is it a mystical washing in the baptismal pool wherein much water determines the salvation of the soul? The situation confronted not by Disciples alone, but by all Christian people, gives particular point to the discussion now being carried on in these pages as to the future of the church. It becomes continually clearer that the religion of the New Testament appropriate to the twentieth century as it was to the first century, is a gospel both for the soul and for society. The gospel for the soul brings faith in place of fear and love in place of prejudice and hatred. It brings a vital relation with God through which the soul comes into its own divine estate. The gospel for society is the preaching of the Kingdom of God, through which human brotherhood and cooperation are to be realized in place of the strife and inhumanity which now make industry inefficient and the peace of the world insecure.

Japanese in Ferment of Democracy

UNTIL Japan shows evidence of becoming democratic herself she cannot hope to escape the suspicion of a world that has been sincerely fighting to make democracy safe. Japan is today the only civilized autocracy remaining. But there are abundant signs that democracy will not be denied its own even there. Her governmental form and military system is patterned on that of Germany, as is also her school system. But today she has a Premier who is a commoner—the first ever appointed to that office, and his cabinet is made up of commoners with only two exceptions. The foremost question in government in Japan today is that of a broadened suffrage. Only about two per cent of the population can now vote, and the government has brought in a bill that would very materially extend the franchise, though still confining it to those economic classes above the farmer and laborer. There is a strong demand for universal manhood suffrage, and also the usual aristocratic protest against any expansion.

A Progressive but Cautious Premier

THE effect of this ferment is an intense social and political situation, resulting even in fist fights in parliament, in popular processions on behalf of the more rad-

ical demands and a proroguing of Parliament because of the difficulty of avoiding friction and conflict. Premier Hara seeks to steer a middle-of-the-road course and pursue the conservative processes of evolution. The masses of farmers and laborers are ignorant and the aristocracy is powerful, so his course is perhaps wise in its caution. Bourbonism has never yielded except upon compulsion, and the rice-riots of some time since are a prophecy of compulsion. They were signs of more than economic depression and hunger; the Zeitgeist was moving in them also. The Premier stands against military rule, and has substituted civil for military government in Korea, promising the natives the same legal rights as are guaranteed Japanese. The change comes slowly but the promise is at least assuring. Japanese democracy may stand or fall in Korea. Will Japan make Korea a Scotland or an Ireland?

Christian Unity by Direct Action

Believing that the laity are more ready for a reunited evangelical Protestantism than the clergy, and that the clergy are more in favor of it than the various denominational leaders, we venture to suggest that all indirect approaches toward church union be abandoned in favor of an open, avowed and sustained effort for a reunited evangelical Protestantism.—*Resolution unanimously adopted by Chicago Church Federation, March 2.*

CHRISTIAN UNITY has been made to seem unnecessarily difficult by a certain perversity in the mood and method of some of its ardent and conspicuous advocates. They fall into two general types or classes—the sentimentalists who praise the idea of unity and the obscurantists who invest the idea with such conceptual complexity that nobody knows where to take practical hold of it. Sentimentalism and obscurantism both are inhibitive of action. Take the obscurantist. He cannot discuss the subject of unity without carrying you away into a highly allegorical field of part biblical and part medieval imagery. St. Paul's great sociological category of the church as the Body of Christ, instead of aiding him to think realistically, lures him off into a field of mystical ideas where none save his own sort of mind can follow him. Burrowing in that thin and mainly subjective region, he mystifies the discussion and imports into the problem concepts that complicate it and forbid any solution. He gravely counsels only the most delicate and oblique approaches toward the realization of Christian unity. The whole subject of the church is so sacrosanct, so sensitive, so precarious, indeed, that minds under the spell of the ecclesiastical obscurantist's counsel are timid about taking any action at all lest they be found in the position of trying to steady the ark of God.

The sentimentalist believes in Christian unity but conceives it as a far-off goal whose realization we may pray for and imaginatively anticipate but which we can do but little to hasten save to cultivate the "spirit of union" among all Christians. Here, for example, is Dr. S. Parkes Cadman, in an otherwise admirable address on Christian unity which is vitiated by a peroration in which he declares that it may take "half a millenium to repair the breaches in the walls of the City of God." Well, it may take that long, but if one conceives it so, one's sense of obligation to the ideal of unity and one's practical course of action will be very different from the attitude of one who holds the conviction that Christian unity is attainable, in a substantial and measurable degree, within, let us say, the lifetime of the present generation.

This penchant for exaggerating the inherent difficulties of the great enterprise, and even for creating difficulties, is one of the things that must be overcome by a leadership that thinks not merely optimistically but realistically. The problem of Christian unity must be brought in from the mystical vaporizings of obscurantism and down from the remote cloudland of the dreamers and dealt with in concrete terms of social action. If a united church is some far-off divine event, a sort of ecclesiastical heaven on earth, to be attained by a long but imperceptible process of evolution; if our divisions are so formidable, so deeply embedded in the structure of our conviction and habit and social order; if history since the Reformation has left huge deposits of sectarian adamant to which we have given the names Presbyterian, Baptist, Congregationalist, Methodist and such; and especially if Almighty God is patiently, not to say complacently looking on at our denominational futility, an unhurried God with whom a thousand years are as one day—if this is a true picture of the case, human and divine, Christian unity is a mere academic thing, quite proper to be kept in mind, perhaps, but not to be taken too seriously by practical churchmen.

But if Christianity is actually languishing in modern society for the lack of an efficient corporate instrument through which to function; if it is true that a divided church cannot successfully meet the unprecedented and crucial situation into which the swiftly changing social order has at last come; if our divisions, at any rate our Protestant divisions, are chiefly survivals from a past age whose controversies have no longer any meaning for men with really living minds; if historic inertia is not so fixed and formidable a thing to overcome as the naive mind takes it to be; and especially if the great God is no impassive, transcendental deity moving amongst men only in tidal or cosmic leisure, but a God of poignant impulse, releasing forces instantly available in human life—if this is the true picture, then Christian unity is an imperative and urgent task whose realization waits only for men of statesmanly vision and the crusaders' purpose to bring it to pass.

This note of urgency, of practicality, of actually doing something about it, is happily finding expression in recent talk and plan. There are springing up in all the churches men and women who feel that the time for action has come, direct action. They talk no more in terms of federation, or any other futile compromises. They say outright that they stand for organic church unity, and they declare that they intend to agitate for some direct action—over the heads of the denominational leaders if necessary, over the heads of the clergy if necessary—in order that

Christ's scattered flock may be one flock even as it has one Shepherd. This, we take it, is the significance of that remarkable resolution passed unanimously by the Chicago Church Federation in its two day session held last week. It represents the most radical and straightforward utterance that has been put on record by any representative American interdenominational group. If the obscurantists and sentimentalists and avowed denominationalists were present they must have been napping when the vote was taken, for the resolution passed without a hint of objection.

This also is the significance of the movement of which Dr. Richards treats in his lucid article in this issue of The Christian Century. "First the blade—the Evangelical Alliance, then the ear—the Federal Council, and then the full corn in the ear—'The United Churches of Christ.'" We are at the moment, he would say, of frank and undisguised direct action on behalf of Christian unity. We must no longer devise shifty substitutes for it, nor obscure the end at which we aim with uncandid equivocation. Such enterprises as Federation and the Interchurch World Movement must not be allowed to bear the name of Christian unity. To concede them the right to that title is to obscure and confuse the issue. These movements, perhaps, have their place. To criticize them in the name of Christian unity does not debar one from praising them in the name of a greater efficiency than has obtained hitherto. But the best that can be said of Federation and Interchurch is that they have indirect and more or less accidental significance for Christian unity. Yet there are those who declare that make-shifts like these have the effect of strengthening instead of wearing down denominationalism. If so, such movements do disservice to the great cause which claims our devotion. Direct action is now both practicable and imperative and those who have heard our Lord's command should band together in spirit and purpose to make their determination felt.

Unscrambling War Propaganda

IT WILL be many years before the many fabrics interwoven of falsehood and partial truth for purposes of morale during the war are finally disentangled. But bit by bit the moral mischief of propaganda is being undone. One of the most famous documents coming from Germany after fighting began was the declaration signed by ninety-three professors, many of them famed teachers of religion and ethics, and all of them bearing names well known in English-speaking as well as German scholarship. The gist of this declaration was a defense of Germany against the charges of atrocities or other wrong-doing in Belgium or elsewhere. Each signer was represented as declaring his absolute faith in the Fatherland and as charging to the Allied nations the guilt of originating the war. Now comes the Berlin Tageblatt with an analysis of the facts in connection with the "manifesto of the ninety-three." the analysis is made by Dr. Hans Wehberg, of Dusseldorf, a high authority in International Law. We are indebted to Dr. David Starr Jordan, of Leland Stanford University, for a report of the case, and we give his digest of Dr. Wehberg's analysis as follows:

In substance this document made six assertions, all beginning with the expression, "It is not true." These were in substance as follows:

1. It is not true that Germany is to blame for this war.
2. It is not true that we have violated the neutrality of Belgium.
3. It is not true that life or property of any single Belgian citizen was harmed—save in the bitterest defensive need.
4. It is not true that our soldiers were brutal at Louvain.
5. It is not true that our conduct of the war has been against law.
6. It is not true that the war against our so-called militarism is not war against our culture.

Dr. Wehberg has tried to ascertain the present views of those concerned in what President Butler has called "the astonishing self-prostitution of German instruction before the lust of conquest."

He finds that most of the names were secured by telegraph, that in several cases the signers were never shown the text. Thus Wilhelm Forster, the veteran astronomer of Berlin, asserts that his signature was published without his permission. Professor Schmidlin denies that he had ever seen the "senseless and luckless manifesto." Others signed blindly, following the lead of famous names as Harnack and Nernst. Other signers soon repudiated the document. Still others claimed that had crimes come to their knowledge they would have denounced them. Dr. Wehberg tabulates the matter as it stands at present. Fifteen of the ninety-three are no longer living. One of these had wished to withdraw his signature if common action were possible. Twenty-three have failed to answer Dr. Wehberg's questions—some of them being ill and others removed from their former homes.

Sixteen stand on the same ground as in 1914. One of these (von Duhn) insists that he "has once more gone over the manifesto, sentence by sentence, and found nothing to which he would not affix his signature today."

The other signers, thirty-nine in number, admit that they could by no means stand by all the assertions. Eight denied that they would have signed at all if they had been given to understand the character of the document. One of these (Herbert Eulenberg) would gladly withdraw his signature, as not knowing the purpose of the document, though for four weeks "we all believed, though with misgivings, that Germany had exercised only her sacred right of self-defense. On that ground alone we then supported our military group."

Shortly after the manifesto of the ninety-three, appeared a statement of eighty-eight "professors and statesmen" who expressed a partial dissent. While asserting that "Germany had entered the war with no thought of conquest," they insisted that "measures must not be taken which should not after all lead to conquest in any form." At about the same time a parallel manifesto was put forth by certain Evangelistic leaders. A few months later, one

of these sent a personal note to the writer—by way of Switzerland, in which he says in English, "I am disgusted with the brutality and chicane of the German government."

All this tends to show, as Dr. Jordan says, that the nature of scholars, artists, statesmen and clergymen is after all much the same in all countries.

Isaac Watts on Divine Retribution

ISAAC WATTS was the gentlest of men, but he lived and wrote two hundred years ago. It is hard for us to think ourselves back to that day when even the gentlest of theologians dwelt more upon the wrath of God than upon the compassion manifested in the face of Jesus Christ. The doctrines of total depravity and divine retribution were so much a part of the current conception of Christianity that no expression of this conception, even in song, would have been deemed complete unless these doctrines were included.

To the modern mind, these are not subjects to inspire worship, but one cannot doubt the sincerity of those who saw in the vengeance of God only a manifestation of his justice and power. Here is a realistic picture of the fall of man:

Backward with humble Shame we look
  On our Original;
How is our Nature dashed and broke
  In our first Father's Fall!

How strong in our degenerate Blood
  The old Corruption reigns,
And mingling with the crooked Flood
  Wanders through all our Veins!

Is not "crooked Flood" a great phrase? This is from one of the favorite songs in our great-grandparents' day:

Far in the Deep where Darkness dwells
  The Land of Horror and Despair,
Justice has built a dismal hell,
  And laid her stores of Vengeance there.

Eternal Plagues and heavy chains,
  Tormenting Racks, and fiery Coals,
And darts to inflict immortal Pains,
  Dyed in the Blood of damned Souls.

There Satan, the first Sinner, lies,
  And roars, and bites his Iron Bands;
In vain the Rebel strives to rise,
  Crushed with the weight of both Thy hands.

There guilty Ghosts of Adam's Race
  Shriek out, and howl beneath Thy rod;
Once they could scorn a Saviour's grace,
  But they incensed a dreadful God.

Tremble, my soul, and kiss the Son,
  Sinner, obey the Saviour's Call,
Else your Damnation hastens on,
  And Hell gapes wide to wait your Fall.

This stanza was particularly prized:

What, to be banished from my Life,
  And yet forbid to die:
To linger in eternal Pain,
  Yet death forever fly?

Perhaps these lines are the loudest of all in this message of retribution:

His Nostrils breathe out fiery Streams,
  And from his awful Tongue
A sovreign Voice divides the Flames
  And Thunder roars, along.

Tempests of angry Fire shall roll
  To blast the Rebel Worm,
And beat upon his naked soul
  In one eternal Storm.

It would be interesting to know what the good man thinks of these hymns today!

The Smudge-Pots

A Parable of Safed the Sage

I SOJOURNED in a land wherein a man may go into his own Backyard and jump off the United States. And my friends who reside there took me in hand and explained unto me the beauties of the climate of Southern California. And I said unto them, Relate unto me no small stories, for I have not long to stay and I want to hear stories worth while. And they endeavored to please me. And the orange blossoms and their hospitality are still fragrant in my memory.

And I came unto a place where they grow Oranges. And I beheld at the intersection of the rows, sheet-iron boxes with stovepipe chimneys. And they told me that these were Smudge-Pots. And they said, There are places in California where Frost never falleth, and there are others where it cometh infrequently and lightly. And if Oranges grew only where there is never Frost, then would the Country lack for Oranges, for those areas are few and many of them are not fertile. Wherefore do they raise many of the Oranges where there is occasional Frost. And when the Frost cometh then do they fire up the Smudge-Pots, which give forth not only Heat, but Smoke, and the Smoke is of more value than the Heat.

Now when I considered these things, I said unto myself, Behold, the great gifts of God are unpurchasable, neither can man do aught without them; yet even in the use of the best of them is there need that Man shall do his part. For the growing of California Oranges requireth not only Sunshine but Smudge-Pots; and while the Smudge-Pot is no substitute for the Sunshine, nor any work of man a substitute for the Grace of God, still is the work of man a thing indispensable and without it even the best of the gifts of God may sometimes fail.

And when one sought to argue with me concerning Divine Foreordination and Human Freedom, I told him of the Sunshine and the Smudge-Pots.

Religion and the Public Schools

By Henry F. Cope

WHEN the house lies a smouldering heap of ashes we begin to inquire as to the character of the lighting system. Sometimes we have the good fortune and foresight to make such an inquiry before the fire, perhaps profiting by our neighbor's loss. That is what we are doing in America today; our world neighbors have met catastrophe, some of them have gone up in smoke, and we are searching our system—with an uncomfortable consciousness of temperature rising too fast—asking ourselves, What is wrong with our world? You hear the question debated in parlors and Pullmans, in forums and forecastles, on the rostrum and by the roadside. And, everywhere, when men dig deep enough they come on real causes; things are wrong because the minds of men are wrong, because we have lost our old ideals and haven't found big enough new ones, because old moral prescriptions have failed and new imperatives have not asserted themselves. In a word, our day is becoming conscious, wherever folks take time to think, of failure within. We have failed to train lives for living on the present scale of a world life and under its present strain.

It sounds like an old trick, to blame education. But, even though we have become accustomed to hear the schools, like the churches, credited with every sort of social failure, the present criticism is different. It is more serious; it is uttered in the face of tremendous needs and appalling dangers. It is not so much criticism of the schools as of education, not so much of the institution we have created as of our own failure to make that institution really function for character. The former critic was your practical man who denounced the schools for failure to train people to make a living, by which he usually meant his living; our indictment is that education does not train to live. It has not given us morally, socially minded persons. If it is designed to make good citizens it has failed because it has not been greatly concerned with goodness and it has not placed first the needs of citizenship.

LACK OF SPIRITUAL QUALITY

We know very well that there is a need in education that is very difficult to define, a something lacking in our American system and, for that matter, very largely lacking in any other system; it is that training and experience which develops high controlling ideals and sufficient motives for life. It is that element which marks the difference between the efficient person and the sufficient social being. The spiritual quality is missing. We have been trying to secure adequacy for life without religion, without a guiding sense of values and meaning in life. This much is certain, that a social order really trained in the habits of Jesus' way of living, really knowing what His kingdom means and really motivated by the spirit of loving cooperation would never have brought our world to its dismal chaos and would soon find a way out of it.

The consciousness of this need accounts for the recurrent demand that religion or, at least, the Bible be taught in the public schools. The argument is natural; the church schools of religion reach only, at best, a fourth of the children, and then only for brief periods, at long intervals, with untrained teachers, while the public schools reach all, regularly, and are equipped for real teaching. If our great, fundamental need is the training of minds and wills in the religious way of life, why can't we meet this fundamental need in the people's schools? And here we seem to run into a high stone wall. The entire spirit of American free institutions is opposed to the teaching of religion in public schools. We, in this democracy, believe in free churches and, therefore, in the separation of church and state. We believe in spiritual freedom and, therefore, we resist any attempt to teach religion by the power of the state. We will resist, if we are consistent, with all the ardor of the Irish, every attempt to teach even our own religion by state authority.

RELIGIOUS TEACHING BY FORCE

This does not mean that we are simple fanatics, fighting for a theoretical freedom and missing an immense practical necessity. It appears absurd to some when, having urged that religion must be an integral part of education, we still insist that it cannot come formally into the school program. Yet it is not so absurd. Would it not be much more absurd if we were to propose to secure the results of religious teaching by irreligious means? And would we not be doing precisely that if we were to ignore the plain civil rights of peoples of other faiths and use their tax-supported institutions to propagate our own faith as over against theirs? What could be more absurd than the hope to raise a righteously minded generation by perpetrating a wrong in the name of religion?

A good woman, in a convention in Atlanta, said, "I know it would not be just to other faiths to teach Christianity in the schools; but we simply have got to make Christians of the children and so we'll have to do it anyway." That kind of zeal has lighted up the world in the past with scenes it will never forget and has left scars that Christianity finds it difficult to cover. No; we are all through with a religion that depends on force.

But there are other reasons why religious people are as set against religion in the schools as any secularist could be. The greater the reality of the religious life the more one realizes that it cannot be put into the school curriculum. A religious experience can only be given in an institution in which religion is really free, and that can never be the case in a school controlled by the state. Wherever the attempt has been made to teach religion in schools it has been found necessary to prescribe the teaching with an exactitude, to set about it such bounds and limitations of definition as to rob it of all vital freedom. Then you have such systems as Germany had. They had what many are crying for, and we see what it did for

them! We are adopting enough of Germany's out-worn, evil-smelling garments without putting on this one.

At a meeting of ministers in Los Angeles not long ago there was almost a unanimity of opinion that religion, in some form of a common creed, should be taught in the schools until the writer asked the ministers, one after the other and row after row as they sat there, whether each one would be willing to have his child taught religion by his present teacher. Then in every case there came a most emphatic negative. And to sum up all their objections the simple fact is that our public-school teachers are not and cannot be selected on the ground of their personal fitness and their intellectual preparation for teaching religion.

If we are going to learn from the sight of our neighbors' houses in flames, we might ask whether the nations of Europe had not given the system of school-teaching of religion a thorough try-out. And does any one profess that a finer citizenship, a higher moral calibre, a greater facility in living the life of social goodwill has come out of the nations, whether Austria, Germany or England, with their varied schemes for formally teaching religion in the schools than out of our own so-called "godless schools"?

Then comes the plea, But we do not want formal religion; all we ask is the reading of the Bible, or the study of the Bible. And is not this teaching religion? When a teacher or principal reads from one book in a manner that he does not read from any other book, is not that teaching something about that book? Indeed it is not only religious, it is sectarian. In our country the Bible must be a sectarian book, for there are many people who reject its religious authority, either in part or in whole, and they have a perfect civil right to their opinions. Then there are others who hold, with entire sincerity, and the law will protect them in so holding, that worship is the peculiar and distinct function of a church. And there are others, and many of them, who gravely fear the menace of the irreverent, unsympathetic use of the Bible in the hands of teachers and principals. Said a gentleman only today, "I have only one memory of all the Bible-reading of all my boyhood school years, and that was when the principal sneered at one of the sayings of Jesus." And the writer had to confess that of twelve years of daily Bible reading in school he could not remember a single impression.

"A CHRISTIAN NATION"

But when we object that it is illegal, unethical and impractical to teach or use in worship the Bible in the people's schools we are told that the Supreme Court has decided that this is "a Christian nation" and that, therefore, it is a national duty to teach Christianity in the schools. What a weird concept of Christianity! The decision of a court determines the religious character of a people! If this can be done for the nation why not for individuals? We might have the Circuit Court issue certificates; but how would we convey them to the next world, and would Peter recognize the court? Well, there are certainly a lot of Jesuits in Protestantism and a fair sized survival of servants of Constantine. There are a good many Protestants today who would have made good Catholics four hundred years ago.

The essential issues in the controversy over the Bible in the schools are: Shall we stand for a free religion or for one resting upon force? Shall we seek religious results through religious agencies or acknowledge their complete failure and fall back on secular agencies?

The indigestible, unpalatable fact is that we of the churches have made a miserable mess of our attempts to teach the Bible and to train in religion, and now we turn to the public school and say, "We leave it to you." Every attempt to lay on some other public institution this duty is simply an exercise in the old practice of dodging our nearest task. The agitation for state religious teaching is a confession of past failure and present cowardice. Religious education, of any direct character, belongs to the two great religious institutions, the family and the church. If we succeed in laying this over on the state we separate these altogether from the child's religious life, we sacrifice our only real contact with him, in a word, we lose childhood and we lose the future altogether.

CHILD LIFE AND THE FUTURE

What then is the remedy? It is as plain as a pikestaff, so plain and so pressing that it hurts, and we try to shrink from it. It is this, Let the religious institutions really make a business of religious education. If this is the greatest, fundamental need of our day, why is it not the greatest, fundamental, controlling task of the church? The problem will not be solved until it is brought out of a side alley into the main highway, until it ceases to be an incident and becomes the essential first purpose of every church.

If the church is to make the world of tomorrow the society of the will of God, she has just one thing to do, to get that society of tomorrow, the child life of today, into the way and will of God. Nothing else really matters as compared with this. We have made it a fifth-wheel interest; churches are organized for ministry to those who are already made instead of for the formation of those who are in the making. The state trains its future citizenship; we try to train our past citizenship. We let the lambs rove where they will and spend our energies in rounding up a few old grey wolves in an annual revival, and we wonder that the fold is so empty. Whatever our theology we seem to believe that children are born of the devil and ought to have a good long parental experience before we try to win them into the heavenly Father's family. The habit-forming years we neglect and then moan about bad habits.

It is true that the schools ought to do more, that they ought to be definitely controlled by a moral purpose, that they ought to be tested by their character products. They would be if we the people insisted upon it; they would produce essentially religious results, without formal religious teaching, if we were more concerned about character, about the spirit of life than about getting our children through the school-machine and making schooling pay in

dollars and cents, in professional advantages. The public school will respond to the public demands and the public conscience. But who are we to talk of their failure in the light of our own? Whenever I hear a minister criticising the schools for what they have not done for the children, I want to ask what his church is doing with children. Let religious education begin at home. Let the religious agencies do their religious work and not try to disguise their shameful negligence in loud demands that the school do what it was not designed to do.

Perhaps this sounds like preaching; then we will try to be a bit more practical. First, let those who are responsible for religious education—the religious leaders—find out what religious education is and how it is accomplished. If the church is to make the society of tomorrow then the minister ought to spend as much time, at least, learning his ministry to the society of tomorrow as he now spends on ministry to the society of today. If this problem of religious training is our most fundamental one it ought to take first place in a minister's serious study. Why should a minister know less about religious education than a public school teacher knows about general education?

RELIGIOUS EDUCATION MUST BE RELIGIOUS

Next, it is time we made our work with children really count for religion. Teaching must be directed to the realities of a religious life; it must become less theological, less historical and more directly concerned with its ultimate task of training these youngsters to become a Christian society. Many a child is carrying a jumble of biblical facts in his head without the least notion that the teaching has anything to do with conduct, with human relations or with real life in any sense.

It is time to abandon the hope to train a righteous society by periodic exercises of an hour each once a week. More time, more real teaching, more efficient teachers, these are essential. The many plans of week-day religious education demonstrate that the time can be extended. With nearly four thousand children taking week-day instruction in religion, in Gary, Indiana, in church schools, the time has passed to say the thing is impossible.

It is time to take more seriously the under-privileged child in every community, the twenty millions in the United States not reached by church schools. We can get them when we set that task ahead of all others. At present we are only, at best, making a Christian minority. It is rank nonsense to talk about evangelizing the world when we leave three-fourths of it at our doors unreached in the years when life is being formed. Do we not need a revival of religion in our churches, of a religion that will not let one of these little ones perish?

It will be time enough to lay a responsibility for religious teaching on the state when we have discharged our own responsibility. It will be time enough to say, "Undertake these things," when we have really undertaken them ourselves. Facing a world that seems to be devoid of religious motives, facing a world that cannot live together in the future except by religious motives, what are we, the people of the churches, doing about it?

"Strange Fire"

By Ernest Hunter Wray

WE do not know just what it was that the two sons of Aaron did when it is said of them that they offered strange fire before Jehovah which he had not commanded them. We do not know just what their motive was. It may have been curiosity, or carelessness, or it may have been an evil intent. But whatever it was they did, and whatever the motive, it was something other than that which Jehovah had commanded and they were punished by death with the fire of God's wrath. This picture with its effrontery, its audacity, its careless playing with divine things, and the swift and fatal consequences which followed is one of the most impressive in the Bible, and reminds us not only of the importance of obedience to God's plan but of the awful results of disobedience.

The work which falls to us as Christians today is just as important and just as sacred as was the work of the ancient priest of Israel. And well may we ponder the meaning of this event from the Old Testament lest we too fall into the same grievous error. It doesn't pay to "fool" with divine things. The manifestation of any spirit of irreverence or carelessness in the Bible has always been followed with very severe punishment. Neither does it pay to try to experiment with some things in religion. Curiosity that leads one to attempt to substitute the powers of man and the wisdom of man for spiritual power is always fatal. The church faces today the temptation to offer strange fire before Jehovah by attempting to accomplish through material means what our Lord has said cannot be accomplished except through spiritual means.

MONEY-RAISING SCHEMES

The emphasis which the churches are placing today on the matter of money is liable to result in strange fire being placed upon the altar. The best that can be said of our money-raising schemes is that they are devices of man to squeeze out of men and women what ought to be the glad and voluntary expression of their love for God and humanity. We can raise our millions and we can have every member of every church a tither, and it will be strange fire before Jehovah unless it is all the outward expression of deep loyalty and love for the Lord. The new plea that is being made for the family altar may also prove to be a case of offering strange fire before Jehovah. What we need is not a formal, heartless and careless family altar, but a spirit of devotion and reverence and love that will manifest itself in the beauty of holiness and in daily voluntary prayer, Bible study and service.

The great need of this hour is for an experience of Christ in the heart. Much of our church worship and our system of religion has become what Jesus found in the formalism of the Jews when he was on earth. If we all had the consciousness of the indwelling Christ, our aim would always be to do his will and to please him, and all our worship, all our service and offerings would be the glad and joyful and willing expression of our love for him and his spirit dwelling within us.

Federation and Organic Unity

By George W. Richards

"THE Federal Council of Churches of Christ in America" and the proposed organization to be called "The United Churches of Christ in America" are closely related in their origin and purpose. They differ, however, in principle of organization and in mode of operation. The Federal Council and "The United Churches" are the creatures of the same groups, children of the same parents. Eighteen of the thirty-one churches in the Federal Council were also represented at the Conference on Organic Union held in Philadelphia, last month, and, with the exception of a single vote, favored the plan of union. Furthermore, many of the delegates to the Conference and many of the members of its Ad Interim Committee have been prominently active in the Federal Council from its beginning in 1905. They have not only attended all its meetings, but have been chairmen and members of its commissions and have labored faithfully to advance its objects.

These facts indicate that there has been a growing desire in the heart of the American churches for a union closer than federation. This desire was naturally nurtured and intensified by the exigencies of the war and the efforts at reconstruction after the war. The desire has taken tangible form in two conferences on organic union held within the last two years. The outcome of these conferences is a definite Plan of Union which is now submitted to the Christian churches of America for consideration and adoption.

The purpose of the Federal Council and "The United Churches" is in many respects the same. The latter would heartily affirm the statement in the Preamble of the Constitution of the Federal Council in reference to its aim: "More fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them." In order, however, to realize this end "The United Churches" propose a manner of organization and a mode of action different from that of the Federal Council. This difference needs to be frankly stated and clearly understood before the churches are prepared to act intelligently on the Plan of Union, for no one would at this time favor a duplication of councils or organizations without unquestionable evidence of substantial progress in church union. It needs no argument to prove that if "The United Churches" is no more than a federation we have no need of it.

THE BLADE, THE EAR AND THE FULL CORN

We consider the relation between the two bodies, not as rival, competitive, or antithetic, but as the relation of successive and progressive stages in the development of church union in America. First the blade—the Evangelical Alliance (1867); then the ear—the Federal Council (1905); then the full corn in the ear—"The United Churches of Christ" (1920). Each stage prepared the way for the succeeding stage; and as one stage grew out of the other, the former decreased and the latter increased. The glory and joy of the former is always in the growth and success of the latter.

Let us consider in detail the differences between the Federal Council and "The United Churches," both as to principle of organization and modes of operation.

The Federal Council, as the name implies, is controlled wholly and solely by the principle of federation. It is only an advisory body composed of delegates of separate churches which do not profess to be in any other way united. It has no constitutional authority over the churches. The reports of the proceedings of the regular and special meetings are not submitted to the supreme judicatories of the churches for review and action. Nor is it a final court of appeal for any of the churches. Both its scope and its limitations are defined with marked precision in the Constitution. Article 3 describes the scope of the Federal Council as follows:

> The object of this Federal Council shall be:
>
> I. To express the fellowship and catholic unity of the Christian church.
>
> II. To bring the Christian bodies of America into united service for Christ and the world.
>
> III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
>
> IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
>
> V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Article 4 defines the limitations of the Federal Council:

> This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.
>
> It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

The Federal Council seeks to promote united action among the churches on moral and social issues by the publication of carefully prepared reports of its commissions, the adoption of advisory resolutions, the spread of pamphlets and books, the organization of state, county and municipal federations. Thus by the creation of sentiment, rather than by legislation, it seeks to obtain cooperation among the churches for the Kingdom of God.

The beneficent influence of the Federal Council, since its organization, in cultivating the spirit of fellowship among the churches and in molding public opinion on great moral and social questions such as the relation between capital and labor, temperance, religious education,

missions, and evangelism, is incalculable. For the services rendered the army and navy by the General Wartime Commission made possible by the Federal Council, the whole nation is profoundly indebted. Since its organization the Federal Council has clearly done what it proposed in the Preamble of the Constitution as cited above. It remains to be seen whether or not this purpose was so effectually accomplished that now the churches are prepared to go a step beyond federation and enter into a form of organic union.

A NEW ECCLESIASTICAL ORGANIZATION

"The United Churches of Christ in America" is a new name for a new ecclesiastical organization in American Christianity. It is not merely a council consisting of delegates of different churches; *it is a body composed of different churches acting through a council.* Its constituent churches are under its authority and owe allegiance to it. Each church in joining it must surrender some of its prerogatives and place itself under its jurisdiction. In the Preamble is the following significant statement:

> Now we, the churches hereto assenting, as hereinafter provided in Article VI, do hereby agree to associate ourselves in a visible body to be known as "The United Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

"The United Churches" will work "through a council and through such executive and judicial commissions or administrative boards working ad interim as such council may from time to time appoint and ordain." In the council "each constituent church shall be entitled to representation by an equal number of ministers and lay members."

The council of the United Churches is a *new judicatory* with the three-fold functions which always inhere in a judicatory—the legislative, the executive, and the judicial. Such powers the Federal Council never claimed to have. The churches in "The United Churches of Christ" accordingly are under the control of a judicatory which ranks above the supreme judicatory or advisory body of each church at present, and, so far as its authority goes, it has the same power over each of "The United Churches" as the supreme governing body of each church now has. In Article 4 of the Plan we are told:

> The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state or the charter of a particular board or other ecclesiastical corporation.

To that extent each constituent church will have to modify its form of government so as to harmonize it with the constitution of "The United Churches." If the plan be adopted, the churches which hitherto have not recognized the authority of a supreme judicatory will have to accept that of the council of "The United Churches." And the churches which have had highly centralized authority will also have to accede to the action of the council. In short, the process of dissolution of sectarianism will have begun and the evolution of a united Christendom in organic form will be in process.

The specific functions of the Council according to the plan of union are described in Article V, entitled Specific Functions of the Council.

> In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of cooperation which they have already achieved in their work at home and abroad:
>
> (a) The Council shall harmonize and unify the work of the United Churches.
>
> (b) It shall direct such consolidation of their missionary activities as well as of particular churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any one or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.
>
> (c) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the council for its arbitrament any matter of mutual concern, not hereby already covered, the council shall consider and pass upon such matter so submitted.
>
> (d) The council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent churches in the fields of Evangelism, Social Service, Religious Education, and the like.

This is undeniably organic union in its infancy. Nurture the babe and we shall have organic union in its maturity. It is far more than the advocates of federation may desire and it is less than the enthusiasts for organic union may demand. It is all, however, in the judgment of the drafting committee and of the Philadelphia Conference that can with reasonable expectation of adoption be submitted to the churches of America at this time.

INDIVIDUAL AND GROUP FREEDOM CONSERVED

The proposed plan conserves the freedom of the individual and the group, that freedom with which Christ has made men free and for which we have paid so great a price since the sixteenth century. Any form of union that would jeopardize evangelical freedom could never for a moment be considered by American Christians. In Article I of the Plan, the autonomy of the churches in purely denominational affairs is described as follows: "In the interest of the freedom of each and of the cooperation of all, each constituent church reserves the right to retain its credal statements, its form of government in the conduct of its own affairs, and its particular mode of worship."

Yet, on the other hand, it provides for so much of Christian unity as now exists in the churches of America to manifest itself in a distinctive form of organic church union. The body must not grow faster than its soul, and

yet it ought to keep pace with the soul. As Christian unity is progressively realized by the Spirit of God in the hearts of men and by cooperation of men for the Kingdom of God, "The United Churches of Christ" will become "The United Church of Christ" in America and the functions of the council will be correspondingly enlarged.

One cannot but pause and ask, what will the adoption of the Plan of Union imply so far as the churches of America are concerned? It means, if anything, a profound and an unparalleled change of heart and mind in the members of the churches themselves. It means that men are now seeing something greater than their denominations, something for which each denomination exists, --the Kingdom of God. Once denominations sincerely and with good conscience worked for their own interests and through the denomination for the salvation of souls. It was presumed that souls were most effectually saved in the way of a particular denomination. Such a view underlies the origin of each church. It is based on sincerity, deep conviction, and often on an enthusiasm which has made martyrs. As a reaction against mediaeval Catholicism and as a necessary outcome of the re-affirmation of the rights of private judgment, denominationalism and sectarianism with their merits and defects were an historical necessity. We need not deplore their origin nor confess with sorrow and shame the sin of schism. It has had its place and served its purpose in the progress of Christianity in the world.

Now, however, for reasons which we cannot here state, men in all Churches are coming under the grip of a new ideal—the Kingdom of God—for which each church lives and labors. That Kingdom is greater than any one church or even than all churches together. All the churches serve its ends and find their true mission and glory in its establishment throughout the world. The new vision of the Kingdom enables us to see in their true perspective the things that once divided the churches. They are diminishing in size, while the things which unite the churches loom large and increase in importance. The Kingdom of God is nothing less than the reign of righteous love as manifested by God in Christ, in the universe of matter and mind, and in the hearts of men and nations. The realization of that love in human life is the aim of every church.

While men choose to work in different ways, to worship in different forms, and to define the realities of the faith in different language, they are Christian only as they live and die for the Kingdom; not because they are Episcopalian, Lutheran, Baptist, Presbyterian, or Congregational. In time these denominational names will be known only in history. So long as this is not the prevailing conviction of a church, it is not prepared to adopt this Plan of Union. Nor ought it any longer to talk about organic union. It should hold its peace until it has a change of heart and mind on the conception of the essence of Christianity and the function of the churches—a conception which will as naturally unite the churches as the old conception divided them.

Two Things

pastors can do to renew the life of the spirit in their churches at this pre-Easter season.

First. Establish a "Daily Altar Fellowship" in your congregation. One pastor, sending in remittance for 50 copies "The Daily Altar," says: "Our Daily Altar league still grows; send a half-dozen additional copies." And he is but one of many enthusiastic "Daily Altar" quiet hour promoters.

Second. Grow a "Christian Century" reading list in your congregation. Many of our readers are saying, as they mail in their one, or two, or three new subscriptions: "I feel that I can do nothing better for the spiritual upbuilding of my friends than to put the 'Century' into their hands." Do not go out with the slogan, "A Christian paper in every home," but put down the names of a dozen—or two dozen—people who you think would appreciate the "Century," then get in touch with them at once, asking them whether they would not be willing to pay $1.50 for a *full year's* subscription. Our pre-Easter coupon offer (see page 2) will enable them to have the "Century" at that price.

Three Straws in the Wind

Schwab Sees Labor in Human and Democratic Light

CHARLES M. SCHWAB is reported to have recently declared in a public address that, "in the last analysis, every production cost is labor." It is gratifying to have a steel king agree with the great democrat, Abraham Lincoln, in his economic analysis of labor and wealth. Such an observation would be trite through its very obviousness if we were not always straining to defend capitalism, and it does not in the least challenge the right of capital to earn interest or of men to make gain from their accumulations of capital as a stored-up fund of earning power. But it is going a long way on the road to justice to concede that the treatment due to labor is not that of a commodity, the same as money and machinery. It puts the human factor in its true place as the foundation of all wealth and as the primary consideration in its administration. Mr. Schwab went on to say that, "we have been great autocrats with reference to labor." Now let us hope he will join Henry Ford and John D. Rockefeller, Jr., in gaining and deserving the good-will of labor, not merely because he pays it well and thus satisfies it temporarily with material things, but because he shows himself interested in human beings as well as factory production and recognizes that democracy must replace autocracy in industrial management. It is a far reach from the granting of a 10 per cent increase in wages by Judge Gary in a benevolent mood and Mr. Rockefeller's granting of an increase and a shorter day through democratic consultation with committees representing the workingmen. It is the difference between benevolent autocracy in a time of great prosperity and a step toward industrial democracy—and after all the steel strike was not primarily for wages but for the right of representation. Mr. Schwab further admits that "labor has not had a fair share in the prosperity of the country," which is a refreshing tonic in these times of strident and ignorant denunciation of labor for asking wage increases, for in very few industries has wage increase equaled the rise in the cost of living.

* * *

Organizing the Teachers in Affiliation With Labor

The teachers of many states are organizing into associations for the purpose of securing better wages. Many of the organizations are affiliating with the American Federation of Labor. Is this the forerunner of an inevitable affiliation of brain and brawn workers? In England this movement for the unity of brains and brawn, in other words of salary and wage earners, is already far on the road. School administration is entirely that of the property holding and capitalist class and labor is beginning to demand representation on the boards of trustees of state-supported institutions. It is becoming keenly interested in educational policy and seems determined to see that vocational education is not biased to the interests of the employer, but is made a means of culture as well as of promoting better income for the individual. When it is objected that by affiliating with the A. F. of L. the teachers take sides in a class contention, they reply that education is already in the hands of the employing class and that this affiliation only balances the equation and removes labor's suspicion of a school system biased toward capitalism. This affiliation expressly leaves the teachers' organization free from all strike orders, and it is argued that labor needs the counsels of an educated class like the teachers, whose influence will always be on the side of moderation and in favor of the methods of education and conciliation. Labor believes there is a definite intention to use the schools for propaganda against them, and this affiliation removes that suspicion. Whatever weight the reader gives these arguments he must face the fact that neither wage nor salary earners will longer allow their services to be treated as a commodity to be purchased on the market at the lowest price, and that the process of running colleges and universities as corporations with all power in the hands of an executive head must soon give way to a democratic form of government in which the faculty will hold legislative powers.

* * *

An English Daniel Come to Judgment on The Church

Recently a great Anglican bishop resigned his episcopate to devote himself to more human aspects of the religious life. His action reminded one of a noted Chicago pastor who resigned from an old pastorate to "devote himself to religious work." Both the bishop and the pastor desired to be free from the routine of conventional work in institutions where the round of duty demanded that he become attenuated into habitual small tasks with inhibitions on initiative and healthy innovation. Once, when thousands of "dockers" on the Thames in London struck for bread the Archbishop was asked by a delegation of workers to use his religious office for conciliation. He turned away with the remark that he was too busy administering his diocesan duties; in other words, he was too busy administering the conventional church program to perform a statesman's task in behalf of religion and humanity. Now comes a Manchester canon declining a bishopric because the style of their living puts bishops on the side of the class as against the mass. A recent investigation of clerical stipends in Derbyshire showed thirty "livings" with incomes of less than $600 per year, while bishops receive from $15,000 to $40,000 or more. Canon Green turns prophet and proclaims some wholesome truth to his brethren, but admits that those in power will not heed it. He says the majority of the clergy are deliberately blind to the way in which the working folk are growing hostile to religion and that they pursue the routine of their tasks without contact with them. He points out that in the working-class districts of Manchester one church would easily hold the congregations to be found in five and says the standards of morality are sinking among both workers and students. He sees no way out except through the democratization of the church, but admits he has no hope of its accepting democratization at the hands of the government or through its own initiative. The

Contributors to This Issue

GEORGE W. RICHARDS, D.D., Professor of Church History in the Seminary of the Reformed Church in the United States, at Lancaster, Pa. Dr. Richards is the successor of the renowned scholar, the late Dr. Philip Schaff. He was the chief spokesman and interpreter of the Plan of Union presented and adopted by the Philadelphia conference in February.

HENRY F. COPE, Ph.D., General Secretary of the Religious Education Association.

ERNEST HUNTER WRAY, minister Richmond Avenue Church of Disciples, Buffalo, N. Y.

prophesies a labor government that will both disestablish and disendow the church. This procedure will meet with a bourbonistic opposition from the ecclesiastics that will spell ruin to the historic old Anglican institution.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Heaven—Our Reward*

"IN THIS world ye shall have tribulation; but be of good cheer; I have overcome the world." The good cheer may be ours because, like Christ, we may overcome the world. The book of Revelation is a call for courage and endurance. Its mission is to inspire. We need such a book, for no matter how stout-hearted we may be, there are hours when we are utterly weary, when virtue has gone out of us, when like Elijah we are almost ready to quit. But we do not quit nor do we merely stagger on. We walk and do not faint, we run and are not weary, we toil with enormous energy, for we know the secret of power. A Grecian myth told of an ancient fighter who could never be defeated, for whenever his body touched the ground, mother earth gave him new strength. It is no myth that when we touch God, He gives us new power. However tired we may be, He fills us with new energy and inspires us with new hope and sends us happily on our mission. "They that wait upon the Lord, renew their strength."

We do not ask for tasks equal to our powers, but for powers equal to our tasks, as good Phillips Brooks taught us. God not only forgives our past sins, he not only gives us strength for today, but he holds before us the vision of heaven. I believe in rewards and punishments. "Art for art's sake" means little to me. "Righteousness for righteousness' sake" means more, but that is not enough. "Virtue is it own reward," but it is also more than that, virtue ultimately brings other rewards. We can endure tribulations when we know that some time we shall hear a wonderful song, the first line of which shall be, "These are they who have come up through great tribulations".

All over the country, reviews were recently held of the returned soldiers. Honors were heaped upon the fighters who helped to end the World War. We planned for a great banquet in our own church, here in Pittsburgh, for the Seventy-eighth who went forth to the conflict from our congregation. We spent money without stint because we wanted to show these boys and nurses of ours how much we thought of them. At the banquet we said, "These are they who endured the dangers of the great war." What sweet music that was in their ears. It was one of the rewards for the hardships endured, the mud, the blood, the loneliness, the resistance of evil, the noble record.

Can you allow your imagination to picture a grand review in heaven of the faithful? Can you see the spiritual procession, the army of all those who suffered in imitation of Christ? Can you see the apostles, martyrs, reformers, fathers of the church? Can you see the noble women, whose sweetness and light gave heart and soul to the people of their day? Can you see all those humble ones who were least in the world but who have become great in heaven? Millions of just men made perfect through suffering? Does that picture sometime cheer you in the thickest of the battle? Do you gather up your flagging energies and press the fight still stronger because of this inspiration? Has the deep resolve registered itself in your soul that you will not be a spiritual slacker, but that you will have a right to march in that grand review? Does it ever occur to you that every scar received for Christ will be a badge of honor and that every wound will but bring you nearer to him? I wonder if there will be wound-stripes in heaven—there ought to be. Those who have suffered shall also reign, we are promised.

> "Then welcome each rebuff
> That turns earth's smoothness rough;
> That bids nor sit nor stand but go."

Whatever heaven is, it is something fashioned in the great heart and soul of God and in line with his grandest architecture. Grander than stars, sunsets, rolling oceans or snow capped mountains will be the home of the soul.

JOHN R. EWERS.

*International Uniform lesson for March 21, "John's Picture of Worship in Heaven." Rev. 7:9-17.

CORRESPONDENCE

Sectarianism Due to Diverse Views of Bible

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: I am seventy-two years old and have conducted a humble and continuous ministry for forty-eight years. I have never felt a greater concern for humanity than I do now. I have never put forth greater efforts to get my fellow-men to live lovingly and justly than I am doing now. At no time in the past have I worked more earnestly to promote unity among all who would adopt the ideas and ideals of Jesus as the basic principles of life and hope. And now as a result of a lifetime of experience and investigative thought I am brought to the position indicated by the following statement, which I am not sending for publication over my name, which would lead to renewed assaults from those who occupy the seats of authority, but as the contribution of one man's convictions to the editorial treasury of the one fairminded journal of religion that I know.

My opinion is that the separation of Christians into sects, so far as it results from honest differences of doctrine, and is not the result of politics, is the result of a lack of unity in that which they hold to be of divine authority—the Bible. The Bible itself presents an assortment of ideas, to some extent inharmonious in themselves, being the product of diverse minds and conditions, and is in some respects incompatible with our knowledge of facts and rightness in our present stage of moral development.

Those who would limit authority to the word of Jesus Christ find agreement among themselves difficult of realization because of the fact that the New Testament scriptures present his word to us through a medium of ancient writings and later translations amplifying upon and obscuring his strictly personal teaching.

In my opinion all attempts at effecting organic unity among Christians who continue to regard the Bible as a complete and perfect revelation of the divine mind and will, will result in failure as certainly as that unity has been shown to be impossible of preservation on that plan in the past.

Probably there can be no perfect unity upon basic truths until humanity has progressed far beyond its present stage of development and even then it will be the commonly received science of human life and not a direct revelation from a superior wisdom and authority that will afford the necessary basis for an inclusive and efficient world cooperation in the matter of religion.

* * *

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Kelman Involved in Controversy Over Union Seminary

Dr. Kelman, pastor of Fifth Avenue Presbyterian church, of New York, recently accepted a position on the board of trustees of the Union Theological Seminary. There are many office bearers and members in his church who are out of sympathy with the seminary on account of the modern character of its theological teaching, and a meeting of the session was called and a resolution presented calling upon the minister to withdraw his acceptance of the position. After some discussion, the session voted that Dr. Kelman's action was a purely individual matter in which Dr. Kelman was alone concerned and expressed the full faith of the session in him and his loyalty to all Christian ideals.

Dr. Hillis Resigns in Brooklyn

Dr. Newell Dwight Hillis has resigned the pastorate of Plymouth church, Brooklyn. This church has been made memorable by the ministry of Henry Ward Beecher and Lyman Abbott. It is now surrounded with immigrants who do not appreciate this kind of church. Dr. Hillis has not announced his intention for the future and the future of the church is very problematical.

National Free Church Council Meets This Month

The twenty-fifth annual meeting of the British National Free Church Council will be held at Leicester, England, March 15-18. The program has been prepared under the chairmanship of Dr. F. B. Meyer. There are three major themes with a group of addresses related to each. The themes are "The Charter of the Churches," "The Task of the Churches" and "The Dynamic of the Churches." Some of the most eminent Free Church leaders in England appear on the program.

World W. C. T. U. Convention in London

The World Convention of the W. C. T. U. will be held in London during April. Leaders from all parts of the world will be in attendance as the conditions regulating travel are beginning to be more normal. Dr. Jowett will address the convention in Westminster Chapel and at the close of the convention a service will be held at St. Paul's at which the Bishop of London will preach.

Episcopal Rector Charged with Disloyalty

The nervous state of the public mind is indicated by a recent incident in Springfield, Ill. Rev. L. L. Riley, rector of Christ church (Episcopal), made an address before the Rotary Club of the city on Americanization. The address led to charges that he was a "socialist" and that he held unpatriotic views. He drew up a fuller statement of his views on Americanization and presented them to his church. After the address, he asked his church to vote on the question of his loyalty. He was given a unanimous vote of confidence.

Undenominational Services in Holy Trinity, Brooklyn

Undenominational religious services will be held in Holy Trinity church, Brooklyn, during the Lenten period. In order to avoid conflict with laws and customs of the Episcopal church, these special services are not regarded as services of the Episcopal church, but are arranged entirely by community leaders, the vestry granting use of their building. The design of the services, however, is a closer fellowship among the religious forces of the community.

Prohibition has Killed the Jerry McAuley Mission

It has been noted that prohibition hurts business of certain kinds—such as jail building. It is a surprise, however, to hear that prohibition has killed the most celebrated rescue mission in America. There are no longer any "bums" since the saloons have gone out of business, and consequently Jerry McAuley mission in New York had no grist to grind and had to close. It may be confidently predicted that in other cities similar results will accrue from the enforcement of the prohibition laws. The Jerry McAuley mission was founded by Jerry McAuley in order to save his former companions in degradation and was later the scene of Sam Hadley's splendid service.

Church Union in Scotland Now Awaits Action by Parliament

The schism in the church of Scotland is about to be healed, if the reunion that has been agreed to by the Kirk and the United Free church meets with the approval of parliament. The church of Scotland was divided in 1733 by the secession of the Erskines. In 1843 under Dr. Chalmers the great disruption came which resulted in the formation of the United Free church. The disturbing question through the years has been the question of state patronage. The reunion plan gives the parishes the right to select their ministers democratically but continues state protection and support.

Pleads for Social Justice for the Negro Teachers of the South

Rev. George L. Cady, D.D., in a recent communication to the press pleads for social justice for the negro teachers of the South. Many of these are supported by missionary organizations, more especially of the Congregational churches. Two hundred and fifty teachers of this communion are receiving a salary of three hundred dollars a year with room and board. It is now impossible to secure teachers for this stipend and it is feared that a large number of schools will be closed unless the stipend is largely increased this coming year.

Bishop Gore Begins Course of Lectures

Bishop Gore is now in a course of lectures at King's College in London on "The Reconstruction of Belief." While the course is designed primarily for regular students, a limited number of "occasional students" are being admitted to the course. Dr. Gore resigned his position as Bishop of Oxford in order that he might give himself to scholarly work and his course of lectures represents his first effort since his resignation toward the rehabilitation of faith.

Report Persecution of Religious Leaders in Russia

Dr. G. Frederick Wright in an article in Bibliotheca Sacra tells of religious persecutions in Russia in these words: "The Soviet government in Russia has taken special pains to persecute the church; but so far as I can learn, their vengeance has had free scope only in the larger centers of population, where many priests and higher officials have been put to death. From an official report concerning the atrocities in the territory of Kuban during the first half of 1918 we learn that 38 priests had been put to death in that period, many of them in a shocking manner; and this list was said to be far

from complete. . . . In all Russia, fourteen bishops, hundreds of priests, particularly those who distinguished themselves by firmness in their defence of the faith and by the gift of eloquence in their sermons, have been shot, hanged, drowned, burned, and the executions of clergymen are frequently preceded by the most cruel tortures. So, for instance, Bishop Andronicus of Perm who had his eyes put out, his cheeks slashed out, and, thus bleeding to death, he was led about the town. In the province of Kherson a priest was crucified.

Irish Deputation Returns Home

The deputation of Protestant clergymen of Ireland who have been touring America for the purpose of interpreting the Irish situation have returned to Ireland. Before leaving, they expressed their great appreciation of the reception which had been given them by church federations all over the land. Great audiences have listened to their addresses and there can be no doubt that the efforts of those who would embroil the United States in the domestic affairs of the British empire have been greatly hindered.

Lutheran Choir will Tour the United States

Coming from the far northwest, a great Protestant choir from the Norwegian Lutheran college of St. Olaf, Northfield, Minn., is to invade the middle west and the east. The tour is financed by a group of laymen interested in raising the standard of church music. The choir is directed by Prof. F. Melius Christiansen, well known conductor and composer. Just preceding the war he directed a tour of Norway which was a triumph for American music. The tour will start in Chicago on April 5 and will be finished at Rock Island, Ill., on May 9.

Missionaries Disagree with Regard to Korean Reforms

The Japanese government has removed the governor of Korea and instituted a number of reforms. The missionaries in the hermit kingdom are not agreed as to the value of these reforms. Some insist that the reforms deal with superficial matters, such as the use of private cemeteries, while others find a genuine desire on the part of the Japanese government to improve the condition of the Koreans.

Baptists Plan Work for the Seminoles

The southern Baptists, while staying out of the Interchurch World Movement, have raised a hundred million dollars for Baptist enterprises. One of the items in their new budget will be a large appropriation for mission work among the Seminoles in Florida. No religious work is carried on among these Indians and it is said they live quite as primitively as when the Pilgrims landed in America. The Indian commissioner favors the mission work and the Indians themselves are ready to receive the religious teachers.

American Mayflower Council Headed By Wilson and Taft

The plans for the celebration of the tercentenary of the landing of the Pilgrims in America are proceeding apace. President Wilson and Hon. William H. Taft have been chosen as honorary presidents of the American Mayflower Council, and Dr. Henry van Dyke as honorary secretary. The chairman of the Council is Dr. Henry Churchill King, of Oberlin. The plans for the year include mass meetings in seventy cities and the observance of Mayflower week (Thanksgiving week) all over the country with a national mass meeting in Madison Square Garden, in New York, on Monday, November 8. The spirit of the celebration is well expressed in these words: "The object of the Mayflower Council's program is to make known to the whole nation the story of the Pilgrims and the deeper meaning of the movement of which they were a part; to emphasize the spiritual significance of their coming to the new world and to interpret their ideals in terms of democracy, thus making the spirit of the Pilgrims the basis of an appeal to heroism and consecration in meeting the problems of today."

Disturbance in Cathedral by Church of England Priest

Dr. J. H. Jowett recently preached in Durham Cathedral, England, by invitation of the dean and with the permission of the bishop. This violated English tradition and has been the subject of much adverse comment on the part of high church priests. As Dr. Jowett announced his text, a priest of the Church of England started a disturbance and was finally ejected from the cathedral by his brothers in the faith. Dr. Jowett continued his sermon without noticing the incident, preaching the same evangelical message which has made his name familiar in the Christian world.

Hungarian Ministers Have Had no Salary for a Year

There has been a significant Protestant movement in Hungary ever since the days of Luther and Calvin and there are four million Protestants in the land at this time. On account of war conditions, the ministers of these churches have been without salary for a year and more. John Pelenyi, delegate from the evangelical churches of Hungary, recently presented the cause of these ministers before the Commission on Relations with Religious Bodies in Europe and as a result the Commission is forwarding $25,000 and will send a deputation at the earliest possible moment to investigate conditions there.

Y. M. C. A. Gives Away Its Surplus

The canteens in France were operated by the Y. M. C. A. at a loss of about a million and a half dollars in spite of press gossip in America to the contrary. However, government grants enabled the Association to close its books with a surplus of a half million dollars. Not wishing to profit in any way from the canteen service, the Y. M. C. A. has tendered to the American Legion the half million surplus and it has been accepted. The money will be placed at interest for five years and the income will be used for the betterment of ex-service men and women. This fund gives financial backing to the American Legion.

Making Connections Between "Y" Members and the Churches

Cooperating with the churches of the city the Chicago Y. M. C. A. has launched an intensive religious work program culminating Easter Sunday when a special effort will be made to have young men join the church of their choice. One feature of the program is a series of "denominational" dinners which the departments have arranged to enable the pastors of the neighborhood to meet the men living in the "Y" buildings. One evening each week is set aside for some denomination, such as Methodist night, or Presbyterian night, or Congregational night, or whatever the denomination may be, when the dormitory men and neighborhood pastors of the same faith have dinner together, followed by a social program. In this way the pastors are able to get acquainted with a number of young men who are without a church home.

Twenty Minutes Before Easter

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You are not only a Reader, but a Friend, of The Christian Century. You take pride in its expansion, and you want your thoughtful acquaintances to enjoy the great messages and discussions found in its pages.

Will you give twenty minutes of your time to The Christian Century before Easter—preferably right now, the very day you read this?

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NEWS OF THE DISCIPLES

St. Louis to be the 1920 Convention City of Disciples of Christ

The International Convention of the Disciples will be held this year about the middle of October in St. Louis. The great Coliseum, which is located but a short distance from the center of the business district, will be the scene of the convention. The decision as to place comes from the joint committee of the United Christian Missionary Society and the general convention.

First Church, Lincoln, Neb., Will Enlarge Its Borders

First church of Lincoln, Neb., recently purchased a new lot adjacent to the church with the view to enlarging the present building and providing a modernly constructed and equipped Sunday-school and community building with a standard size gymnasium and other modern features. First church is in the State University district as well as in the business section of the city and its largest work demands this larger equipment. These improvements will cost about $100,000. A few days ago Geo. L. Snively concluded a campaign for the assembling of funds for this project. Already $63,000 in cash and good promissory notes are at hand. H. H. Harmon is pastor at First church.

Illinois Boy Becomes Pastor of Great Church

First church, Bloomington, Ill., is one of the great churches of Illinois, and it has recently called to the pastorate E. E. Higdon, who is a product of Central Illinois. Going to Eureka from a little country church near Clarence, he acquitted himself with distinction and later in Yale University specialized in religious education. Mr. Higdon went from Yale to a village church at Bellflower, Ill., where he was greatly beloved. A year ago he became director of religious education in First church, Bloomington, and when the pulpit became vacant by the resignation of Edgar DeWitt Jones, the congregation turned instinctively to the young man who was already trusted and followed as the director of religious education.

Pennsylvania Pastor Changes Fields

J. N. Scholes has resigned from the First church, Johnstown, Pa., after a ministry of more than seven years duration, and has accepted a call to Waynesburg, Pa., where he begins April 1. The several things of interest in his Johnstown ministry are as follows: 193 of the present members of the church and others who have now removed to other places united with the church. An old building debt of $12,000 with several hundred dollars of accrued interest was paid. Building repairs and improvements costing $3,000 were made. A strong junior congregation was organized and maintained for five years. It worships with the main congregation once a month and leads in the music. A weekly paper, the Cambria Christian Courier, which serves a group of churches, was established and edited by the minister. The missionary funds have been quadrupled and several worthy causes have been placed regularly on the budget. The congregation now merits a place among the Living Link churches, but has never claimed it. In community and war work the church has ranked well in the city. Mr. Scholes has strongly championed community interests and interchurch work, in which he has won and held the esteem and friendship of all the ministers of the city.

Work in Foreign Lands Makes Commendable Progress

While Disciples in the homeland became fewer last year, there was a commendable increase in the membership on the foreign field. Leslie Wolf reports that on a recent Sunday there were 1302 in the Sunday-school in the Philippine Islands. Dr. C. C. Drummond, of India, has eclipsed the records of home physicians by giving 21,995 treatments the past year, performing 272 operations and making 1527 house visits. E. K. Higdon, of Manila, is doing a commendable work in teaching a class of students a course in ethics based on the Prize Code of Morals written by Prof. Hutchins.

Disciples Headquarters Practically Decided for St. Louis

It is pretty generally understood among Disciples official groups that the headquarters of the new United Missionary Society will be established at St. Louis. No formal action has as yet been taken, but the matter was discussed at the recent sessions of the Board of Managers of the Society and at the meetings of its executive committee. Several other cities have presented their claims, among them New York, Chicago, Indianapolis, Kansas City and Cleveland. The prevailing consideration in favor of St. Louis appears to be the fact as reported that Mr. R. A. Long, the millionaire lumberman, has proposed to erect a building and donate it to the United Society if the headquarters are established there. This would be a large financial saving to the missionary interests. Mr. Long's personal preference for St. Louis though a resident of Kansas City, is no doubt partly explained by the presence there of The Christian Board of Publication of which he is the president and benefactor. It is a matter of vital importance that the now scattered head offices of the various missionary and benevolent departments of the United Society be soon brought together in one central city, and while there is dispute as to the most desirable city, it would seem to be a cause for congratulation that the sentiment of those responsible is helped toward crystallization by an act of individual generosity. It is hoped that definite announcement will be made some time before the next General Convention in October.

* * *

—In a great union meeting at Bizbee, Ariz., over a thousand accessions to the membership of the churches are reported to date by C. R. Scoville, the evangelist. The Christian Sunday-school has more than doubled its attendance during the meetings.

—The presidents of the various Disciple educational institutions in Missouri recently met in Kansas City and considered the question of the division of the educational offering from Missouri churches this year. The international convention had recommended that a basis for the division of these offerings be agreed upon. The presidents of the interested institutions have passed on the question of the division of the funds to the constituent churches and have requested that the church boards remember this in forwarding offerings.

—The first year of the pastorate of William T. Barbre at Rensselaer, Ind., ended February 1 and the reports indicated that 145 new members had been received during the year, making a net gain for the congregation of 122. The church has adopted a program for clearing the building of debt and has increased the minister's salary by three hundred dollars besides a generous Christmas purse. The congregation is now paying a salary nearly double the pre-war standards.

—The women of the Chicago churches provided entertainment for visiting Disciple ministers during the state conference of the Interchurch World Movement. Disciple headquarters in the Association building served as a rendezvous for the visitors. A noon luncheon on Monday was addressed by J. M. Philputt of Eureka, and a forenoon conference was held in Jackson Boulevard church on Wednesday forenoon.

—C. J. Robertson, who resigned at Gibson City, to do work for the Y. M. C. A. overseas during the war, is now engaged in study at the University of Chicago and is supplying the pulpit at Bellflower, Ill.

—J. P. Givens has concluded a fruitful ministry at Hoopeston, Ill., and has taken up the work at El Paso.

—Under the leadership of C. C. Wisher, the church at Paxton, Ill., expects to erect a church building to cost thirty-five to fifty thousand dollars.

—An interesting test of sentiment was taken recently in Highland Park Sunday-school, Des Moines. The girls were asked to write down what they liked best about their mothers and the boys what they liked best about their fathers. Also they were requested to write down what they wished their fathers and mothers would do that they are not now

doing. Fifty-five per cent of the boys expressed the wish that their fathers should join the church and forty per cent of the girls that their mothers should be church members. This live school has gymnasium classes for boys and girls and a boxing class for older boys. The Ford Weekly Educational pictures are shown on Sunday evenings and on the last Sunday of each month, missionary curios are shown to arouse interest in missions.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The district convention of the northeast district of Illinois, where C. W. Wright is secretary, will be held at Kankakee, May 11, 12. The goal set is a representation from 75 per cent of the churches.

—J. David Arnold has declined a call to leave Fayetteville, Ark., for Central church, Springfield, Mo. The church at Fayetteville has increased his salary twenty-five per cent and has recently paid a thousand dollars on the church extension obligation.

—Joseph Myers, Jr., of Transylvania, has been called to the pastorate of Budd Park church, Kansas City, and will begin his work there about April 1.

—The Sunday-school of First church, Beaver, Pa., recently took an offering for Near East Relief and the amount totaled $220.20 which was very gratifying to the local leaders. J. H. Craig is minister.

—The winter migration of Disciples to Florida is now at its height and many of them are at St. Petersburg. H. W. Elliot, state secretary of Kentucky, and wife, will spend the month of March in St. Petersburg for the benefit of Mrs. Elliot's health. A number of prominent lay workers of Illinois and Indiana are also at this same resort.

—Many retired ministers of the Disciples spend part or all of the year in Florida now. Recently J. G. Waggoner, a veteran of Illinois, paid a visit to B. B. Tyler, at Tampa. Mr. Tyler after a distinguished ministry in leading cities, is now nearing eighty years of age and is in fair health considering his age.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—First church, Ft. Worth, Tex., under the leadership of L. D. Anderson, has already raised $100,000 toward the erection of "The Young Woman's Club Building of the First Christian Church." Since the oil boom it is almost impossible for working girls to secure quarters and the new building will be erected and conducted after models furnished by the Y. W. C. A. There will be a dining room conducted on the club plan and a swimming pool. Also a place for girls to do their own laundry. Four floors will be given to bed rooms entirely. At the top of the building will be a roof garden for entertainments. The club is designed as a home for 165 young women.

—Eighty-six new members were brought into the church at Council Grove, Kans., last year under the leadership of Boyce N. Sybolt. The present membership of the church is 446. A new parsonage was purchased recently.

—Mr. and Mrs. George Ritchey recently sailed for Nanking, China, on the "Empress of Asia." Mr. Ritchey has special training in scientific agriculture and will carry this knowledge to the Chinese. He is a graduate of the agricultural college at Ames, Ia.

—Professor W. C. Bower, of Transylvania University, has been invited to write a book for the Publishers' Association on "The Task of Religious Education in the Local Church." This book will be a teacher training manual for interdenominational circulation.

—February 6 was observed as Founders' day at Eureka College and also the day for the formal inauguration of the new president, L. O. Lehman. Dean S. Holland Goodnight, of the University of Wisconsin, spoke at the inauguration. Dr. Goodnight was of the class of 1898. The anniversary was the 65th of the granting of the charter to the college by the state of Illinois.

—Jesse M. Bader, of Kansas City, Mo., who has in charge the pre-Easter campaign of evangelism, reports that scores of churches are forming classes for personal work, and that hundreds of laymen are being trained for this service. Every Sunday-school is urged to observe every Sunday during the campaign as Decision day. Strong churches are urged to aid weak churches in their county. Ministers are asked to report accessions every Monday.

—After several years of very fruitful service in Colorado, Charles William Dean, the state secretary, has resigned. His plans are not yet announced.

—Richard Dobson has resigned his position as editor of the Christian Monthly, the Disciple publication of England, and will henceforth serve as a missionary in Jamaica. He has been connected with the Christian Monthly for four years in various capacities. This is the journal which was formerly edited by Leslie W. Morgan.

—The Ohio state conference of the Interchurch Movement was largely attended and only three Disciple ministers voted in the denominational meeting against cooperation with the movement.

—During the war, Charles A. Young was a Bible Study secretary with the Y. M. C. A. in France. He has returned to America and is at present in Los Angeles. He has announced that he will devote himself to "educational evangelism" in the east.

—Dr. A. H. Buck, of New York, has donated to Transylvania University a valuable collection of medical books in English, German and French. It was not long since that Dr. W. T. Moore gave the library his collection of books and bound magazines which has accumulated through a long service in public life.

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A SHORT HISTORY OF BELGIUM. By Leon Van der Essen, of the University of Louvain. $1.50, postpaid $1.65. Illustrated. It is a fascinating and authoritative account of the past of this country from 57 B. C. to the end of the Great War. The author tells how the nation balked German might and "stood the test in the hour of the Great Trial." Red-blooded Americans will read this vivid narrative with pleasure.

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THE TREATMENT OF THE PROBLEM OF CAPITAL AND LABOR IN SOCIAL-STUDY COURSES IN THE CHURCHES. By Clarence Dan Blachly. Paper; 50 cents, postpaid 55 cents. A valuable list and discussion of all social-study courses dealing with the problem of capital and labor as published for use in the churches. Pastors, and all directors, teachers and leaders of religious education should have this volume at hand for ready reference.

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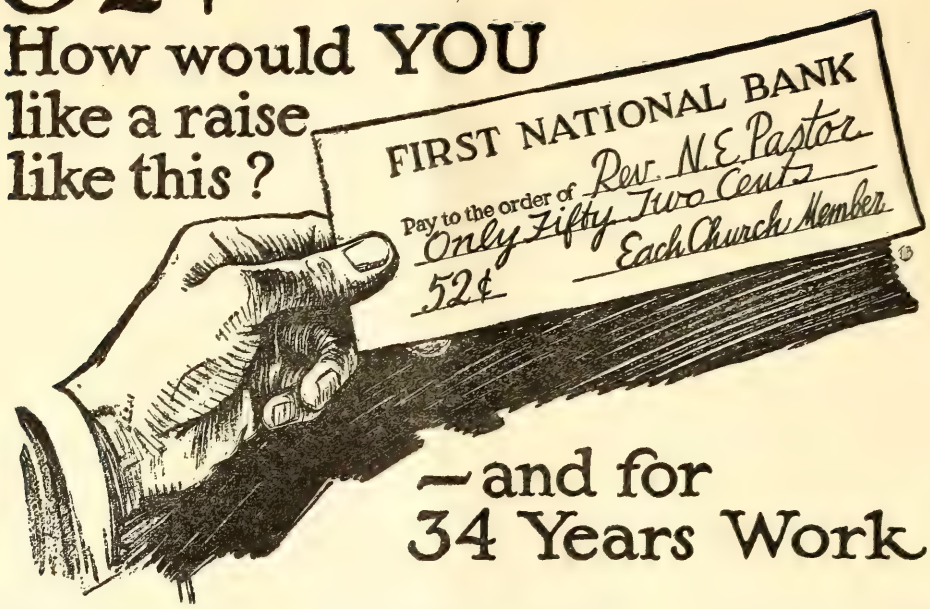

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An Undenominational Journal of Religion

Volume XXXVII MARCH 18, 1920 Number 12

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 700 *East 40th Street, Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer at Public Worship

OUR heavenly Father, it is always calm and still where Thou art. Our passionate hearts are hushed in the presence of Thy holiness and all our brash impulses give place to the desire to possess the life that is in Thee. It is Thou who hast called us to this place of praise and prayer. We have come because Thy Holy Spirit hath prompted our hearts and turned our feet hither. Amid the harsh noises of our daily life, Thy voice, unheard, has called us, and without quite knowing why we have followed the unconscious leadings of Thy will. Make us worthy to meet Thee in this hour. In Thy presence all our pride falls away, our sense of selfish importance, and we wait at Thy feet yielding our human powers to Thee for Thy blessing. Create within us a new heart. Shed upon us the warmth of divine love. Purge us of our sins. And release new forces within our souls that shall keep us free of the evil of the world.

O Lord of light, we ask for knowledge. Open our eyes that we may see the truth, that amid the illusions of the world we may behold reality. Save us from the shock and shame of waking up at last to find that our priceless years have been spent under the deception of unrealities. Tear from our life its mask of folly and passion and mammon, and show us that nothing can survive the tooth of time save friendship and love and unselfish goodness and faith in the quiet stars overhead. Make us willing to accept life on its simpler terms, to be happy in the possession of the great and gracious common things which all men may have for the asking. This is the wisdom that we seek, while we worship at Thine altar.

Open our lips that we may show forth Thy praise. Thou hast done great things for us. Through what hazards hast Thou guided our feet! Over us is the panoply of Thy love, covering the least and greatest of us, even as the blue sky stretches over all. Waken a song within our hearts. Tune our thoughts into harmony with Thy thoughts, and we shall go forth from this holy place with uplifted faces, seeing the invisible and walking in the light of Thy presence all our days. Through Jesus Christ, our Lord.—Amen.

The Interchurch Movement and the Negro

NEGRO churches have entered the Interchurch Movement with a zeal that is gratifying and commendable. While the Southern Baptists refused to cooperate, the Negro Baptists of the South are cooperating with enthusiasm. And they are coming not as suppliants but as real participants. They propose to do their full share in the task. There are 10,000,000 Negro citizens in the United States, and they amply proved both their mettle and their Americanism in the war. These African brethren do not ask for race amalgamation. They claim the simple, democratic privileges and guarantees that are possessed by their fellow Americans of white color. Specifically, they do not demand the abolition of the "Jim Crow" car, but they do insist that it and the waiting rooms provided for them at stations shall be as good and clean as those given the whites. In all the United States there are only ten hospitals for these ten million people, and they are compelled to take basement rooms or other secondary accommodation in hospitals where no wards are especially provided for their race. They supply 30,000 teachers for their own school children. They do not ask to attend

white schools, but they insist that they ought to have good schools. One-half of our colored population belongs to church, a larger proportion than of the white population. They do not ask to attend white churches, but to be given a chance for as well trained ministers as the whites have.

North and South Must Readjust Mental Habits

NORTHERN idealists, who do not daily face the deep prejudices of race cleavage, should be taught to recognize the impossibility of race commixture on even the most primary social levels, and Southern Christians should be taught to recognize that both Christianity and democracy should guarantee the separated weaker race all the rights and opportunities that are vouchsafed the stronger. Give them separate cars, separate hospitals or hospital wards, and separate schools if we must, but see that they are adequate and ample. Christianity demands that the weak be given a chance to become strong, and democracy demands that all men have the same right to liberty, opportunity and the pursuit of happiness. The Interchurch program provides for 300 high schools, 21 junior and 11 senior colleges and three universities for colored people.

Woman's Suffrage and the Wet Cause

ONLY two more states must vote for the suffrage amendment to make it fundamental law. Probably the most uncompromising "wet" knows what this will mean if a referendum in any form is to be taken upon the liquor question in this country. Yet certain party leaders are flirting at this moment with a program of nullification of our liquor laws. Mr. Bryan is giving the Democrats the most solemn warnings and, strangely enough, his ancient enemy, Roger Sullivan, is reinforcing his position. Nevertheless, certain metropolitan dailies continue to deliver themselves to the cause of the underworld by selling their editorial opinions and the pictures of their cartoonists. Woman's suffrage will probably be here before the month is out, and if the prohibition amendment needed to be adopted all over again, both great political parties would be engaged in a scramble to outreach each other in carrying it to success, in order to make good with the woman vote. Women will not vote much differently from men on the tariff, but it is a proven fact that they will vote and act differently from the men when they are consulted with regard to a force that so vitally affects the home as does the saloon.

Compensation for the Distillers

THERE is much silly talk about the United States having confiscated the property of the brewers and distillers. In England most proposals for curtailing the liquor business are saddled with a compensation clause. There was no such arrangement provided for in connection with the Eighteenth Amendment. But did our government really cause the makers of the poison to lose anything? There is a bill now in Congress providing for the erection of warehouses to stow away surplus liquor under Uncle Sam's protecting wing until it can be sold for lawful purposes. The liquor making abilities of the war-ruined nations are reduced, and reports of the Bureau of Commerce would seem to indicate that there is big money in supplying their need for this fine accessory of industrial efficiency and aid of domestic happiness. We found ships to send some 48,000,000 gallons of distilled spirits to France alone during the last year of the war, together with 127,321 gallons of good wine. These shipments required the equivalent of four 5,000 ton ships in continuous service, according to the calculations of Mark R. Shaw, and this at the peak year for supplying food, men and munitions to make the world safe for democracy. Of course a part of this may have been for military purposes, but one recalls that England and France both considered rum and wine war necessities. In that same year, with shipping so short that we could scarcely get Y. M. C. A. chocolate to the boys in the trenches, we found enough bottoms to send to neutral lands a million and half gallons of this noble symbol of "personal liberty," two-thirds of it going to teach the heathen African how to get drunk after the manner of civilized men. With excess and left over stocks retailed at ten prices, with exports to Europe and the "child races" guaranteed and with Uncle Sam preparing to take care of any surplus, we need not sob ourselves to sleep over the losses of the poor booze maker.

A Narrow-Guage Preacher on a Broad-Guage Track

ONE of the most telling of the posters at the recent Interchurch convention in Chicago was a picture of a railway wreck with the explanation at the bottom that the catastrophe had happened by a narrow guage preacher trying to run on a broad guage track. It is just that embarrassment which is coming to a certain class of ministers among the Disciples of Christ. They are in a church which has no creed but Christ; yet they want to impose, besides this, a theory of inspiration and a dogma of regeneration by immersion-baptism. They belong to a communion which for a hundred years has been making a plea for the catholic fellowship. The narrow gauge men are trying to make a plea for sectarian exclusiveness. In the beginning of the Disciples movement, Alexander Campbell insisted that the Bible should be interpreted like any other book. The narrow guage men, following the mystic Swedenborg and Mrs. Eddy, prefer a "private interpretation." The only way a narrow guage man can live in a broad guage church is by going into the repair shop and having certain necessary changes made at the wheel base. Many young men are doing just that, even after being in the ministry for several years. Convinced of their limitations, they are entering reputable modern divinity schools or sternly projecting for themselves thorough-going courses of private study in the literature of religion. The narrow guage man who stays narrow guage

grows more and more impatient with the broad track he has to run on, and in the end there is discouragement, or revolt resulting in schism.

Justice to the Child Born Out of Wedlock

IN THE struggle to establish and dignify monogamy some measures have become fastened in social custom and in law which are manifestly unjust. The odium cast upon the child born out of wedlock is something which is clearly un-Christian and wrong. The denial of legal rights to such a child is an unmerited injustice which some nations are now trying to correct. In Norway he has been given the status of legitimacy and he may inherit property. It is proposed by the Children's Bureau at Washington that similar measures be taken in this country. The proposed new law would institute in the name of the community a suit to determine paternity in cases where the mother herself did not institute such suit, and after paternity should be established the father would be held for the support of the child and not the mother alone, as under the present law. The new law would give the child the privilege of bearing his father's name if he so chose. The enactment of such legislation instead of encouraging illegitimacy would tend strongly in the direction of maintaining a monogamous marriage, as the publicity and responsibility attaching to fathers of children born out of wedlock would be a strong deterrent. The reform immediately needed, however, is to guarantee to the innocent child his rightful heritage.

Labor Willing to Co-operate on the Basis of Christ's Teachings

A FEW days ago press dispatches said that a Federal conciliator had called together the striking employes and the managers of a Cleveland firm and had preached them a sermon on the Love of God and effected a settlement of the strike. A similar and equally remarkable indication of labor's fundamental soundness is given in the following resolutions passed on Sunday, January 25th, 1920, by the Ohio Valley Trades and Labor Assembly at Wheeling, West Virginia. They reveal the spiritual quality and receptiveness of some of the working people, and point the way to a great opportunity for churches which have the vision and courage to grasp it.

Be it hereby resolved that we, the duly elected delegates, representing all of the organized crafts of the Wheeling district, do hereby unanimously declare it to be our belief that the teachings of Christ constitute a platform upon which all men can agree.

Second, that we believe they can be applied to the modern industrial problems.

Third, that we will cooperate with those who will join with us in an earnest endeavor to apply his teachings in the Wheeling district.

Fourth, as further evidence of our sincerity we have duly appointed a committee of three to confer and decide what methods shall be pursued.

Down beneath the sordidness and selfishness that so often appear in the fighting of labor battles there is in the hearts of the best of the labor leadership an idealism that is begotten of nothing but the teachings of Jesus. Is the church ready to take advantage of such proffers as the above? Does her faith in the teachings of the great Carpenter constrain her to believe that capital and labor can find a settlement for their differences in his teachings? Are rich men in the church ready to submit labor problems to brotherly consultation with their employes? We know some are ready, and we have faith that such consultation in the spirit of Christ can be made to supplant the warfare which Mammon now inspires as a denial of all that is Christian. The Social Service Commission of the Federal Council is preparing to accept this challenge.

England Discovers Vachel Lindsay

ONE of the leading English journals recently printed a column review of Vachel Lindsay's volume of poems, "General Booth Enters Heaven." The reviewer criticizes the idea that because the lyric verse was originally chanted it should be chanted now, and calls it artificial when introduced into a modern situation. But he hastens to make an apologetic for Mr. Lindsay. His case "is quite exceptional." Springfield "no doubt is a great city," though the reviewer does not seem to know and probably had no way of finding out; but he is sure that "it stands in territory which has the advantage, from the literary point of view, of being almost primitive." Thus Mr. Lindsay's right to chant his poems is not to be questioned any more than that of other primitives—"his neighbors do not read, therefore he stalks through the land, and lectures in the villages and recites his poetry." Our primitive western author is first of all a reformer and preacher; he is a sort of naive, homely, honest Orphic minstrel whose chief concern is with prophesy. But "there is very little in common, really, between the callings of the preacher and the poet; no two things are more different than a sermon and a song." Mr. Lindsay's social passion and moral fervor are very commendable and raise him rather higher than his host of rhymers who rhyme for the sake of rhyming, but "we hope whatever his experience on his preaching tours may be, he will remember that print remains the only permanent link between the poet and the rest of mankind and that a poem only lives . . . if it is in itself beautiful." Could it be possible our amiable English critic has heard that our favorite western poet once labored on behalf of the Anti-Saloon League?

A More Reverent Church

PROTESTANT churches have often exalted the preaching function at the expense of worship. The multitude of "worshippers" who deliberately plan to arrive just as the sermon is about to begin bear testimony to the truth of this. The church that neglects worship becomes in the end a lecture hall with the variable and unreliable constituency which goes with that kind of thing. That many Protestant ministers feel the need of exalting worship is evidenced by many recent tokens. Dr. W. E. Orchard, of

London, has developed in a Congregational church what he calls Free Catholic worship, of a highly ritualistic type. Dr. Jowett preaches in a Geneva gown and he now asks his congregation to respond with the "Amen" after certain portions of the long prayer. In most churches there is a tendency to increase the dignity and the spiritual adequacy of the service. There is some peril in this movement, lest the love of mere form may lead to the revival of forms from which the meaning has long since departed A ritual that is empty of meaning is a blight on religious aspiration. But sincere and intelligent public worship of God can hardly be maintained without the aid of dignity and orderliness and beauty.

Interchurch and Reaction

IT is doubtful if the impression conveyed by a certain part of the address of Dr. William P. Merrill, Brick Church's pastor, of New York City, at the closing session of the Interchurch Movement's gathering of 3000 Illinois ministers last week, was intended to be as deep as it really was. Dr. Merrill had been brought all the way from New York to Chicago to speak "as a pastor to pastors." Toward the close of his address he made this as one of his five main points: The Interchurch Movement will prove both to the church and to the world that the methods and agencies of the church need no reconstruction, but only more resources with which to operate them on a grander scale. What the church needs, he declared, is no new way of approach to its task, nor any reexamination of its agencies or its conception of its function, but simply more money and more men so that its present way of functioning shall be more potent and fruitful.

This paragraph of Dr. Merrill's address brought much comfortable applause, though one could see some of his preacher-auditors exchanging surprised and skeptical glances. The most significant reaction, however, was from those on the platform—the personnel of the "team" and the officiary of the state organization. Nods of congratulatory approval went the rounds while these leaders of the Movement joined in the applause with extra heartiness, as if to express their gratefulness to Dr. Merrill for having "made good" so brilliantly on behalf of the cause. He had struck a note that interpreted the Movement's own consciousness of itself.

Interchurch seems to be increasingly conceived by its leaders as a movement on behalf of conventional Christianity. Its chief enthusiasm is for the status quo. It resists and distrusts innovations. It has no zeal for anything that might be called reconstruction; it favors only more construction on the foundation and conventions already laid. Throughout the convention this was the weakness of its program. There was little, if anything, to indicate that we had had a war, that a new world is rushing into being, that great, new, revolutionary ideals are defining themselves in men's hearts, and that the church must do something qualitatively different to discharge its high service to the new order. One who sat listening for a prophetic word did not hear it. The whole curve and intention of the gathering seemed to be to quiet unrest, to reassure the unstable ecclesiastical will, to push back into its old-time boundaries the emotion which a world undergoing reconstruction had induced in all sensitive souls within the church, and to reinstate as far as possible the activities and ideals characteristic of the church before the war. All of which led thoughtful listeners to ask, Is the Interchurch Movement a reactionary movement? Will its success tend to inhibit progress? Is it an attempt to make ecclesiastical reconstruction more difficult, to galvanize into a show of life an inadequate form of religious organization?

That it is not consciously intended by its leaders to be so, we sincerely believe. That Dr. Merrill did not intend his address to give aid and encouragement to ecclesiastical standpatism we also sincerely believe, knowing him and the spirit and curve of his ministry. But that his address did so we are certain. That the net effect of the whole convention did so we are equally certain. The explanation would not lie in the conscious bias of this or that leader, or of all the leaders together, but in the very nature of the task they have undertaken. Looking at it in narrow human terms it is a misfortune of the first order that a campaign of money getting had to be undertaken in a moment when the church is trying to find herself and to learn her Master's will for her in the new world that is being created. Everybody of experience knows that public money-raising on a large scale is an impossible task for any cause in which there is any considerable element of experiment or innovation. An Interchurch World Movement frankly projected to study the new world situation both in its external organization and its internal spirit, and undertaking to redefine, in fresh terms, the church's duty with respect to its message and its service in the new world order—that kind of an Interchurch Movement would go quickly on the rocks for lack of funds. But if this is so, does it not then show a grave and serious peril which leaders in the present Movement should do all in their power to obviate? No matter how great the sum of money raised, if it is raised on the assumption that the ecclesiastical status quo is all right, that the church should stand pat and let the rich pour their money into it, the spiritual effects of the Movement will be tragic.

We do not believe the church stands in need of no reconstruction. Potent as is its influence for good in society, the very fact that it is almost exclusively an upper middle class church proves that something is radically wrong with its adjustment to the social order. Is the vast sum of Interchurch money going to further entrench the kind of church we have? It surely will so result if the Interchurch message is one of radical complacence and soothing, confessing only to that sort of incompetence that may be charged to lack of material resources.

At the present moment, for example, the church is facing the necessity of defining her attitude toward the most thorough-going issue with which the social order has ever

been confronted. Every part of the interrelated life of man is involved in the movement and counter movement of forces in the industrial struggle now going on. The clash of the onslaught of the workers against the entrenched capitalistic system resounds everywhere. What side is the church to take in this vast movement of the human spirit that takes the form of industrial struggle? Will the church let the state define for her her duties and loyalities in terms of the status quo, or will she strike out on her own moral initiative and make her own definitions of duty and righteousness in terms of the mind of Christ? This is the most vital and fateful question the church of this hour confronts. No success, however prodigious, in raising money to maintain established ecclesiastical machinery, will be a substitute for a clean-cut answer to this imperious question. As the Interchurch Movement develops it is becoming clear that it has a direct bearing upon the relation the church is to sustain to the social struggle in which we all now have our share. One side in the struggle is bidding high for the church's vote. Social conservatism and respectability can offer much for a standpat church. They can offer much if the church will only remain neutral and inactive, if she will only keep from undertaking a too critical and radical reexamination of her relation to those restless and clamant forces that are now disturbing our economic comfort. The forces of vested interest and respectability can offer much for such noncommittal but not insubstantial service.

And there are tokens not a few that the intimate contacts which representatives of social reaction enjoy with the sources of ecclesiastical procedure are not being overlooked. The word is being passed around among men of wealth that the church deserves their especial support in these days. Editorials in the Wall Street Journal on the need of a revival of "old-fashioned religion" strike one as naive in their timely adaptation to the pragmatic situation Wall Street faces. There is a singularly general revival of religion now going on among those who have the biggest stake in the recovery of the pre-war industrial order. Did ever a preacher exhort sinners to come to the "penitent form" in more urgent words than those used by Mr. Roger W. Babson, the financial expert:

> For our sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. This only means that if they were efficient they would do very much more. The safety of all that we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day give more time, money, thought to the churches of our city, for upon these the value of all that we own ultimately depends.

We do not doubt the sincerity of this appeal. There is no suggestion of conscious disingenuousness about it. But one need be neither cynical nor crafty to detect by the side of its simple piety a subconscious pragmatic fear. From this angle it is a genuine case of fleeing from the wrath to come. One cannot quote in connection with any words spoken by Mr. Babson, who is worthy of all respect, the well-known lines:

> The devil was sick, the devil a monk would be,
> The devil got well, a devil of a monk was he,

But one could have wished that the conversion of the "business" interests had not been so timed as to fall neatly under the suspicion of guileful or ungodly minds.

An illustration, opposite in spirit but similar in bearing, is given by our contemporary, "The Churchman," the leading organ of the American Episcopal church. It quotes a letter which it says is typical of many which the twenty-two prominent New York clergymen who signed the much-talked-of protest against the raids and deportations, have been receiving. It comes from a business man "in lower Broadway." A portion of it follows:

> I think it is just as well that there should be a cleavage between the clergy as represented by your paper and the business men of today. I think the sooner we know where you stand the better. Then we can take good care that we do not back or finance matters that are carried on under the management of people that back these ideas.

To which the editor calmly replies:

> It is not wise to threaten the church with the withdrawal of money. Poverty becomes her well. Her greatest deeds of service for Christ she did as a mendicant church. She can prosper without cathedrals and lavish budgets. There are some who think she will never thrive as she ought till her loyalty is single-minded and she is willing, like her Master, to be poor. The clergy have served their country well. We wonder whether our correspondent knows with how little of this world's goods they have been rewarded. The pinching poverty of the clergy of America today is a touching witness of a devotion to God and country which some who make a more clamorous profession of Americanism would do well to emulate.

The point to all this is not that we favor a mendicant church, or that we would skeptically scrutinize the motives of Mr. Babson's "business men" converts. Not that at all. What we want to see scrutinized is the church itself. Let the church be warned that much wealth is flowing into her treasuries on the assumption that she represents the immemorial order of things, that she is the bulwark of the status quo, that her forms and doctrines and apparatus are fixed quantities, with which the established order of industrial society will find its natural affinities. Let the church reexamine herself. Is she being made subservient to capitalism by her dependence on its gifts? Is the case for profound and radical social reform a closed case so far as the mind of the church goes, or is her mind still sympathetically open to conviction? Has she decided against the legitimacy of any more social perturbation? Does she aim at social peace, or at social justice? Is it still within her power to disappoint Mr. Babson and his crowded mourners' bench of penitent business men suddenly convicted of the sin of neglecting the church? Or on the subconscious levels of her character has she allowed herself to be bound fast to political toryism and industrial autocracy so that she is powerless even to hear the cry of the dependent but determined toilers who demand now a constructive and democratic share in the industrial system?

These are the questions with which the church should

today be subjecting her character to the most rigid examination. Unless she does so her Interchurch Movement may prove anything but a blessing. The Interchurch Movement is good, but it comes at a precarious time. If the exigencies of its campaign for the money which, God knows, the colleges and missionary agencies painfully stand in need of, cause her leaders to smother the vision of a new church for the new world, it would be better if it had never been born.

Tyrannizing by Tantrums

A SMALL boy was taken by his mother to board for the summer at a farm-house. The other boarders soon decided that the youngster was unendurable, and after the fashion of summer boarders folded their hammocks and silently stole away. The boy's tactics were primitive but effective. He merely lay upon the ground and kicked and screamed until his mother brought him whatever he demanded. The old farmer remonstrated. "That boy is a tyrant," he told the mother. "I don't propose to have my boarders driven away. If you don't curb him I shall." "Oh, please don't aggravate him!" pleaded the mother. "I never dare to cross him for fear of driving him into one of his nervous spells." "Nervous spells!" growled the farmer. "You may call 'em that if you want to, but I say they're plain tantrums!"

We have all known these "tantrum" tyrants. They have varied in age and importance from the six months' old baby that screamed to be walked with, to the society lady who was likely to collapse with hysterics if her husband failed to buy for her the fur coat which she demanded, or to the business man who held his employees in subjection by his habit of brainstorms, or to the star actress who threatened her manager with a dark theater if the leading man insisted upon sharing her curtain calls. The last differed from the first in the wider territory over which she ruled, but in all cases it was rule by tantrum tyranny.

Persons who get their own way habitually would be immensely profited if they would learn to ask themselves whether the habit is a compliment or a disgrace. The method is as old as the race. Far from being original, it is indeed aboriginal. Cave men seem to have been strongly given to tantrums. When their savage wills were crossed they hacked up their adversaries and took what they wanted. In this way they not only gained their ends but they inspired a wholesome fear in all observers. The cave man habit has persisted. "A red-blooded man," we say of the one who gets his way by making people afraid to refuse it to him. "A woman of temperament," we say of her whose life is one long threat of tears. Both are tyrants who rule by tantrums.

The church has its share of these petty despots. Have we not all known the soprano who threatened to leave the choir "if that horrid thing" continued to sing contralto there, the president of an aid society who literally "carried things by storm," the elder who browbeat his brethren, the preacher whose resignation was perpetually being "handed in"? How many churches have been rent to shreds by these tantrum tyrants.

Few people who practice this kind of mastery are themselves wholly to blame for the habit. Usually it began with a nurse who walked with the baby that would not be quiet otherwise, or with a mother who humored her boy's "nervous spells." Perhaps we may be modern enough to shift some of the responsibility back to the cave man. Still, the tyrant himself must have some responsibility in the matter even after nurse and mother and cave man have had their share. He must face the fact that with supposedly sufficient intelligence to maintain a fair, man-to-man attitude toward his fellows, he has chosen to control them by his weakness rather than by his strength.

The Weight of a Tire

A Parable of Safed the Sage

I HAVE a friend and he hath an Automobile. And he besought me that I should ride with him, and I did so gladly. And I sat with him in front, and his wife and his daughter sat in the back.

And he stopped at a Garage where he had left a Spare Tire, and they fastened it upon the rear of the Car. For he said, Peradventure we have a Puncture, it is already Inflated, and it hath in it Eighty Pounds of air.

And I asked of him, How much doth the empty Tire weigh?

And he saith, It weigheth Fourteen pounds when it is empty.

And I asked, When it hath in it air with a Pressure of Eighty Pounds, what doth it weigh?

And he said, I know, but we will submit the question to my daughter who goeth unto the High School. If a Tire weigh Fourteen Pounds and have in it Eighty Pounds of air, how much doth it weigh?

And she said, It weigheth Ninety and Four pounds.

And he spake unto his wife and said unto her, This daughter of ours Showeth less Intelligence than I expected. But his wife said, Eighty pounds and Fourteen pounds are Four and Ninety Pounds, even as our daughter said.

And he laughed at them because they knew not the difference between Air-pressure and Weight.

And I spake unto them, even unto the wife and the daughter, and I said, It is very sinful for a man to make sport of the errors of his wife and his daughter. Moreover, the mistake is not strange. Nevertheless, the air inside the tube doth not greatly increase the weight of the Tube. It still doth weigh Fourteen Pounds, for that within it is only Air, though it press against the tube it beareth not down the Scales.

And they reproached themselves because they had not known.

But I said unto them, Be not discomfited. Behold, many persons have made the same mistake. Yea, it would be well to remind all Preachers when they inflate their sermons, that there is very little weight in wind.

The Church and Industrial Discontent

By Graham Taylor

THERE is a new spirit in the world. Like the primeval chaos it is "without form and void" as yet, and "darkness is upon the face of the deep." But something is being born—a new spirit out of an old form. And above all, the spirit of God moves upon the face of the waters. The form of political democracy shows signs of change in giving birth to a new democratic spirit. As in all other revolutionary epochs, the liberated spirit runs the whole gamut. In Russia its course was so rapid and radical as to establish "the dictatorship of the proletariat" upon the ruins of the Czar's bureaucracy. In Germany social democracy supplants the Kaiser. Austria-Hungary falls apart into two republics. Even in Britain, Arthur Henderson proclaims the organized workers' aim to be to overturn and transform the existing order, with no less of a revolutionary intent because this end is sought "not with bullets and bayonets, but by political majorities and legislation." America reacts to this world-wide industrial unrest and aspiration with the rise of its labor party in politics and the spread of a syndicalism more radical than that of France.

Democracy faces the world anew. It is a more world-wide presence than ever before. The spirit of it is new, not only because of this world-wide prevalence, not only because it has taken on new volume and force, but chiefly because it has extended its sphere from that of political rights to that of industrial action. This new democracy challenges the spirit of the church. Outside and within spirit is recognized to be the supreme possession, the divine attribute of the church. And the application and supremacy of the spirit to the needs of the times test the authority and effectiveness of the church's ministry to the world.

The spirit in which the crucial problems of the rising industrial democracy are conceived and in which their solution is sought, is the only peaceful solvent at command for the present crisis. What then must be the qualities and potencies of the spirit with which the church may meet the challenge of this need?

CHURCH'S ATTITUDE TOWARD DISCONTENT

First of all, it must be a tolerant, fearless and courageously constructive spirit in its attitude toward discontent. The democratic discontent and aspiration are asserted, not now in the idealistic phrases which aroused the French revolutionists to fight for the rights of man to liberty, equality and fraternity. Not now are these industrial democrats satisfied, as were our American revolutionary forefathers, with declaring their independence on the authority of "self-evident truths that all men are created equal and are endowed by their Creator with the inalienable rights of life, liberty and the pursuit of happiness." But now in very specific terms and with no uncertain emphasis, the working world demands a national minimum standard of living, with the abolition of unemployment, the democratic control of industry, whereby the workers may share with the managers or owners and the public in the management and product of natural resources and of the basic industries; a revolution in national finance that will appropriate surplus wealth for the common good. These are the keynotes struck by the British labor party in its "program for a new social order," which is prefaced by the declaration that nothing less than the reconstruction of society itself to replace the old industrial order shattered by the war, will meet the demand of British working people. In France, Germany, Austria, Russia and America, with varying phrase, but with the same or further intent, the workers assume the same irreconcilable attitude and are organized for reconstruction.

A GOOD WORD FOR THE AMERICAN BUSINESS MAN

Coincident with or subsequent to the assertion of these claims by labor, leading representatives of the employing or capitalistic class, here and there, have been giving their own expression of the general discontent, and some of them begin to face the new situation with more of a democratic spirit than they had ever shown before. No group of them all fails to give evidence that industry is facing a different future. In token thereof are the concessions they are willing to make and the resistance with which they are determined to meet the demands for change. In his farewell words to the world of conflict in which he had made more peace than almost any other man, an industrial peacemaker, equally trusted by capital and labor, wrote these words which should be even more prophetic than they are historic: "I have tried to express the new spirit which is animating the American men of business, the new patriotism, the new social spirit, to which they find themselves able to respond. They have given the lie to the calumny that American business men could only be stimulated to effort by the lure of the dollar. They have proved that Americans can act from public motives, that deep in the soul of them is the power to respond to a selfless ideal, that latent in the heart of the practical business man is the hunger for service, unbribed, unrewarded and self-compensating. And this discovery of the real heart of America is perhaps the greatest gain the war can bring us. Having once tasted the sweets of unsordid self-giving, we shall never again lapse into the smug complacencies and vulgar valuations of our ante-war days. We now know the meaning of democracy." Thus spoke John E. Williams to the unsalaried workers of the fuel administration of Illinois.

DISCONTENT A DYNAMIC OF PROGRESS

The government of every industrial nation while at war recognized the industrial crisis to be the problem of its own existence by dealing directly with its organized work-

ers, seeking their loyal industrial cooperation, establishing councils of employes and employers to prevent and settle grievances, agreeing upon industrial programs to follow the war, and consenting to add to the covenant of the league of nations a statement aimed to enact and maintain a standard of industrial conditions.

CHURCH PROGRAMS OF RECONSTRUCTION

Discontent is therefore not merely to be tolerated, but is to be fearlessly regarded as the dynamic of progress. Courageous effort is everywhere to be put forth to turn this irresistible force away from resentful and destructive expression into open channels toward constructive aims. With varying emphasis upon different issues, but with impressive unanimity of discontent with industrial conditions and relations, the historic churches of Christendom have issued their own programs for reconstruction.

Another characteristic of the spirit needed for the peaceful solution of the problems of discontent and reconstruction is that of an attitude to inquire and suspend judgment concerning the specific demands growing out of popular discontent. Very significant is the endorsement given by the Roman Catholic Church to the demand for a living wage and a rising standard of living. In behalf of the National Catholic War Council, four American bishops insist that "the employer has no right to interest on his investment until his employes have obtained at least living wages." And this is asserted to be "the human and Christian, in contrast to the purely commercial and pagan ethics of industry." The Church of England faces the acute industrial situation there with a critical and constructive review of the issues involved, which opens with a frank confession of the "lamentable failure in the churches' recent witness as a matter for repentance" and closes with "the call which is sounding in this day of world judgment that we should not only hold the faith, but reorder our life, social as well as personal, in accordance with its principles." The Methodist Church of Canada similarly confesses that "had the Methodist doctrine of holiness or perfect love been followed in all its social and economic implications, Methodism would have been the home of that passion for human brotherhood, religious in its intensity, which has been shown by many groups of men and women outside the church. And Methodism would have inaugurated a revolution compared with which the Protestant Reformation would have to take second place." As though to compensate for past indifference, the General Conference adopted a program more radical than all the others, especially in demanding the nationalization of natural resources and public utilities.

RELIGIOUS SANCTIONS FOR INDUSTRIAL CHANGE

Led by the declaration of industrial faith issued by the Federal Council ten years ago, the several constituent bodies thus affiliated have also taken official action independently declaring their own stand. Abreast of the Anglican Church all along the line, and in advance of it at many points, the American Episcopal Church has been foremost in its critical and constructive attitude toward the present industrial crisis.

Thus all the churches with common consent and impressive spontaneity extend religious sanctions to the prevalent judgment against existing industrial conditions and relations and to cover reconstructive programs that attempt to change the industrial order itself so as more nearly to conform to the spirit and standards of the common faith. The changes thus considered to be vital follow very closely those demanded by the British labor party, namely, a national minimum standard of living, based upon the right to work and the abolition of unemployment; the democratic control of industry, involving the workers' share in the management of each industry; the right to organize and bargain collectively; and such a revolution in taxation and national finance as will secure surplus profits for the common good.

GOD'S VALUATION OF HUMAN LIFE

When and where the church is met by such a challenge it is thrown back upon its own fundamental principles for its answer in creed and deed. Can it deny the right and value of industrial discontent, without fatal inconsistency, when it appeals to everyone's discontent in order to prompt repentance, conversion and aspiration for a higher life? When the manger at Bethlehem and the cross on Calvary fix God's valuation of every human life, can the church deny a man's claim to a livelihood essential to the kind of a man the gospel has told him he is meant and made to be? While confessing to be "the communion of saints" and continuing to celebrate the Holy Communion, can the church ignore or repress the community of interests which men and women organize to protect and promote, in order that the strong may bear the burdens of the weak? By what spiritual legerdemain can virtues commended as saintly in the so-called spiritual sphere of life, be transformed into vices, and condemned as such in the industrial sphere, where they may cost more cross-bearing than anywhere else?

If love is really believed by the church to win when and where everything else fails, it must be remembered that force and autocracy have never succeeded in doing anything with a faith in religion or industry, except to drive it into a blood-letting martyrdom or a blood-shedding fanaticism. The only recourse therefore is for the higher faith to meet the lower and win it to the higher ideals, the broader standards and the deeper sanctions of religion itself.

As the lines of the great conflict for the new democracy stiffen and sharpen, the church is offered a new opportunity to fulfill its old, supreme and ever unique ministry of understanding, of interpretation, of mediation and of inspiring the common life with the social and spiritual idealism of the common faith. Thus only can it meet the challenge of the new day and be the indwelling and outleading spirit of the new democracy.

Church Union in India

By Sherwood Eddy

DURING the writer's journey around the world he found the Christians upon the mission field in India and China getting together upon the great Christian fundamentals. They were not enthusiastic to propagate the denominations and divisions, the sects and schisms, imported from the West. As they worked together they were drawn together toward union.

Organic union is proposed between representatives of the three great divisions of the Christian Church, apart from Rome—the Western Church, the Eastern Church, and the Free Protestant Churches. At a recent conference of Indian ministers held at Tranquebar, where Protestant missionary work was begun in South India more than two centuries ago, members of the Church of England and the South India United Church agreed upon a plan of organic union. Uniting the polity of the Congregational and Presbyterian and Episcopal Churches all in one, accepting the principle of Episcopacy from the Anglicans, and that of spiritual equality from the South India Church, which already embraces all the Christians of the Free Church of Scotland, Established Church of Scotland, Congregational, Dutch Reformed and the Basel Reformed Missions, they propose union not on a basis of compromise but of comprehension. Following this conference the leaders of these two bodies invited the Reformed Syrian Church of South India to consider uniting with them.

The General Assembly of the South India United Church at its meeting, September 30, 1919, approved of the plan of union with the Anglican and Reformed Syrian Churches. The following resolution was adopted:

"The General Assembly of the South India United Church rejoices to see the growing desire for a united Church in India, which is manifest in the opinions both of individuals and organizations, and desires to express its fullest sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches.

"It, therefore, requests the Councils to consider the desirability or otherwise of adopting a constitutional episcopacy: (1) in which the bishops shall be elected by and responsible to the General Assembly; (2) in which there shall be a mutual recognition of absolute equality of the ministry and of the membership of the united churches, and (3) in which the resultant church shall be an autonomous and independent entity.

"The Assembly further resolves to instruct the Executive Committee to confer with the representatives of the Anglicans and the Mar Thoma Syrian Churches and of such other bodies as they may deem wise, with a view to the possibility of union."

The matter will now come up for action before the Mar Thoma Syrian Church, whose leaders have already expressed their cordial approval of the plan. It will then come before the Synod of the Church of England in India, and before the Lambeth Conference, where some 600 bishops will be gathered from all parts of the world.

As he came through London the writer saw the Archbishop of Canterbury and other leaders of the Church of England, who were deeply interested and most sympathetic toward this remarkable movement toward union upon the mission field.

It has been the unbroken tradition of the Syrian Church that it was founded by the Apostle Thomas in 52 A. D. A large immigration of Syrian Christians later arrived in Travancore in 345 A. D. In 883 A. D. King Alfred of England sent ambassadors with gifts to this Church. For centuries the Church has maintained its existence in spite of persecution. After two of their bishops had been murdered thirty thousand of these persecuted Syrians assembled around the historic Coonent cross and, taking hold of ropes attached to the cross, took a solemn oath that they would resist the Inquisition and stand for the freedom of their faith. During the last century they have been quickened to new life. This Syrian Church has been thoroughly reformed, and has returned to the ideal of its early apostolic simplicity. It has a married priesthood, an open Bible, a simple and vital faith, and is maintaining active and efficient missionary work in other parts of India. Bishop Abraham was educated in Wycliffe College, Toronto, and no church has a more devout and spiritual leadership. It is a church made up of Indians. Its name is a matter of history, not of race.

The Syrian Church has not yet taken final action on the proposed union. But their Committee on Union has drawn up a report which shows the spirit of the church. We quote it in part:

PROPOSAL FOR CHURCH UNION

"As a Committe on Union of the Mar Thoma Syrian Church, we have received the invitation from certain pastors of the Anglican Communion and the South India United Church who met at Tranquebar, May 1 and 2, 1919, in the Ministers' Conference on Church Union, requesting the members of the Mar Thoma Syrian Church prayerfully to consider with them the question of uniting the divided Churches of Christ in India. This appeals to us the more deeply as we ourselves have been praying fervently for years for the healing of the sad divisions which have rent asunder the Church of Christ. These divisions have been particularly disastrous and destructive in India, where the Church has at times become almost a by-word among the non-Christians, where religion which was meant to unite mankind has actually divided it.

"We agree with you that union is the will of God, and that instead of being responsible for perpetuating the divisions of Christ's Church we should seek to answer our Lord's prayer that we all may be one.

"We also believe that the awakening of a new national consciousness in India and the entry upon a new era of responsible government makes it imperative that the Church also, instead of wasting its strength in internal strife, should face the new conditions and work for unity in order to meet the overwhelming demand of the hour. After centuries of the bitter experience of disunion we, like yourselves, do not desire to perpetuate such divisions.

"We are glad to see that you propose union not on any basis of compromise but on one of comprehension, where each body shall contribute its treasures and traditions to the enrichment of the whole. We understand that you do not ask

us to change our long cherished convictions, principles and practices, which we have maintained for centuries in the face of bitter persecution. We also understand that you do not ask us to surrender our autonomy or lose our freedom of action in things pertaining to our own communion.

"(1) We have held that the Holy Scriptures contain all things necessary for salvation and have stood for the principle of the open Bible, which has never been forbidden to the people.

"(2) We have always held the Nicene Creed and it forms a part of our regular services. While we accept all the doctrines contained in the Apostles' Creed, it has not been our practice to use it in formal worship.

"(3) We have always held the two sacraments of Baptism and the Lord's Supper, administered with Christ's words of institution and the elements He used.

"(4) We have always stood strongly for maintaining the historic episcopate, but we agree with you that it is no part of our duty to call in question the validity of each others' orders.

"From 1054 A.D., when the Western and Eastern Churches divided, we stood with the Eastern Churches and maintained the original wording of the Nicene Creed, objecting to the later Western insertion of the single word "filioque" (from the Son). We even now say that the Holy Spirit 'proceeding from the Father is worshipped with the Father and the Son.' (St. John 15:25.) While under this controversy there lay deep race prejudice between the East and the West and the firm refusal of the East to admit the growing exclusive claims of the Papacy, we nevertheless feel today that it is incomprehensible to think of perpetuating the division of the Church of Christ and shattering its strength over a contention about a word. Confronted today by the call to return to our original obligation of winning the world, we find ourselves united by a common task and in the very presence of Christ our Lord lifted to a plane which transcends the medieval dissensions which formerly divided us. A century ago a mission of help was sent by the Anglican Church which led to the quickening and vitalizing of our own isolated communion. Deeply indebted as we are for the self-denying labors of the representatives of the Anglican Church on our behalf, we are all the more glad that the proposal for union comes also from the Church to which we have been so long indebted. . . .

We are ready to consider union now that definite proposal has come from members of the Anglican and South India United Churches. As the Church of England has for three decades suggested conditions for union, we hope that our Synod will also favorably consider the same and take steps for effecting union upon this common ground. We understand that there is no question of the absorption of one church by another, but that standing on the principle of spiritual equality before our common Lord, we shall each seek to contribute the riches of our own spiritual inheritance to the united Church of the future. We shall be glad if this union brings the long desired dawn of a new day of Christian unity, when there shall be neither Jew nor Greek, neither bond nor free, neither East nor West, but as our Lord prayed we shall all be one in Him.

"While writing unofficially without committing our Metropolitan and the Synod of our Church, which will have to take final action upon the matter, we as the Corresponding Committee on Union of the Mar Thoma Syrian Church, with the blessing of God, agree to pray and work toward union upon such a basis.

"Abraham Mar Thoma, Malabar, Suffragen.

"C. P. PHILIPOSE,
"V. P. MAMMAN."

The coming together of these three Churches upon the mission field would unite in one body the converts of the mission work of England, Scotland and America. The Anglicans would contribute the strength and world communion of the Western Church, the Syrians would bring their loyalty to primitive, apostolic tradition, while the South India United Church would bring its evangelistic

General Budget of

Denomination	Total Campaign Budget 1920	Foreign Missions	Hom Missi
ADVENT CHRISTIAN	$35,000	.....	$35
BAPTIST			
Northern Baptist Conv't'n	130,533,000[1]	$34,041,071[1]	46,220
National Baptist Convent'n	10,250,000[2]	2,200,000[3]	3,850
General Baptist	272,500..	15,000	57
BRETHREN			
Brethren Church	200,000	45,000	45
Church of the Brethren...	3,219,598	606,798	532
CHRISTIAN CHURCH ...	727,696	99,725	211
CONGREGATIONAL	16,508,470	6,553,470	5,920
DISCIPLES OF CHRIST..	12,501,138	2,488,352	2,064
EVANGELICAL			
Evangelical Association ..	1,394,260	108,000	432
United Evangelical Church	305,983	.....	305
FRIENDS			
Socy of Friends in America	4,532,081	344,038	588
Society of Friends of Calif.	40,000	40,000	....
HOLINESS CHURCH	50,000	.....	....
LUTHERAN			
Evangelical Synod of N. A	1,846,521	276,021	153
MENNONITE	82,000	82,000	....
METHODIST			
Methodist Episcopal	34,485,737[10]	16,500,000[8]	11,782
Methodist Protestant	1,745,866	467,035	473
Free Methodist	6,234,986[1]	2,141,230[1]	2,247
African M. E. Zion Church	212,000	52,000	50
Colored M. E. Church....	250,000	.....	....
Ref. Zion Union Apostolic	17,263	.....	17
PRESBYTERIAN			
Presbyterian (North)	44,970,000	18,530,929	14,584
Presbyterian (South)	7,865,445	2,928,754	2,730
Associate Ref. Synod.....	392,264	198,450[5]	43
Ref. Presbyterian of N. A.	529,472	175,000	....
United Presbyterian	31,977,457[1]	12,537,540[1]	8,705
REFORMED			
Reformed Church in Amer.	2,136,091	800,000	1,101
Reformed Church in U. S.	16,916,085[1]	5,519,305[1]	5,796
UNITED BRETHREN	6,546,662[4]	911,770[4]	1,999
Total	$336,777,572	$107,661,488	$109,949

[1]Five-year budget to be subscribed in 1920.
[2]Two-year budget to be subscribed in 1920.
[3]One-fifth of five-year budget.
[4]Budget to be subscribed in 1920: part to be paid in 1920, part in two
[5]Budget not yet approved by National Board.
[6]Budgets approved by National Boards only are included in this colum
[7]$500,000 of this amount subject to confirmation by the National Bap
[8]The Methodist Episcopal Foreign Missions Budget is composed of:
(a) $10,500,000—the Centenary amount of the Board of Foreign M
(b) 6,000,000—the budget of the Woman's Foreign Missionary S
[9]The Methodist Episcopal Home Missions Budget is composed of:
(a) $10,500,000—the Centenary amount of the Board of Home Miss
(b) 607,872—the budget of the Woman's Home Missionary Soc
(c) 675,000—the budget of the Freedman's Aid Society.
[10]This total includes $21,000,000 which was subscribed in the Centenary C

fervor, its development of the laity and its abundant life and service.

These three bodies in South India alone have some 550,000 Christians. Would not this be the first time in nine hundred years that the breach between the East and the West has been healed? It will be remembered that the split between the Eastern and Western Church came over one word in the Creed, the Latin word *filioque,* "and the Son." Should the churches of Christendom be divided forever over the question of a single word, ever disputing concerning dogmas and doctrines? The whole world, in desperate need, calls for the whole Church to face in unity such a titanic task. Would it not be the first time in four centuries the great division between the Episcopal and non-Episcopal Churches has been united? Surely all who desire the realization of spiritual unity and its embodiment in corporate and visible union will hope that these churches may not only effect such a union, but may bring their message to the divided churches of the West. May not these churches upon the mission field be leading the way toward the church of the future and the reunion of a divided Christendom?

hurch 1920 Campaign

erican cation	American Religious Education	American Hospitals and Homes[6]	American Ministerial Support and Relief	Special items not classifiable in preceding columns—e. g., War, Relief, Temperance, etc.	Portion of Campaign Budget to be paid in 1920
.....	.....	.....	.....	.....	$35,000
940,000[1]	$2,721,125[1]	$1,000,000[1]	$8,550,500[1]	$4,060,000[1]	26,106,600
500,000[1]	685,000[1]	.....	350,000[1]	565,000[1]	2,050,000
70,000	10.000	.....	20,000	.....	272,500
000,000	40,000	.....	40,000	.....	3,219,598
75,000	20,000	15,000	.....	.....	200,000
406,500	10,000	.....	.....	.....	727,693
246,400	18,600	.....	1,720,000	50,000	16,508,470
000,000	197,331	1,499,050	226,000	25,440	12,501,138
.....	.....	538,500	315,000	.....	1,394,260
.....	.....	.....	.....	.....	305,983
250,000[1]	27,500	.....	25,000	297,500	1,932,081
.....	.....	.....	.....	.....	40,000
.....	.....	50,000	.....	.....	50,000
100,000	17,500	300,000	1,000,000	.....	1,846,521
.....	.....	.....	.....	.....	82,000
050,000	100,000	427,865	1,125,000	1,500,000	34,485,737
406,644	25,912	172,975	200,000	.....	1,745,866
406,250[1]	50,000[1]	.....	390,326[1]	.....	1,246,997
60,000[3]	.....	.....	40,000	10,000	212,000
250,000	.....	.....	.....	.....	250,000
.....	.....	.....	.....	.....	17,263
661,425	1,114,569	.....	2,055,839	2,022,987	44,970,000
606,600	100,000	.....	500,000	.....	7,865,445
150,000	.....	.....	.....	.....	392,264
354,472	.....	.....	.....	.....	529,472
264,960[1]	103,943[1]	1,013,075[1]	1,352,634	.....	6,395,491
220,250[2]	14,400	.....	.....	.....	2,136,091
850,000[4]	550,000[1]	.....	1,200,000[1]	.....	3,383,217
768,930[4]	126,045[4]	100,000	400,000[2]	240,000[2]	4,548,662
837,431	$5,931,925	$5,116,465[5]	$20,510,299	$8,770,927	$175,448,349

rn Commission.

ch has already been subscribed.

urch Extension which has already been subscribed.

The Depths of Joy

By Joseph Fort Newton

THE deep power of joy! It is a phrase from Wordsworth, who could not think of life save as happiness which, if thwarted in one direction, is only diverted into another—like a stream seeking an outlet. With calm and sure insight he discerned in nature what he called "a grand elementary principle of joy." He heard "the still, sad music of humanity," but he saw that the very fact of tragedy bears testimony to the established order of joy which it breaks. Only in a world of domestic happiness and filial loyalty are such tragedies as Othello and King Lear possible. These tragedies illumine with a lurid glare the deeper reality behind. For, if we think centrally, we know that reality—though seas of grief may first be plunged through to find it—is always joy. Hence the Gospel of Joy which the poet taught in high, authentic song:

> With an eye made quiet by the power
> Of harmony, and the deep power of joy,
> We see into the life of things.

How perfectly those words describe the insight of Jesus, in whose life the profoundest note is not sorrow, but joy. Time out of mind he has been shown us as a Man of Sorrows and acquainted with grief, worn and weary under the burden of the world's woe. But that is not the Jesus of the Gospels. No, the Jesus who walked in Galilee and Judea was radiantly happy. Otherwise he would not have been followed by multitudes who hung upon his word and felt their hearts grow warm in the light of his smile. Others talk of his sorrow; he speaks only of his joy. If his life seems sad, tragic, and tormented, it is because we see it from the outside, and forget that underneath his sorrow there lay "a grand elementary principle of joy." The traditional picture of Jesus as perpetually sorrowful, and of his religion as a "worship of sorrow," as Goethe called it, is not only untrue, but it has done injury to his cause. So tenacious is this idea that even today, when men read of the joy of Jesus, they think of it not as a

real joy such as we may know, but an ascetic, unnatural joy of self-renunciation hard to know from the ecstasy of a fanatic.

JESUS' HEALTHFULNESS

Far, very far from it. The joy of Jesus was natural, abounding, genuine; the joy of a robust, hearty soul, happy in the glow of youth, in the dedication of great powers to a high task, in the discovery of spiritual realities, and in the doing of good. Some of us think of Jesus as supremely healthy—there is no hint that he was ever ill—vibrant with vitality, dynamic with energy, moving with the strong, sinewy step of power; such physical symmetry and grace as Browning has described in "Saul." He must have been not only a radiant, but a radiating personality, in whom strength and gentleness were joined with spiritual fascination. He had the experiencing nature of the poet, the artist, and hence a sheer delight in the beauty and wonder of life. Flowers, birds, the slant of trees, the fold of clouds, the free life of the hills, the kindly life of the home, the blue lake, the confiding ways of children and their imitative games—all was an infinite parable and a perpetual joy. His love of nature, his lyric love of humanity—a love enwrapping in its radiance all who wear our human shape—was one secret of his joy; because love is joy and joy is power.

Few joys are finer than the adventure of the mind in the discovery and interpretation of truth. Kepler, looking through his glasses into the sky, from depth to depth, from star to star, cried: "O God, I think thy thoughts after thee!" The mind of Jesus was swift, vivid, profound, far-ranging, luminous, and ineffably beautiful. Withal, it was a happy mind, and this quality shines in all his words and gestures. He thought triumphantly, often playfully—there is more than one book on the humor of Jesus—and his insight was as sure as a line of light, going at once to the center of things, equally in small matters as in large. His answers to his critics were more than clever; they were revealing. Even a foolish or wicked question drew from him some truth stated picturesquely, but in a final form, as in his reply about paying taxes to Caesar. But it is in the sweep and grasp and grandeur of his ideas that we see the mind of Jesus in its splendor and beauty. Nothing more beautiful has ever shone upon earth than his vision of God, and next to it—central and supreme in his mind—was the Kingdom of Heaven. Joy is the keynote of such victorious thinking! No wonder he commanded us to love God "with all thy mind."

A TIRELESS WORKER

Jesus was not a spectator of the human scene, but a tireless worker in the noblest of all enterprises. He lived a dedicated life, devoted to a mighty task—the Kingdom of God on earth—with the challenge of the moral universe upon him. Onlookers watch a football game and see the players rush, collide, struggle, and fall. It seems rough and brutal. But to the players it is joy. They feel the zest of contest, the inspiration of struggle, the sense of unity of aim and effort, and the prize of victory set before them. From the outside the life of Jesus seemed troubled, tormented, tragic, as we see him belied, mocked, and at last put to death. How different it was to him in the glory of his contest with the injustices and hypocrisies of his day, the deathless champion of the poor, the outcast, the despised. Devoted to the enterprise of human redemption, he could only be what he himself said he was, a man of joy, as all the great redeeming souls have been. Jesus shadowed by sorrow? No, no. Take that scene at the pool of Bethesda, as he stood by the ragged bed of a man who had been ill for thirty years. Flat on his back for thirty years, and only a faint hope that some one would help him into the water of healing! Jesus told him to take up his bed and walk. Watch his face, his whole body, as new life and health return, and he rises a free man! Yes, but think of the joy of the Healer, as he saw that man walk away into a new life! Think of the widow of Nain, of Lazarus, of little children healed, of the blind shouting in the joy of vision, of lepers cleansed, yea, of souls twisted and stained by sin made straight and strong and clean—what wonder that Jesus speaks of his joy! There is, besides, the joy of the Teacher, the joy of leading darkened minds into the light of the truth, out of the valley to the mountain top, out of despair to sunburst hope!

THE JOY OF EARLY CHRISTIANS

But we have not yet reached the final secret of the joy of Jesus. Ultimately, it has been said, a man can enjoy nothing but religion, and the religion of Jesus was the permanent fountain of his joy. The experience of God in the life of Jesus is the greatest fact in history, at once the most revealing and the most prophetic. It stands alone, sovereign, supreme, all-transfiguring. Thomas Goodwin, the founder of the City Temple Church in London, used to say, "Jesus was the greatest and best believer that ever lived." His faith in God was absolute, no mere sentiment, but a life-building, truth-revealing fellowship. Jesus saw all the black facts that beshadow us. He felt the ebb and flow of human misery. He knew the horror of sin. Yet his faith saw through it all to the love of God in which all the tragedy of the world is embraced, and by which it will at last be justified and glorified. Therefore he could say, standing in the shadow of his crucifixion, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

And that joy did remain in the early church, as it began its morning march in the world. What amazed the men of Greece and Rome, when the Christians appeared in their decaying cities, was their incredible, unaccountable joyousness. It was like the laughter of a child in a grey old world, like the fresh wind of morning. "Hilarious," was the word used to describe it—a good apostolic word, too, albeit, alas, now fallen into disrepute. The Holy Spirit, said Hermas, is a glad spirit. "God is happiness," said St. Augustine; "not simply true, but Truth; not simply beautiful, but Beauty—and in him, from him, and through him, all things are happy and true and lovely

which are so at all." The church, said Clement of Alexandria, is the one body that remains rejoicing always and forever; and so it has been through the ages. The religion of the saints has all the ardences of youth—vigor, longing, grace, wonder; it has ever been the lyric note of holiness. Think of Francis of Assisi, who went singing through the world, his life at once a poem and a power, his gospel a vision of the life as love and comradeship. Bunyan tells how, one day in Bedford, he found three or four poor women sitting on a door-step in the sun, talking of the things of God—a heavenly gossip, surely—and he adds: "Methought they spake, as if Joy did make them speak."

There sounds the authentic Christian note, which finds response in every heart that knows Jesus and the secret of his joy. "All deep things are Song," said Carlyle. "See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it." The Christian faith has reached it, whereof its hymnology bears witness in anthems that echo through the ages, antiphonally. How strange, then, that a religion of Joy should have lost its high, joyous accent and fallen into a minor key. Why should it be so? Why should it ever have been possible for George Eliot to write her essay, "Can a True Christian Consistently Smile?" in which she concluded that, holding such dark dogmas, she did not see how they could be happy? Such dogmas are not to be found in the teaching of Jesus, who looked upon the world in the spirit of love. His gospel has not changed. It holds today the same forces which, in apostolic days, poured a tide of joyous power into a hard old world. Yet how appalling the contrast between the joyless Christianity of our day and the rapture of St. Paul, with his trumpet note, "Rejoice, and again I say, Rejoice!"

PLEASURE AND JOY

Partly, no doubt, it is due to the spirit of an age in which men seek pleasure feverishly, but do not find joy. They are eager, anxious, as if hunting for something. What is it? Surely, in some real sense, and in the last result, life should be joy, but it is not so. Amiel, who lost himself in the tangled forest of modern doubt, put his pen on the truth when he wrote: "The happy man, as this century is able to produce him, is one who keeps a brave face before the world, and distracts himself the best he can from dwelling upon the thought which is hidden in his heart. In a word, he submits to an existence in which he feels no joy, and he cannot hide from himself that all the alleviations with which it is strewn cannot satisfy the soul. The thirst for the Infinite is never appeased. God is wanting." Here is the deep pathos of our time. With all our improvements in the appliances of life, we miss the joy of it, because God is wanting. For no groping, finite God, fumbling His way through time, can satisfy "these little, infinite human souls." Here is the rift in our music —the lost chord which alone can gather our wandering human tones into one sovereign harmony, and change our agony into an anthem.

Yes, God is wanting, and until we find Him in a more satisfying sense there will be no real joy. Chesterton has an essay in which he says that "the thing called high spirits is possible only to the spiritual," and that is true. He draws a contrast between Jesus Christ and Omar Khayyam in the use of wine. Jesus, he says, made wine not a medicine, but a sacrament. Omar makes it not a sacrament, but a medicine. He feasts because he is not joyful; he revels because he is not glad. Drink, he says, for you know not whence you come nor why. Drink, for you know not when you go nor where. Drink, because the stars are cruel and the universe a riddle in which one guess is as good as another. Eat, drink, and be merry, for tomorrow, it may be, we die, and the rest is silence. So he stands, offering a cup of wine.

At the high altar of Christianity stands another Figure, in his hand also a cup of wine. Drink, he says, for we know from whence we came and why. Drink, for we know where we go and to whom: "I go to my Father." Drink, for the world is red with the crimson of the Love of God. Drink, for the bugles are blowing for the battle against evil, against all injustice, all uncleanness, all unkindness, and in this war there is no discharge. Drink, for this is the blood of the New Covenant shed for the cleansing of sin and the healing of the old hurt and heartache of the world. Drink ye all of it, "that my joy may remain in you, and that your joy may be full."

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once, at Cana's wedding feast,
Change water into wine,

Come visit us, and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine.

The Poet

WHEN naked winter brings despair
To those who know not fancy's gift;
When wood and field an aspect wear
That chills the heart, with storm and drift,
The poet soul still feels the spring,
And he can sing.

His world has seasons all its own.
No matter how the weather be,
His month is June. When March winds moan
He lightly sails a summer sea;
And he can thread the darkest night
By inner light.

Let those who crave the sodden gold
Despise the poet's dream;
When they with fret and fear are old,
He still shall see the gleam
That never was in sea or sky,
But only in the poet's eye.

THOMAS CURTIS CLARK.

Will We Share the World's Misery?

The Least of These.

WE are living in luxury while must of the world is starving. The very fact that things cost more than usual seems to induce in us a habit of extravagance instead of economy. Money has become cheap. It is exchanging hands rapidly, which makes its bulk seem large and plentiful. Its exchange is its total sum multiplied by the rate of exchange, or volume times velocity so to speak. Our American children are pampered as never before by our very spendthrift indulgences, while in all that part of the world lying beyond the battle lines the children are starving and dying. The Friends' Relief Workers in Austria report that a child's smile is rare, and those in Poland write home the same thing. One worker says that after weeks of work in an interior city where they cared for six hundred mothers and their many more hundreds of children they were stopped one day, signally attracted by the smile of a wan, pale infant, and suddenly realized that the attraction lay in the fact that this was the only child they had seen smile among all the hundreds. From the Isonzo to the Baltic, through Austria, Hungary and Poland are millions of such little ones, listless, wan and anaemic, most of them at least two years retarded by under-nourishment. Among the poor, tens of thousands of them are utterly pathetic and almost revolting little bundles of bones with dry, wrinkled, yellow skin stretched over them and with stomachs frightfully distended. In Germany births have fallen to one-half of pre-war period and the deaths of children under fifteen have doubled, until now the death rate exceeds the birth rate.

The average of wealth in America is now $2,400. More than one-half of it is in the hands of the rich. Is their compassion dried up or have they no vision to see or heart of pity to hear the wail of these little ones, or do they think it no part of Christian living to care for them? We have sent a sum that may look large in itself, but it is paltry compared with what we possess and might send. In Vienna the poor burned their furniture and the wood work interiors of their houses to keep warm; they stripped the bark from the city's trees and spent nights in the woods cutting fuel that they might have the day for wage-earning. So tragic is the temper that though the city is filled daily with dead and dying there is little manifestation of mourning.

* * *

Fiddling While the World Starves

We have the means to feed this starving world of Central Europe. Certain of our established agencies are doing well, but it is a task too great for charity. It ought not to be left for what can be done by volunteer agencies and subscription lists; it is a task for the whole nation. Yet when the President, backed by the advice of Mr. Hoover, who knows better in every way what the needs are than any other living man, asks Congress to vote $150,000,000 from the grain corporations' fund to help save these millions from starvation until they can make a crop once more, Congress plays politics with the question, cuts the sum to one-third that estimate and fiddles while starvation stalks, gaunt and gray through these millions of homes. If it were adding bonds to the nation's debt or scuttling the treasury, one might keep patience while they arranged a better way, but it is neither. Here is the bread they need and here the cash on hand to send it to them. There are no loans to make, no bonds to sell, no treasury balances to provide against, but a waiting balance at the bank, and a people over there willing to mortgage their future to get it. The bare, hard fact is that all too many of these men at Washington have no heart of compassion; they think in the hard terms of commercial expansion and foreign credits and prosperity at home, and the cry of anguish does not reach their ears. They care little what happens to the rest of the world just so none of its misery returns to plague us. It is no doubt sound economics to refuse to extend European governments greater credits, and it is good psychology to compel them to resume their working habits as rapidly as possible, but this is an emergency call; it is not a question of credits or the resumption of labor but of saving them until they can get something to work at and of writing an insurance on their ability to resume. Plainly, Congress is not greatly concerned. Meanwhile the only church forces that are enlisted as such in any telling way are the English Friends. American churches are raising a few thousands for Armenian Relief, but no American church or Federation of Churches is laying aside home plans to help meet the emergency.

* * *

Can Europe Recuperate?

Mr. Hoover says the Treaty of Peace condemns Austria to perpetual famine. So far as its terms go, it also condemns all the enemy lands to perpetual serfdom and forbids recuperation. Germany has never been told how much she is to pay, but by the very terms of the Treaty, warned that we hold the power to make her a vassal state. Her debt is already practically equal to her national wealth. Let us grant that because she owes it to her own people that need not deter us from collecting reparation from her. How can she pay us billions without earning power and how can she go about it without the menace of having the obligation perpetually increased as she grows more productive? The Treaty was executed in vengeance. Perhaps it could not be otherwise in the deep shadow of the great wrong Germany had done. But we are now far enough away to reflect and to measure our judgments and to act with due consideration for the human equation. Modern Europe cannot be separated economically. We cannot recoup France and England and Italy by turning Germany and Austria into slave states; that is to turn the dial of time back to ancient barbarism. Happily this is now beginning to be realized and the League Council will arrange for credits and no doubt soon fix the amount of reparation once and for all.

Still the question remains as to whether Europe can recuperate herself. She is in debt more than two hundred billions. The interest on the public debt in Italy is almost equal to her national income and the coal she must buy to refound her industries is costing twenty times what it did before the war. The interest on England's debt is greater than her whole national expenditure was before the war and she is not yet able to make ends meet day by day. France is in a situation between England and Italy, and Europe as a whole cannot begin to meet her war interest this year. Imports outdistance exports with exchange against them in increasing proportions, and their gold reserves are steadily being depleted. The economic problem is as great as that of the war and without the willingness of either men or nations to meet it in the spirit of generosity and sacrifice as they did in the war. Meanwhile what of our Uncle Sam? He gave billions to help win the war; will he now proceed grimly to repay himself through profiting at the expense of the rest of the world? Will he refuse credit, charge current excessive prices for all he sends abroad, make billions out of the abnormal exchange situation and gather the gold reserves of the world into his treasuries? If he does, what will the aftermath be? Will he be the almoner of the nations or a Shylock among them?

ALVA W. TAYLOR.

CORRESPONDENCE

Church of England and Church of Rome

To the Editor of the Christian Century:

Sir: As you, or some one, has been good enough to send me copy of The Christian Century in which it is announced that a series of articles is to be published on "The Church of the Future," being deeply interested in that subject I enclose subscription for your five months' issue.

But in doing so, may I take exception to some implication editorially on page 5, that the position of the Church of England and that of Rome is identical. They are diametrically opposed. The Pope is an absolute autocrat, claiming to be the sole power of the whole church and the infallible teacher of truth. The churches of the Anglican communion hold that only the whole church, i. e., all the baptized, can speak with authority, only those things which have received the common consent of all can be regarded as essentials of the church's faith or practice.

The priesthood is only the agent and representative of the body of the faithful in its approach unto God, and acts as his agent and representative in declaring his voice and will to men. It may be said to come between God and man, but not for the purpose of separating them, or making the approach of one to the other difficult, but to facilitate it, to bring them together. And because some may have abused this office to selfish or improper purposes, that is no more reason for giving it up altogether than it would be to give up any governmental office which might be abused, as many have been, in the same way.

It is an office which has, in one form or another, belonged to every religion. Protestants may reject the term priest, and yet every man who leads the devotions of a company, who pronounces a benediction, or administers a sacrament, or reads or preaches the Word of God, is performing a priestly act, whether he calls it so or not. Truly, if Christians are ever to come together, it must be by each body coming to understand the views of others and not insisting that certain terms must conform to ideas which those who use them do not hold.

C. Woolsey Hodge.

Philadelphia.

Dumb Mouths

To the Editor of the Christian Century:

Sir: Are we in danger of the shrinkage of our capacity for praise? Is congregational singing to go the way of congregational prayer? We hire the preacher to do our praying, and lose the art ourselves. The soloist, quartette, double quartette, chorus and choir are being deputized to express our praise. In the Cathedral of St. John the Divine, New York City, the great congregations go through the deaf and dumb motion show, even the Amen is sung by the choir boys. At Dr. Fort Newton's beautiful church of the Divine Paternity, only the most foolhardy would lift up his voice in competition with the ravishing notes of the quartette. Even at the Brick Church, where they have the finest organist in the city and where the minister is an hymnologist of no mean order, we act as if "Trespassers will be Prosecuted" were the Call to Praise.

An Army Officer just back from overseas said, "We marched ten miles on our strength, five miles on our nerve and five miles on our singing."

"Like a mighty army,
Moves the church of God."

We are trying to do it, however, mainly on sheer strength, and like the wheels of Pharaoh's chariot, things "drive heavily." A good many church services move to this tempo. They do not mount up on wings as eagles. Then we call in the revivalist and the first thing he does is to make people sing; sing doggerel, maudlin nonsense. But they sing, and pent up avenues of religious expression are opened and spiritual energy is released. Of course sane folk cannot be expected to keep on singing, "Will there be any stars in my Crown?" For one reason that particular piece of jewelry is out of style just now. And to sing too loudly "I've reached the Land of Corn and Wine" might bring the Internal Revenue Officials upon our track.

It may be pedagogically improper, but some of us antedeluvians believe it would be religiously justifiable to teach the boys and girls the great church hymns. At least it would spoil their taste for the cheaper article. To have a generation knowing and loving our heritage of hymns would mean more for religion than many million dollar campaigns.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High."

New York City. John Grattan.

Missions and Social Programs

Editor The Christian Century:

Sir: With your last issue, I note a reply to your editorial regarding the Student Volunteer Convention at Des Moines. It seems to me that both you and your critic have failed to take into consideration all the factors concerned in the convention. You correctly interpreted a phase of the convention. For example, Dr. Zwemer, in an address before the students of Moody Bible Institute shortly after the convention, said that the convention was devoted to no social program, no plan of reconstruction, but only to the gospel of Jesus Christ.

It may be pedagogically improper, but some of us antedi-construction, then why did S. Earl Taylor show us the needs of the Orient which call for just that? Should he not, according to Dr. Zwemer, have shown us only their need for the spiritual phases of our faith? And why the call of Sherwood Eddy for young men and women to answer the call, "Whom shall I send; and who will go for us?" Considering that we have just seen the views shown by Mr. Taylor, could anyone have interpreted his message as leaving out the physical and social needs of the people? Then how is Sam Higginbottom working in India? Has he no plan of reconstruction, either?

There was a phase to the convention which seems a bit ancient, but I am willing to give it another test in our conventions. If its defenders can show that extreme piety leads to a social program, to a plan of social reconstruction, then it is needed very much. In the past it has been used to cloak our many social sins, and there is much doubt as to its present position in changing our attitudes toward our differences and perplexities.

If Dr. Zwemer conceives the gospel of Jesus Christ as being a message only to the individual, as bringing to him only a personal salvation, and as overlooking the broader and more needy aspects of the field, then his conception cannot be considered tenable by many Christian students of this land. We Student Volunteers must realize and recognize the solidarity of the mission problems. We should not go to foreign fields merely to present an individual gospel. Many peoples already have that type of faith. There is little assurance that it will not become sterile, whether it be of Christianity, Hinduism, Buddhism, Mohammedanism, or of some other faith. Some parts of the world which have been Christianized have a barren religion, one which must be changed by missionaries.

As regards your critic, it remains to be seen whether ignorance of the sins of our sectionalism will result in closer fellowship and ultimately in Christian Union. There is need

of those who believe in broader fellowship to know what they have to face. Ignorance and innocence are not virtue. Darling's "Untamed World" needs a social program, a plan of reconstruction. REV. A. MCREYNOLDS.

University of Missouri.

Thinks Us Wrong on Immersion

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: In The Christian Century of February 12, under the caption, "The Dawn of a New Dispensation," discussing "Organic Union," you say: "The Episcopalians balk at orders, the Disciples at baptism by immersion. This, historically, is a true statement of the case. But in the present generation there are new developments in the Disciples body which have great significance. The old-style argument for immersion has completely lost force with them. The notion that the New Testament enjoins it as a mandatory act or that its practice rests upon the authority of the Lord is now rarely preached." That your statement fairly represents a small number of men among us I am ready to admit, but that it expresses the views of the Disciples of Christ as a whole, or even to any considerable degree, I deny. You have a perfect right to speak your own convictions on this as well as on all questions, but you have not the right to represent that these convictions are held by the Disciples as a people. There are something more than a million of us left who do not subscribe to your statement. About how many Disciples are there who "rarely preach" that immersion rests upon the authority of Christ? With how many Disciples has the "old-style argument for immersion" lost force? You know that the number is so insignificant that, numerically speaking, it does not count. Why not be fair and frankly say that the old-style argument for immersion has completely lost force with a few Disciples? That the fact that immersion rests on the authority of Christ is seldom preached by a small number of Disciple preachers? Why you men desire to shake the faith of multitudes, and discredit the word of God, I am unable to see. I have no desire to object to you denying your Lord and rejecting his commands, but there are a great many of us who protest against your doing it in the name of the Disciples of Christ as a church. C. E. ELMORE.

Richmond, Va.

The Irish and the Papacy

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: In 1886 when Gladstone advocated autonomy for Ireland, he was deserted by many of his best personal and political friends. Among them John Bright the Friend, Joseph Chamberlain the Unitarian, C. H. Spurgeon, the Baptist, and Joseph Parker the Congregationalist. These men were lovers of liberty and friends of the Irish and great admirers of the United States. They wished to save Ireland from the tyranny of the papacy, they would not desert the northern Protestant Irish who were loyal to the British connection and who would not consent to be governed by the southern Catholic Irish who were disloyal to it, and who by virtue of their type of Catholicism placed the papacy above the British Government and for that matter any government that they might get. The words of these men are on record and I happen to have before me some of those of Joseph Parker, which I will transcribe and submit as being pertinent to the present discussion as they were to that of over thirty years ago, and perhaps more so. Addressing "The Times" he said:

"I do not hesitate to say that I will never consent to hand over Irish Protestantism to the cruel hands of Irish popery. In politics that would be treason; in religion it is blasphemy. What did Cardinal Manning say in 1859 in addressing the asssembled prelates of the Church at Westminister? These are his words: 'It is good for us to be here in England. It is yours right reverend fathers to subjugate and to subdue, to bend and to break the will of an imperial race.' What would they do in Ireland? The Cardinal continued: 'England is the head of protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world.' How would it be handled in Ireland where it is in so obvious a minority? When I put such enquiries to a certain class of religionists they exclaim 'Moonshine! The people laugh at the pope and his bulls! Catholics know better than to persecute Protestants these days!' These may be good exclamations, but they are poor arguments. For myself I believe the pope means what he says and I believe in the appalling truth of Cardinal Newman's declaration: 'The British ministers ought to apply to Rome to learn the civil duties of British subjects.' The Cardinal further says: 'No pledge from Catholics is of any value to which Rome is not a party.' Yet we are told that Catholics can be as loyal to their Queen (Victoria) as Protestants and we are given to understand that Catholics are under no 'vows' to their church. It is monstrous, but it is characteristic; it is part of an infernal design and must be watched as a policy that may have disastrous issues."

This was said a third of a century ago. It is unnecessary to rehearse what is going on in our midst today, it is so obvious. Great Britain, the bulwark of Protestantism (in which, however, Catholicism has nearly equal rights) is reviled, insulted and defamed, in hatred, malice and all uncharitableness, with lies and wickedness unsurpassed in the history of races and religions, the League of Nations is held up and the future of the world is threatened by papists in their efforts to dominate Ireland. The Southern Irish are the last great hope of the papacy, the Northern Irish its last great hate. It is not satisfied with autonomy for Southern Ireland and autonomy for Northern Ireland. It demands that it govern both and that the Protestant minority be forced to accept the rule of the Catholic majority, and that altogether free from the guidance of Great Britain, which power, that most brilliant of Irishmen, Sheridan, declared to be "Always on the side of liberty." CLARIS YEUELL.

Pawtucket, R. I.

Contributors to This Issue

GRAHAM TAYLOR, founder and head resident of Chicago Commons.

JOSEPH FORT NEWTON, D.D., Litt.D., minister Church of the Divine Paternity, New York.

SHERWOOD EDDY, Associate General Secretary the Young Mens Christian Association. For many years a missionary in India.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Oppose Joint Canvass for Funds

The Board of Missions of the Methodist Episcopal church met recently and defined its relation to the canvass for funds that is to be carried on this year by the Interchurch World Movement. Among other resolutions was this: "The Board of Foreign Missions makes record that it does not propose, nor will it consent to, any denomination-wide canvass for funds on its behalf based upon allotments, quotas, or percentage expectations other than those already made under the Centenary plan." There is the further resolution: "This board desires to assure the leaders of the Interchurch World Movement that its inability to enter, by making supplemental askings, into full financial participation in the surveys and the projected campaign does not signify lack of sympathy in the great aims of the movement, and that it pledges the heartiest co-operation wherever it can serve the common purposes of a genuine interchurch program."

Noon Prayer for Souls

The Methodist denomination is in a campaign for a million souls by June, 1920. The latest reports from seventeen areas indicate that already 106,500 have been gathered in. Over 57,000 conversions were reported in January. One of the striking features of the movement will be the observance of a noon prayer by every member of the church during Holy Week and the ringing of Methodist church bells as a signal that the hour of prayer has come. The Easter evangelistic campaign will include an every-member canvass the week before Palm Sunday.

Reformed Church of America Will Build Pilgrim Memorial

American members of Reformed churches are to be asked to help Holland build at Delfshaven a sailors' home as a memorial to the Pilgrim Fathers. It is the belief of the Dutch that Rotterdam will again become one of the prominent seaports of the world and that American shipping will be much in evidence in that port. A sailors' rest is to be built to be called "The Speedwell." A feature of the celebration in Holland this coming summer will be a journey from Leyden to Delfshaven on a canal boat. The Dutch will serve dinner and supper on the boat to the American delegates. Already two hundred Americans have made reservations to attend.

Dr. Newton Sees Peril in American Religious Situation

Recently Dr. Joseph Fort Newton addressed a gathering of Sons of the American Revolution. He expressed his concern at the facts revealed in the year-book of the Federal Council. This year-book shows that less than half of the people of America are connected with any church and that last year 10,000 Sunday-schools ceased to exist in this country. Dr. Newton quoted words spoken to him in Wales during a recent period of tension by a leader of the unrest: "All that holds these men back is that they were trained in the Sunday-schools of these Welsh churches and chapels years ago. That is what is keeping the spark from blowing them up."

Y. M. C. A. Opens Headquarters in Greece

Fourteen Y. M. C. A. headquarters have been opened in Greece, from Athens to Smyrna, outfitted with American equipment and workers. The Athens "hut" is a white marble building, four stories high, modern throughout. The government pays the rent. High officials are much interested in the work.

Unitarian Congregation Abolishes the Church Organization

Something of the popular attitude toward the church may be discerned in the action of a Unitarian congregation which has abolished the church, continuing its functions in the "society" which for a long time has been the property-holding organization. This has been done by Channing Unitarian church, Newton, Mass. Henceforth the organization will be known as Channing Religious Society.

Missionary Magazine is a Success

The World Outlook, the missionary magazine of the Interchurch World Movement, has doubled circulation since it was taken over by the Movement. One of the prominent features of the magazine is its pictures, the journal being one of the best illustrated magazines in the United States. Willard Price is its editor.

Methodists Consider the Consolidation of Newspapers

The cost of printing has brought a real crisis in many a newspaper office. The Methodists now face an annual deficit of over $300,000 on their family of "Advocates." There is now a proposal to consolidate all of these papers into a single organ which would have a circulation of 250,000. The largest of the regional papers now has a circulation of only fifty thousand. The deficit is being made up by the Book Concern. As the Book Concern is one of the large contributors to the Conference Claimants Fund (Methodism's name for ministerial relief and pensions), the economies of consolidation are likely to appeal to the ministers.

Daughter of Lloyd George Baptized as Methodist

On a recent Sunday morning an interesting ceremony took place in London at Charing Cross Welsh Calvinistic church when the youngest daughter of the Prime Minister of Great Britain was baptized into the church of her mother. The family of the Prime Minister is about equally divided between the Methodists and the Baptists, but these differences of sect are not regarded seriously. Mr. Lloyd George's affiliation with the Baptists is now so complete as to leave no foundation for the claim of the Disciples upon his allegiance.

Gipsy Smith Has Returned to England

Gipsy Smith, the well-known evangelist, has been in America since last July holding missions in the churches. His last engagement was in Dr. Cadman's church in Brooklyn. He is home now for an extended period of rest. In his report of conditions in America he spoke most enthusiastically of the working of prohibition.

Dr. Jowett's Interrupter Object of Discussion

Rev. P. T. Casey, vicar of Wheatley Hill, who made a disturbance and had to be ejected from the cathedral when Dr. Jowett spoke the other day in Durham Cathedral, is now one of the most talked of clergymen in England. He is said to

be a convert from the Baptist faith and with the zeal of the new recruit opposed a man's speaking who was not episcopally ordained in the Church of England. The incident is regarded as a test case. Mr. Casey had previously written threatening letters warning the authorities that a large company would interrupt the service, but he was able to deliver only a very small part of his contract, his own protest.

Permanent Anglo-American Institution Will be Formed

During the war there was an Anglo-American Interchange Commission by which speakers from the two great English-speaking nations were brought from one country to the other. It is believed that the plan should be continued and it is said that John D. Rockefeller is willing to finance the interchange if it is organized on an entirely representative basis. The Free Church Council and the Methodists of England have already expressed themselves as favorable to such a plan.

Southern Presbyterians Observe Church Paper Sunday

The Southern Presbyterians observed March 7 as "Church Paper Sunday." They have put on a campaign to raise seven million dollars for church benevolence and the church paper is thought to be an aid in this project. Rather an original idea, isn't it?

Interchange of Pulpits Not Forbidden

At a recent meeting of the Lower House of Convocation of Westminster, Canon Newbolt made a motion that the House protest against the Church of England allowing any nonconformist minister speaking in an Episcopal church. The motion was doubtless directed at the Dean of Durham who had allowed Dr. Jowett to speak in the cathedral. The motion of Canon Newbolt was vigorously debated and action on it was deferred until the Lambeth conference this current year. The motion to lay on the table was carried by a vote of 56 to 39.

Christian Science Teachers in New York Perplexed

The board of education of the city of New York has a rule that teachers will not be docked in their pay when they are home on account of illness provided they bring a doctor's certificate. The Christian Science teachers on the force have to stay at home occasionally in spite of their denial of illness and they have wished to bring a certificate from a healer of their own cult, but this is not permitted by the board. This compels them either to lose their pay or consult a physician.

Baptist Veteran Editor Dies

The oldest of the church newspaper editors of the United States was Dr. George W. Lasher, of the Journal and Messenger, a Cincinnati Baptist organ. He has been connected with that paper since 1875. He worked continuously up to February 21, the day of his death. Of late years he has had a pessimistic mood with regard to progress in the church, taking the reactionary position.

Dr. Stelzle Will Hold Labor Conferences in Many Cities

The present occupation of Rev. Charles Stelzle is that of a mediator between the church and labor. He has projected an itinerary including a number of large cities where he will hold conferences with church leaders and invite in labor union men who are also Christians. Together these groups will assist in the formulation of plans for the Christianizing of industry, winning their mates to a vital faith in Christ.

A "Close-up" of the Interchurch

By Our Staff Correspondent

IN each state of the union there has been held during March a convention of the pastors of the Protestant denominations under the auspices of the Interchurch World Movement. As the railway expenses are provided and in many cases entertainment offered, large gatherings of ministers have come together in every state. A little the largest of these gatherings was that held in Chicago March 8-10. The story of that convention may be told as typical of all of the others. The Illinois meeting was held in Orchestra Hall and in this great building three thousand ministers sat together from day to day. This was the first time in the history of Illinois that these men had ever been together. The fact that they convened at all will be significant for many years in the religious program of this state. A new sense of solidarity has been begotten by the event.

The Interchurch "team" that let this Illinois gathering was presided over jointly by Dr. J. Campbell White and Dr. H. O. Pritchard. With them were a group of speakers who presented the Interchurch program in its many and various aspects. No one presenting the needs of the foreign field made a deeper impression upon the ministers than Dr. S. Earl Taylor, the General Secretary and responsible leader of the Interchurch Movement. He has traveled widely in mission lands, carrying a camera with him, and his pictures as well as his message were an eloquent presentation not alone of the needs of the foreign field, but of the already marvelous accomplishments of Christian missions.

Among the most popular speakers of the team was Dr. Pritchard, who presented the life call. Already the church suffers from the lack of an educated leadership. If the funds asked by the Interchurch Movement were secured without making provision for trained young people to do the work, the result would be calamitous for the future of religion. The presence of John D. Rockefeller Jr., who spoke Tuesday evening, was a most interesting feature. The financial objectives of the organizations included in the Interchurch Movement make a most impressive whole. The total of the askings for 1920 is $336,777,000. In the case of some denominations, notably the Methodists, the money is already pledged. In most of the denominations, however, an every-member canvass, to be undertaken the last week in April, has been decided upon as the method by which the funds shall be raised to meet the needs revealed by the surveys.

On Wednesday forenoon of the convention denominational group meetings were held by the representatives of the denominations. The Disciples had one of the largest and their proceedings may be taken as typical of the program in a dozen similar gatherings. Their meeting was held in Jackson Boulevard church and was presided over by A. McLean, president of the Foreign Missionary Society.

Illinois has on its hands the problem of adjusting the Interchurch program to a state program already launched for two million dollars. The Illinois Centennial committee has been raising money for Eureka College, the Disciples' Foundation at the State University, and the Illinois Christian Missionary Society and has made plans to go on with its work independ-

ently. But it has now suspended its operations until the spring drive of the Interchurch Movement has been concluded. The difficulties of cooperation between the two movements were ironed out in the Disciples' meeting and it was decided that any money raised by the Interchurch for the Illinois institutions named would apply on the fund to be raised by the Centennial committee. The slogan of Illinois Disciples is "An average of ten dollars a year from every member for five years." Each denomination had luncheons and social gatherings. The Disciples had a luncheon at the Y.M.C.A. building on Monday which was addressed by Dr. J. M. Philputt and another at the Jackson Boulevard church on Wednesday noon. Illinois Disciples were entertained in the homes of the Chicago churches and the entertainment was offered so abundantly that some Methodist ministers were received in addition to the quota of Disciple ministers.

VARYING REASONS FOR COOPERATING

The final meeting of the convention brought reports from all of the denominational gatherings on Wednesday afternoon. The Lutherans brought in a hesitant report, which postulated Lutheran cooperation on the lack of any church union program in the Interchurch enterprise. The "Christian Church" pledged its cooperation because it saw in the Interchurch a movement toward church unity. It was apparent, however, that the great evangelical bodies of Illinois are solidly in the movement, for all face problems too great to be met alone.

The spirit and point of view of the gathering were to the thoughtful observer the most important aspects of it. The applause or lack of applause at various statements, helped in some measure at least to test the temper of the group. There can be no doubt that there are powerful influences at work in the Interchurch Movement to entrench traditional denominationalism. Dr. J. Campbell White specifically contrasted organic union with "unity of the spirit" and declared himself against the former and in favor of the latter. This declaration brought from the audience the same thin applause which a speaker of reactionary type gets in a Disciples national convention. There is a constituency in Illinois that agrees with Dr. White, but it is not a majority. On the other hand one noted with satisfaction the categorical demands of such a speaker as Dr. William P. Merrill of the Brick Presbyterian church of New York for real union. The most disappointing feature of the movement is its utter lack of point of view with regard to the fundamental problems of religion. Dr. Merrill seemed to take the view that there is nothing wrong with the churches except the lack of resources to do more of the work that they are now doing. That the churches need to re-examine their message, or that they need to modernize their methods was not suggested anywhere in the program. What the faith is that is to be propagated by the millions of dollars is only loosely expressed by that most elastic word "the gospel."

The Interchurch Movement as an efficiency movement has revitalized missionary propaganda. For the sake of the good work done on the foreign field, it deserves to succeed. It must be guarded all along the way, however, from being made the tool of vested interests for the perpetuation of denominationalism. Secretaries, college presidents and bishops will be the last with, however, a few outstanding exceptions, to want Christian union, and it is these men who are in control of the movement. It is just they, also, who in the name of "practical" interests decry fundamental thinking and any re-examination of the foundations of the faith.

The true work of the reconstruction of the church for the new age will not be done by the Interchurch movement which is essentially an efficiency movement. The greater problems of finding anew the sources of spiritual life and of unifying the organized church into one body wait on other agencies and other workers.

THE SUNDAY SCHOOL

The Immortals*

BEFORE we leave Peter and John, whose life story we have had such interest in following, let us note that they have joined the group of the immortals. These humble fishermen have been elevated to highest distinction—remembered as benefactors of the race. There is nothing beyond that. What robs us of all initiative like the dreadful thought that in a few years we shall be utterly and absolutely forgotten? The place where now we seem so indispensable will be filled by some one else and all our labor of love, all our sleepless nights, all our painful days of service, will be but vapor. What wonder that in such a mood, one questions the value of sacrificial toil. But such a mood endures only for a passing moment; were there only George Eliot's choir invisible we would desire to have a place in that; were it only true, as one of my friends thinks, that we only live on in our children and in our influence, we would still carry on our useful work. But in the lesson just preceding we have comforted our souls with the picture of heaven and of its sure rewards. Whatever may be the result in the world, we feel sure that we shall be living on in the spiritual presence of all the good, beautiful and true souls that have lived since the world began.

It seems to be a law of God that only those who have served society shall live in the memory of even this world. A visit to Westminster Abbey deeply impressed this lesson upon me. There one sees Ruskin, Wesley, Livingstone and their kin remembered. A study of the monuments that adorn your city squares will reveal the same idea. We remember the benefactors of the race; we forget, over night, those who have lived only for themselves. There is a sense of eternal justice, after all, isn't there?

Pondering over the injustices of the world and wondering why the righteous suffer, one is helped by thinking of Peter and John. Jesus found them mending nets, he made them fishers of men; they gave their lives unselfishly in his service. There were hours when they, too, dreamed about who would be greatest. In one such hour Jesus girded himself with a towel and taking a basin of water washed their feet. In that hour they learned the secret of greatness and ever afterward they remembered that impressive lesson. Peter, so the legend goes, was crucified like his Master in Rome; yet unlike his Master, for he insisted that he was not good enough to be crucified head up, like his Jesus, and so was nailed to the cross head down. John lived to be one hundred, with days filled with good deeds and loving thoughts. Growing older, he grew mellower and wrote beautiful books whose dominant note was "Love." Alone on the isle of Patmos he had a vision of the Risen Lord, that flooded his soul with glory and helped him to see the majesty of the spiritual king who hated iniquity and loved and championed all good. At last death released him from his earthly house and his free spirit flew to companion with Christ and all the other apostles who had suffered frightful martyrdoms for the cause. Two thousand years have come and gone over the world and yet in ten thousand times ten thousand churches the names of Peter and John are loved and honored. They are immortal, while nearly all of their contemporaries are but dust and ashes. Can you sense the reason, and does it put iron into your blood? We cannot forget the man who preached the sermon on Pentecost, we cannot forget the man who leaned on Jesus' breast at the Last Supper. Eternal Life is a quality. Immortality is an achievement. God sees to it that the benefactors of the race live on. Those who suffer shall reign.

JOHN R. EWERS.

International Uniform lesson for March 28 (Review).

NEWS OF THE DISCIPLES

Dr. Shelton Continues Missionary Work

At the Chicago Interchurch Rally in Chicago President A. McLean, of the Foreign Society, announced that Dr. Shelton of Thibet was improving his missionary opportunity by evangelizing the Thibetans who are his captors. He has promised to bring the son of the bandit chieftain to America for an education. Meanwhile every effort is being made by the state department and by the missionary society to effect his release.

Thibet Educational Work Successful

The educational work in Thibet is reported as meeting with great success. The lack of teachers compels the missionaries to set the older pupils to teaching the younger ones for two hours a day and the school building is completely crowded.

Lecture Courses at the College of Missions

The College of Missions in Indianapolis has been enjoying some special lecture courses given by experts in their fields. Samuel Guy Inman has just completed a course on "Problems in Pan-Americanism." His course of lectures last year is now to be had in book form, the title of the volume being "Intervention in Mexico." The course this year will also be published. H. A. Baker of Thibet has recently completed a series of lectures on "Pioneering in Thibet." The college has engaged Dr. Samuel M. Zwemer for a course on "Mysticism in Mohammedanism."

Walnut Hills church, Cincinnati, Adopts Five Year Program

Walnut Hills church, Cincinnati, led by Robert E. Elmore, has adopted a five year program. It proposes a one hundred per cent increase in membership, a three hundred per cent increase in benevolences, a one hundred per cent increase in local budget, at least five members enlisted every year for special Christian service and the church building remodeled for more aggressive work.

Fargo, N. D., Disciples Double Membership

Earl N. Griggs is the leader of the church which holds the fort at Fargo, N. D. He reports that the congregation there has reached its first year's goal in nine months, having doubled the membership. The remaining three months will be made to count heavily toward the attainment of the second year's goal. Mr. Griggs writes: "North Dakota is not in the line of Disciple migration and the majority that do come are here holding temporary positions and seem afraid to expose their religious life to this snappy atmosphere. This may account, in part, for the fact that the church, although organized in 1889, has always been a mission church." Every Disciple minister in the state attended the recent pastors' conference of the Interchurch World Movement and unanimously agreed to make the Movement a success in North Dakota.

Bible College Proposed for Lawrence, Kans.

M. Lee Sorey, D. Y. Donaldson, W. Y. Allen, Judge Haymaker and Harvey Baker Smith are a committee who are considering the advisability of setting up a Bible college at Lawrence, Kans., adjacent to the state university.

From a Plumbing Shop to a $50,000 Church Property

East Orange, N. J., church recently celebrated the twentieth anniversary of the founding of the work. S. T. Willis was the first preacher and the meetings were once held in a plumbing shop. There is now a large and flourishing congregation with a $50,000 property.

S. G. Inman and H. E. Jensen Attend Central American Conference

H. E. Jensen, formerly minister of the Milwaukee church, but for the past year connected with the survey department of the Interchurch World Movement, with headquarters at New York, was in Chicago last week finishing some matters of routine connected with his receiving his doctor's degree in the department of Sociology at the University. Mr. Jensen left Chicago to go direct to Guatemala, in Central America, where the conference of the Committee on Cooperation in Latin America is to be held. This conference was interfered with by the outbreak of the war, and was indefinitely postponed. S. G. Inman is also attending the conference.

Two Year Old Church Will Erect $100,000 Building

Last autumn Frank M. Field, of Butler, Pa., organized a new church at Cumberland, Md. There are now two hundred members in this church and they are planning to erect a $100,000 building. The new building will be started in July.

* * *

—C. G. Cayhoe, a charter member of the Sandusky, O., church and well-known in educational circles, entered into his rest February 20. He has had a long struggle with disease during which time he has endured with fortitude his sufferings.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The church building at Warren, O., is being redecorated at an expense of over $2,000. The every-member canvass is to be put on this month and the budget calls for a thirty per cent increase. The special offerings in the Sunday-school for different causes this winter have netted $570. It is planned to employ a trained director of religious education in the near future. The sermons during the past month have been upon the subject of stewardship and a number of the members are tithers.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

—More than a hundred high school boys heard an address given by Dr. R. H. Crossfield, president of Transylvania University, at Somerset, Ky., March 6. He spoke at the church service the following morning.

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THE NUMBER THIS YEAR will depend on your Easter gifts. Make them as large as possible and thus feed the hungry—"In His Name."

Remember the address:
CHRISTIAN WOMAN'S BENEVOLENT ASSOCIATION
6600 Washington Avenue,
St. Louis, Mo.

Easter Offering

THE enlargement represented by two additional buildings—one remodeled at Jacksonville, Fla., and a new $100,000 orphanage to be erected at Atlanta, Ga.—will add capacity for 85 more aged and about 85 more children than we are now caring for. This will demand a greatly increased current expense fund.

$85,000 Easter Goal

This amount will scarcely provide for our present family of nearly 600. Unless our Bible Schools go far beyond the $85,000 mark, we dare not risk adding 170 new wards to our family.

Supplies Free—Order Now

Our two-colored, red-cross, Easter folder is the most attractive and appealing we have ever sent out. Get enough to thoroughly advertise the offering. Our 1920 Easter Exercise, "Ministry of Mercy," will furnish a fine program of song, recitation, dialogue and dramatization. Order coin envelopes for the whole school, and shield tags to mark each one giving Easter Day.

Continue the splendid record of the Association and enlarge its service. If your school is one of the 2,692 that gave last year, give more this year. If it is one of the 6,055 that did not help, join the ranks of the givers. Why not? Jesus would. You will feel better if you do.

The National Benevolent Association

2955 N. Euclid Ave. **St. Louis, Mo.**

April Fourth

Better—and Still Better

THE CHRISTIAN CENTURY has always received from its readers the most cordial appreciation, but it must be said that never in the history of the "Century" has there come to the publishers such an avalanche of good words as the past few months have brought. One of our readers of many years believes that the high water mark was reached in the issue of February 12th. (He had not seen later issues when he wrote his letter.)

Here is what this friend—a college professor—says of that issue:

For several years I read "The ————," and considered it a journal representative of a high type of American Christian life. But no paper now appeals to me as does The Christian Century. In the issue of February 12th that paper reached its highest tide. The letter of Edward Scribner Ames to Abraham Lincoln is a revelation even to many who felt themselves quite familiar with humanity's man. And surely, amid the jangling voices of denominational struggle for security and results today, both counsel and aid ought to be had from a repeated study of Charles E. Jefferson's essay upon "The Future Church." In the editorial upon "The Dawn of a New Dispensation," there appears a keen and withal a fair and thought-provoking analysis of the present status of the great religious bodies involved in the proposed organic union, and the services and vitally important task before each. And Thomas Curtis Clark has fairly outdone himself as our poet laureate in his songs of Abraham Lincoln.

Enlist a number of your friends for The Christian Century now, by our special pre-Easter half-rate offer. A full year's subscription for $1.50! *Use coupons below in sending in their subscriptions.*

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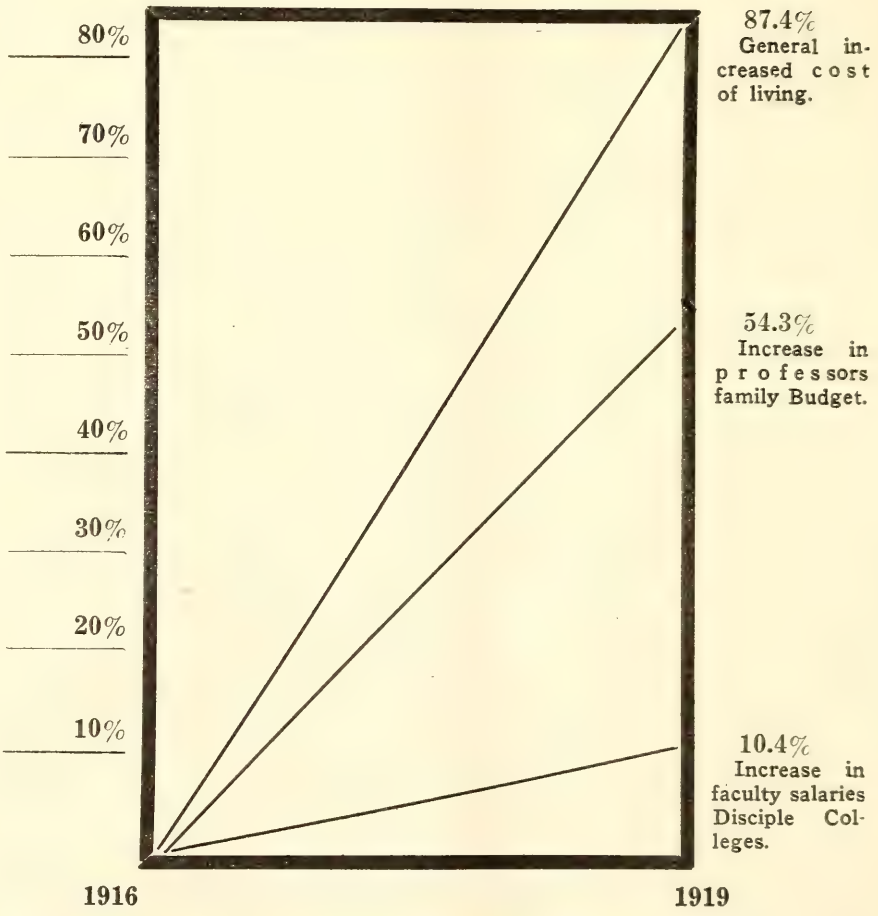

Comparative increase in family budgets and faculty salaries.

This must be remedied or the Church stands convicted of being the most heartless employer to be found in the world's marketplaces.

The Interchurch Budget for Disciple Colleges must be raised.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII MARCH 25, 1920 Number 13

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918. *Published Weekly* *By the Disciples Publication Society* 700 *East 40th Street, Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer at an Ordination Service

GOD of the prophets, bless the prophets' sons. Into the hearts of these young men send Thy holy spirit to sustain the holy profession they have here made, to furnish them with due courage and wisdom wherewith to meet and faithfully perform all the duties that shall devolve upon them, and to comfort them with inward blessings and rewards which belong peculiarly to those whom Thou dost call to be the ministers of Thy grace. May they truly dedicate their powers to this sacred vocation. Disengage their purposes from all competing callings, and may they henceforth bend their wills with unwavering decision and zeal to the stern and gracious tasks of the gospel. As they humbly yield their hearts to Thy guidance, give them, we beseech Thee, some token of Thy pleasure, some inalienable assurance of Thy presence.

O Thou who are, above all, the Shepherd and Bishop of souls, we look to Thee in these fateful days to provide Thy church a human leadership possessed of Thy spirit and both eager and able to make known Thy truth. Perplexed and oft misled, Thy people scatter like an unshepherded flock. Confusion sits in their councils, and they look to Thee to send them ministers whose minds are the bearers of Thy mind, whose wills run forward with Thy will and whose hearts have compassion upon the leaderless multitude even as our Lord pitied the confused and unheeding throngs that moved before him. God give us men, men in whom Thou hast put Thy mind, men in whose presence it may seem as if we stood in the shadow of a great rock in a desert place.

Lay Thy hand upon these young men whom we now set apart to this spiritual leadership. Let the ordaining be Thine act, not ours, nor yet their own. Build their ministry upon no fallible choice of ours, nor upon an act of their own inconstant wills, but upon Thy true and infallible purpose. Grip them with the conviction that it is not they who have chosen Thee, but Thou, Lord, who hast chosen them and ordained them to go forth and bear much fruit. So may they come at even, rejoicing, and bringing their sheaves with them. In Christ's name. Amen.

Unselfish Christian Work Undertaken by Methodism

AMERICAN Methodists are sending funds to aid in rebuilding a number of ruined French villages in the war zone. So far as an outsider can make out, they are not using this gracious service as a means of pushing Methodism in France, but are actually doing the unselfish, Christ-like thing of setting up homes for French families, Catholic or Protestant, who lost their all in the war. There is grave danger lest in such work as this there be a zeal for "taking advantage of the opportunity" to push the founding of our denominational churches in France. That sort of thing is neither according to the Christian spirit, nor is it good strategy. There is little likelihood that France will share our denominational interests, even where she is ready to turn to Protestantism. She has her own historic Protestant church with a national tradition reaching back to the Hugenots. The part of good churchmanship would seem to be to strengthen the Protestant group in France rather than to initiate exotic sectarian enterprises. Such attempts at missionary work have not hitherto been conspicuously successful. Disciples can recall the futile denouement of an effort by a certain partisan agency to establish one of their churches in Paris. Co-

operation with the native French churches is better than to divide their territory with our American sectarianism. Certainly this should be our policy until the French Protestants prove not to be elastic and vigorous enough to meet the situation. A devout and thorough-going study of the whole problem should be made instead of rushing to propagate our various isms. Of course there will be those in every communion who will object to helping the Huguenot churches because they are not "true churches of Christ according to the New Testament model," but there will be others who will be glad to give aid to the spiritual descendents of those who died for Christ as the Hugenots did and who have lived heroically and tenaciously for the Protestant faith. The best way right now is to do as the Methodists are doing and show forth Christ by helping all his suffering people.

The Taxing of War Fortunes

THE problem of making taxation equitable and just presses on every nation of the world at this time. The enormous expense of the war has to be distributed and the tendency is to place the burden where it can least be borne. It is proposed in England at this time to place a tax upon the war fortunes, which have grown in every nation like mushrooms. There are thousands of such fortunes in the United States, as everyone knows. The unprecedented demand for luxuries shows that these fortunes exist. At present we have a one cent tax on the small boy's ice cream cone, and a tax on the family that buys for its child's eyes a pair of glasses. It would be more just to lay the burden of the war upon those who bought up the rice and doubled the price on it, or upon those who hoarded the leather and made a fortune on shoes. A tax on wealth made in legitimate industry might discourage thrift, but a tax on profiteering would discourage something that ought to be discouraged.

Murder and the Social Evil

EVERY month a metropolitan city brings forth a story of a homicide committed by some woman who has been outraged in her affections. A lawyer is shot down in his office by an unfortunate girl. An adulteress slays her paramour and then dies by his side. The weary round of scandal forms the substance of more than one second sheet of the morning paper. The city dweller often grows indifferent in his attitude toward the social evil, regarding it as an inevitable concomitant of civilization. The enforcement of the law grows lax. Citizens who know the law is being violated often fail to file a complaint. Unless the community itself grows sterner in its judgments and less tolerant of evil, we shall continue to have the tragedies that scandalize us from time to time. Murder still appears as an evil, but the failure of juries to punish the kind of murder that is rooted in adultery indicates that down in the hearts of men there exists a conviction that there are evils worse than murder which the community winks at. The moral law is not a statute that can be set aside with impunity. It brings its own kind of retribution inexorably.

Economic Competition and Prohibition

TO certain types of people unacquainted with economic law it seems that the task of making the world dry is a herculean labor not to be accomplished in this generation. The reason for this skeptical view is that those who hold it assume that the moral principle must operate unaided by other forces. But it is probable that the most powerful force just now is the economic one. The richest nation in the world has gone dry and the enormous resources of this nation are to be gathered into banks instead of into saloon tills. The American working man becomes the most efficient in the world because of his sobriety. The British Empire, for instance, is jealous of its commercial supremacy. Unless Great Britain goes dry British leadership in the world is at an end. It is for this reason that the king of England has recently made a pronouncement in favor of curbing the liquor traffic. It is not likely that the religious forces of France will do much for prohibition in this generation, but the necessities of the reconstruction period may lead to a campaign of national education against liquor and even to legal prohibition of it.

Give Turkey Self-Determination and No More

BY no political dialectic can any sort of case be made out for any statesman who casts his vote for the continuance of the Turkish atrocities in Armenia. Any promises of reform on the part of the Turks have proven quite unreliable. These promises have been made before and have never been kept. No one denies to the Turk the right to govern himself. But the present Turkish empire is made up of many races and peoples. The Turk has lost his right to be a ruler of other peoples. The possession of Constantinople by a combination of the Allied powers accompanied by a guarantee of free trade through the Dardenelles would open up to the world the immense resources of Russia and would give that country the opportunity of development for which it has long waited. In the long run, it would make every nation of Europe richer. There will be no peace in the Balkans until the Turkish empire is broken up, and the Balkans are the breeding place of most of the world's international troubles.

What May We Do On Sunday

THE Anglo-Saxon world is passing through a profound change in its attitude toward the Lord's Day. In England, some Christian clergymen have advocated the opening of public parks to games on Sunday afternoons. The measure has not yet carried, for the English mind is very conservative, but it has many defenders. The Congregationalists of Massachusetts are just now having a vigor-

ous discussion of the Sunday question. It is proposed to amend the laws of the state to permit games on Sunday afternoon. A committee of eight ministers is divided six to two in favor of the innovation. Christian families have already adopted some measure of recreation on Sunday afternoon. They go motoring, even ministers, without any sense of shock. Many Christian men play golf on Sundays, though there is adverse criticism of this practice. In America, the big immigrant element tends to bring in the standards of the European Sunday. The labor unions are ardent defenders of Sunday from the encroachments of Sunday labor. The Christian family will claim the day as far as possible for the higher life of man. If the churches surrender the day entirely to recreation, the world will be decidedly the loser.

The Sin of Occasional Hearing"

AMONG the churchmen of the early life of America there was an offense for which young people were sometimes brought before the session called "the sin of occasional hearing." This charge meant that they had left their own church and had heard ministers of other faiths. For this offence, if they persisted in it, they were likely to be excommunicated from the "true church." The sin of occasional hearing in our day is of a very different character. There are too many church members whose churchgoing is like that of David Harum. He declared himself to be a regular church-goer, planning to go every Thanksgiving day (or was it Easter?), and he had missed only three out of the last four anniversaries! A count of the average congregation will reveal the percentage of members in attendance to be somewhere between twenty and thirty. Where are the others? The answer to this question interests more than one minister. The spiritual deadness—either of the "occasional hearer" or of the church itself—revealed by the answer is the measure of the problem which Christian leaders have to face and somehow settle.

Dr. Cadman Hopes for the Reunion of the Church

SEVEN of the leading men of the New York ministry are giving lectures in the Brick Presbyterian church Monday afternoons during Lent on the subject of Christian union. The utterances of these men will form a new apologetic for this great cause. Dr. S. Parkes Cadman said recently: "We do not expect the unification of Protestantism to mature in a brief period. It is wiser to let so noble a cause develop in the way such causes usually take. It may require half a millennium to repair the breaches in the walls of the City of God, but it is our inestimable privilege to plead for its benefits and to observe its genesis. The undertaking will entail a more resolute faith, a rarer devotion, a diviner love than we posses. That these are already leavening the churches I humbly believe, and I foresee the church of the future as a corporate whole, elastic enough to accommodate differences in non-essentials, with a simple but catholic doctrine, a common worship, a mission which has no boundaries in a world which the Lord of all has redeemed."

Hymns Responding to Changed Views of Religion

PROBABLY the hymns, even more than the sermons, are an index of the changing emphasis in religion. A song that was formerly much in favor was, "When the Roll is Called up Yonder." This and other views of the future life were a prominent feature of every song service. Bishop Theodore S. Henderson says the most popular hymn at the present moment is "The Son of God Goes Forth to War." The emphasis is transferred to this world. Doubtless as the social character of religion receives new emphasis, less militant hymns than the one which the bishop finds so popular will voice the religious emotions of our people. Meanwhile some churches that have seen the necessity of an educated ministry have not realized that a public with a higher musical taste waits upon the ministration of the churches. There are not a few people who stay away from church because they cannot sing the crude hymns that are in vogue nor endure to hear others sing them.

Protestants Who Become Pagans

THE metropolitan cities have thousands of Protestants on the road to paganism. They are the new rich who by "climbing" processes have outgrown the village and small town and gotten into metropolitan cities. The career of these has been marked by intense individualism. They may drop in once in a while on the church that represents the faith of their fathers, but it is to sample things superciliously and without a sense of responsibility. Dr. S. Parkes Cadman, of New York, asserts that in his city there are a million of these Protestant pagans. He declares, "There will have to be a new church consciousness."

The Disappearance Of the Bum

IN the days before the war one could find in the cities great crowds of men in cheap saloons and lodging houses. This army of the unemployed was never actually counted, but a city like Chicago probably had as many as a hundred thousand of them each winter. There are numerous indications that this army is being demobilized. The agencies like the Salvation Army that used to provide sleeping quarters at fifteen cents a night now find their offerings spurned. There is a demand for better quarters at thirty-five and fifty cents a night. The rescue missions that used to operate successfully have now such thin audiences that some of them have disbanded their working forces. One may go to the labor agencies which used to be able to deliver any quantity of cheap labor

for emergency jobs like snow shovelling and find no one ready to take the job. New York could not get sufficient men at seventy-five cents an hour to shovel her out of the recent snow storm. Something has been changing the habit of the bum so he now accepts regular employment and wears decent clothes. There is but one explanation to offer—prohibition. Of course the former bum does not always like the dry regime. He longs for the flesh pots of Egypt. Often too, there is social unrest in his heart, for he is now sober enough to think. Perhaps he will never be grateful for his deliverance, but the community will.

Lenten Days

THROUGH most of the centuries of the Christian Era, a portion of the church has observed the Lenten period as a liturgical obligation, fixed by the requirements of the church calendar. In an increasing measure the churches of all confessions are finding value in some observance of this season of the year which is a reminder to all sensitive minds of some of the great crises in the life of our Lord.

During the forty days following his baptism, Jesus withdrew into the wilderness, "driven of the Spirit," as the narrative records. And there he fought out the great battle of his early ministry. It was a time of fasting for him, less because he set himself to the fulfillment of a duty than because he was absorbed in the contemplation of a great and thrilling opportunity and obligation. The needs of the flesh were forgotten in the exaltation of spirit.

At his baptism, there opened before him, perhaps for the first time, the wonder of his divine call to the service of his nation and all the world. He who had spent the fruitful years of his youth, "increasing in wisdom and stature, and in favor with God and man," seeking by the performance of every duty "to fulfill all righteousness," was now, by this act of self-consecration, and by the announcement of the divine voice, pushed across the threshold of his redemptive ministry. For the contemplation of this tremendous responsibility, the compulsion of the Spirit sent him into the desert, to be alone with himself, with his holy vocation, and with the Father.

How best could he fulfill the sublime yet humbling obligation laid upon him? He knew that he must face the leaders of church and state either with a program of compliance with their traditions and policies, or with one of opposition. The former course offered the surest promise of success. If he secured the friendship of the scribes and the priests, he was certain of access to the nation with the endorsement of its leaders. But could he accept the friendship of those leaders, and hope to win through to the high ends of loyalty to God and the regeneration of human life?

The choice was no passing and easy decision. The temptation of our Lord was no mere pageant. To think of it as less than a momentous decision, reached only after anguish of spirit and deep searching of heart, is to fail utterly to apprehend the agony and struggle of those forty days. But the decision was made in the light of the long perspective of human need and divine opportunity. Jesus accepted the alternative that meant for himself loneliness of soul, the antagonism of his purposes, and not least, the possibility of failure in case humanity should not take seriously his ideals and program.

When he came back from the wilderness, he had made his irrevocable choice. It was the one that pointed to suffering and death at last, but it had in it the only hope of the world's salvation. Is not the memory of such an epoch in the life of the Master a sufficient mandate for the devotion of these Lenten days, in some manner, to a larger measure of communion with God, of study of the Holy Scriptures, and of consecration to the redemptive tasks of the Christian life?

Make-Believe Martyrdom

SOME people court the unpleasant. They delight in the disagreeable. "Poor William!" said a mother of her painfully self-sacrificing son, " he do so love to torter hisself!" A young woman who seemed in many respects intelligent had a habit of leaving her letters unopened for six hours after she received them. There was no reason for this except that she often wished very much to read them and that she would not allow herself a pleasurable sensation which she could not deny.

Make-believe martyrdom is perhaps more common among women than among men, possibly because their motives are less subject to review and criticism. Wives and mothers are especially liable to fall into it. There is the cooking martyr,—she of whom a clever platform speaker said the other day that "she kills herself trying to get enough big meals to kill her family." There is the sewing martyr who claims a saint's halo because she sits up o'night to sew ruffles on little dresses which would be better without them. Worst of all there is the martyr of misunderstanding, who persists in the belief that she would have been somebody in particular if she had not sacrificed herself for a perfectly human husband and children that correspond. To be sure, there are martyrs of the same sort among men, too,—husbands and fathers who feel that they might have won distinction but for their slavery to their families,—but usually this attitude is so obviously a pose that it lacks the pathos of a woman's tragic self-deception.

Perhaps the most unfortunate of all make-believe martyrdom is that of persons who convince themselves that they are suffering for their convictions, when in reality their convictions are neither important nor interesting. Every now and then we are asked to hail as a hero some one who insists that his teachings are being misunderstood or, worse yet, are receiving no attention at all. His insistence upon his herohood makes us chary of allowing the claim. Until the day of universal righteousness there must be real suffering and real martyrdom for conscience sake. But the true hero of conscience is thinking very

little about himself and a great deal about the Cause into which he has poured himself. He has not sought the cross but he bears it manfully since the Cause leads by Calvary.

Make-believe martyrs are not "nice people to know." Dr. Johnson speaks of persons who have scruples against taking the innocent pleasures which come in their way,—"scruples which may make people miserable but which never make them good." Persons with peas in their shoes are not likely to be comfortable companions on the highway of life. Those who wear hair-shirts are not likely to be interested in the blue of the sky or the pinks and purples of wayside flowers. It is those who take joy as one of God's great gifts who have enough strength and courage to share these with their fellow-pilgrims.

Rising Above the Clouds

A Parable of Safed the Sage

I RODE upon a Railway Train; and we were in the Rocky Mountains. And we awoke in the morning, and the Train was climbing, with two Engines pulling us, and one pushing behind. And we were nigh unto Twelve Furlongs above the Sea.

And it came to pass as we ascended, that there were clouds below us, and Clouds upon the sides of Mountains, but there were no Clouds above us, but the clear shining of the Morning Sun.

And there came unto me a small girl and her younger Brother, who were riding upon the Train, and we talked about the Clouds. For so did John Ruskin, and Aristophanes, and the little lad was very happy, and he said,

I have never been above the Clouds before.

And his sister was Worldly-wise. And she said, A Cloud ain't nothing but just fog.

And he said, Nay, but this is more. And behold now, how then is a Cloud just under us, and we ride upon the top of it?

And she said, We are on the Rails, just as we always have been; and there can't nobody ride on a Cloud.

And the boy said, Jesus can ride upon a Cloud; for I saw a Picture of Him.

And the little girl said, Yes, but that ain't us.

Now the little girl may have been right; but I thought within myself that this world hath too many people who look out on Life through her windows. For they see no sun-lit Clouds, but only Fog; and they have little faith in rising above Clouds, but have confidence only in the Rails.

And I do not despise Rails, nor advise people to discard them and ride upon Clouds. Nevertheless, I have seen people rise above Clouds, and live in the sunlight of God. And I have known others who, whenever it is said unto them, Thus have other men done, or thus did the good Lord Jesus, make reply, Yes, but that ain't us.

And if it is spoken concerning the House of God, Thus did the Synagogue in Jonesville, and thus was it done by the Church in Smithville, they answer, Yes, but that ain't us.

And if it be said, Thou shouldest be a better man; for other men have risen above thy Clouds and thine Infirmities, they say, Yes, but that ain't us.

And when it is said, Thus hath the grace of God abounded in other lives, they say, Yes, but that ain't us.

But if it ain't, why ain't it?

For this cause did God dwell in human flesh that men should never count any good thing impossible that they behold in the dear Lord Jesus.

For he is our peace, who hath broken down all middle walls, that men should no longer say, But that ain't us.

MYSTICAL VERSE

Kindred

I WENT alone among the countless trees
And made a little house of bark and moss.
I sat and watched pale petals on the breeze
Or heard bleak limbs in autumn mourn their loss.

And when the winds made music I made mine,
Blew softly on a reed and learned their tunes.
Then if there were no winds I gave the sign
To buds of Aprils and the flowers of Junes.

One day I stood upon a sylvan hill
And wondered at the leaves, why I had none,
For ours it was one language, ours one will,
The trees' and mine, and our delights were one.

I felt the earth pulse quicken, sensing me,
With sudden horror, or ecstatic fear,
I wheeled and fled nor glanced behind to see
If dryad followed, beckoning and near.

But now if at the forest's edge I stand
And view the cool green deep of bough and fern,
Invisible small fingers press my hand,
And footsteps follow me as I return.

STIRLING BOWEN.

O World, Thou Choosest Not

O WORLD, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart;
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art;
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead,
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

GEORGE SANTAYANA.

Christianize the Social Order!

By Louis F. Post

THE social order that prevailed prior to the great war is changing. This might be inferred from a comparison of the present world crisis with historic social upheavals in narrower environments—notably the French Revolution. It could be proved by a multitude of significant facts. But neither historical parallels nor masses of facts are necessary. Everyone is aware of the stupendous change. We realize it as vividly as if it were some convulsion of physical nature, and we contemplate it with awe—it may be of fear or it may be of hope—as a transition from the known to the unknown. What the social order will be when the confusion incident to the death of the old order and the birth of the new shall have subsided, no one is prophet enough to foretell. All we can know at this crisis is that we are involved in an evolutionary process through which the world seems to be passing out of a social order that has been un-Christianly individualistic.

No more individualistic was the rule by divine right, which a line of Prussian kaisers brought down into our time, than that of the "captains of industry" and the political "bosses" which has prevailed concurrently in more democratic nations than Germany. Individual property in such natural resources as deposits of coal and copper and iron, coupled with individual control of their use, is among our unfortunate inheritances from distant periods of the past. Individual appropriation of the differential values of location which depend altogether upon differences in social advantages, is a peculiarly sinister development. Individual forestalling of the earth upon which all men depend for opportunities to work and to live is one of the most deadly speculative phases of our now obsolescent individualism. None of those socially poisonous privileges, whether ancient or modern, is any less individualistic and autocratic than the most autocratic privileges of feudal times. None of them is less so, for instance, than the privileges of private property in powers of legislation, of adjudication and of administration which belonged to the era of individualism before capitalistic substitutes had found their way into the fashion-books of autocracy. All such un-Christian institutions belong in the age-old individualistic social order we are leaving behind us in the wreckage of the great war.

OUR CONFIDENT EXPECTATION

That the evolutionary social processes through which we are passing out of the era of that un-Christian individualism are toward an ideal social order, must be the confident expectation of all who see our world as part of a universe governed by natural law. This expectation is confirmed by the history of the race, which is a story of progress from lower to higher planes of social life. And those who discern in natural law a human or spiritual as well as a physical quality, must foresee the ideal social order as one wherein individual freedom in individual affairs and social solidarity in social affairs are held in righteous balance. It would naturally be a social order in which the individual units and the social whole, complex though their multifarious relations necessarily are, would maintain an equilibrium analogous to that of the planets in their courses.

We cannot expect, however, that every stage in that forward movement will be in the precise direction of its goal. Evolutionary processes vary with disturbing influences. It may be, therefore, that in our further advance toward an orderly society in which individual and social interests and activities are harmoniously adjusted, we shall diverge from the true course many times and in perplexing ways. We may often find ourselves struggling with social reactions more oppressive in prospect if not in very fact than the autocratic individualism with which we have been so unhappily familiar. Or we may plunge temporarily into whirlpools of revolutionary socialism as discouraging as individualistic reactions. But those very probabilities are a call to the churches. They offer an opportunity for missionary work of the highest order. They put before the churches the task of leading human society as an organic whole through the perils of divided waters into the promised land of a truly Christian social order.

CHRISTIAN INDIVIDUALS NOT SUFFICIENT

The task can by no means be performed by individualistic methods of evangelization. It will not be enough to Christianize individuals merely as individuals. The churches must Christianize human society. For nearly two thousand years they have ignored society as a living organism. Falling in with the individualistic spirit of our passing era, they have limited their Christianizing efforts to the individual. To him they have preached Christian essentials with marvelous results. In his individual relations the individual has been Christianized to a far greater degree than scoffers realize. Put individuals to the test of a common peril, and they spontaneously bring forth fruits meet for repentance. Instances are abundant—shipwrecks, pestilence, famine. But to the social body, the churches have preached nothing. Is it any wonder then that society as such proves indifferent to the Christian essentials? Put society to the test of any peril and it reverts to barbarism. For instance, note the hysteria which any threatening of social maladjustments evokes. At the best, the churches have assumed that Christianization of the individual Christianizes society. In the sense in which the assumption is usually understood, it is unfounded. Christianization of the beneficiaries of un-Christian social privileges does not tend to Christianize the social body which maintains such privileges.

The reason is plain. The social whole and its individual units are distinct organisms. They are as distinct as one individual is from another; as distinct as the physical body is from the cells that compose it. While individual Christianization is wholly a process within each indi-

vidual, social Christianization must be through a complex of individuals. No matter what degree of perfection Christianized individuals may attain to in their personal relations with one another, society continues un-Christianized so long as unrighteous society institutions are permitted to persist. The only individual Christianization that can promote social Christianization is that which awakens in the individual a consciousness of social in contradistinction to individual rights and duties with reference to Christian essentials. Only as the individual comes to understand and to love social righteousness can he help to Christianize the social order. It is not enough to inspire the individual with the Two Great Commandments and the Golden Rule so that he becomes a Christian in his individual intercourse. He must be so inspired by those Christian essentials with reference also to his influence upon the thought and feeling of the social body into which he fits as one of its multitudinous and multivaried parts. This relation of the individual to the social whole is obstructed to the extent that social institutions are unjust. Though the individual were perfect in his individual observance of the law of brotherly love, he could be so only as an individual. If the social order in which he lives be unrighteous, his own righteousness cannot but fall short in the Christian essentials—unless he becomes a recluse, which is in itself unbrotherly. The social order must be Christianized by Christianizing its laws and institutions.

SOCIETY AS AN ENTITY

This concept of human society as an entity distinct from each individual composing it is so foreign to the thought of the time, moulded as it has been by centuries of an overshadowing individualism, that an explanatory digression may not be superfluous. Specialized industry offers a familiar illustrative example. A multitude of craftsmen perform a great variety of functions, none of which are of any utility in themselves but all of which produce useful results by organic assimilation. Each craftsman contributes energy and skill. Without his contributions there would be no industrial result. The industrial result is produced by the industrial whole. No individual worker makes a house, for instance, nor any complete part of one. Myriads help in the production of timber, bricks, and other materials, in the production of tools, and in the various operations of bringing them all together so as to constitute a house. Each performs his own individual task. But a useless task it would be but for the amalgamation of all the specialized tasks in completed houses. However efficient the individual craftsman in his share of the work, his usefulness is nevertheless dependent upon all the craftsmen in their industrial collectivity. Labor as a whole is a great industrial body composed of individual laborers. It is not infrequently spoken of in this organic sense. We speak of it so when we speak of labor impersonally.

Now, what may thus be noted with reference to specialized industry is true in principle of all cooperative relationships. The units of the social body that constitute the social whole differ individually from the whole as well as from one another; and the whole, instead of being a mere aggregation or mechanical adjustment of individuals, is an organic body vitalized by an interplay of their social instincts. The same idea is suggested by the principle of "esprit de corps." There is a spirit of the whole, a mass spirit, which in every group differs from the spirit of each of its members. During our Civil War a regiment of physical-force criminals was organized on the theory that crime by physical force implies personal courage—a devilish species of courage to be sure, but courage of a kind then supposed to be of great military value. Each member of that regiment had proved his possession of this kind of courage; but the regiment as a whole differed so far from its individual members that at its first battle it was cashiered for cowardice. We can observe the same principle in our political groups. Cities are social bodies which we identify as organisms distinct from their individual inhabitants. Also nations and races. Indeed, it is difficult to think reasonably of the relations of individuals to society without realizing that each individual differs from the social whole and that the social whole differs from every individual unit. The principle has a more profound significance still. By many it is recognized as a spiritual truth, the individual soul being regarded as part of an organic spiritual life in which multitudes of individuals constitute a larger individual.

Some such thought evidently influenced Henry George when he wrote that he would no more call himself an individualist or a socialist, than in another connection he would call himself a centrifugalist or a centripetalist, inasmuch as he believed in both principles. Verily, there is a principle of individualism and a principle of socialism in human relationships. Properly acknowledged, they are held in mutual balance; but when they are disregarded or disturbed, social convulsions are inevitable. Those principles have been disregarded by the churches in the past. The individualistic principle has been over-emphasized and the socialistic ignored. Both must come into recognition as correlatives, both must be conformed to correlatively. Natural laws of human life, whether physiological or sociological, can no more be defied without disaster than physical laws can be. Defiance spells social disaster; conformity means social life and prosperity.

HENRY GEORGE'S VIEW

We have defied sociological laws. When society maintained chattel slavery, it defied both the individualistic and the socialistic principle that every individual is entitled to all the liberties that are consistent with the equal liberty of every other individual. Monopoly of natural resources is a kindred defiance. The earth God gave to the children of men, but the children of men have found its best places monopolized, generation by generation. In still another respect the social whole has been divested of its natural trusteeship. Through a natural social law as manifest as the physical law of gravitation, the progress of society expresses itself financially in preferential values of preferable locations. These values are commonly

known as ground rents, or land prices or site values. But this natural social fund pours annually into private purses, not by natural law but from social maladjustments. Plundered thus of its own, society plunders individuals of theirs and calls the extortionate process "taxation." One consequence is the speculation in future natural resource values which operates to hold natural resources out of use and thereby to make a closed shop of the earth. Many other maladjustments are due to defiance of natural social law. But those fundamental examples are enough. The point is that in our era of individualism we have so far ignored the socialistic principle, emphasizing the individualistic, as to bring on social chaos and individual demoralization.

SOCIALISM AND INDIVIDUALISM

To modify that destructive individualism is the opportunity and the task of the churches at this transition period. Not to substitute socialism, which would be as un-Christian in one way as individualism has been in the other, but to adapt the coordinating individualistic and socialistic principles so as to produce the normal balance between the two. Each principle held to its own orbit, the principle of socialism would secure to everyone the rights which naturally belong to all, while the principle of individualism would secure to individuals the rights that naturally belong to each. On this basis Christianity can flourish both in the individual heart and mind and in social laws and institutions.

Of course there is no implication that the churches should adopt any particular method for the political adaptation of individualistic to socialistic principles. The churches have to do with Christian principles of social order, not with political methods. In the social whole as in individuals, conviction of sin precedes conversion to righteousness. Bishop Charles D. Williams was profoundly right when he said: "I have always tried in my pulpit to arouse and sensitize the conscience of the indifferent to some sense of the prevailing unrighteousness of our present social and economic conditions and inspire their hearts with a passion for social justice; and then I have tried to leave each one who may have received my message utterly free to choose his own way of dealing with the problem so presented."

Without advocating any economic or political method or panacea, the churches have now the opportunity and the task of inculcating the Christian essentials in their application not only to the rights and duties of individuals in individual relationships, but also to the rights and duties of society as a whole. The Christianization of this greater individual that we call society, is the imperative duty and exalted privilege which the Father of all men lays before the churches in this fateful period of social transition. What the churches must do with reference to social regeneration is to stimulate a public opinion so devoted to the law of neighborly love as to insist upon making the social order just. On the churches rests the obligation of bringing individuals to think about and to feel their social responsibilities, and thereby to lead society as a whole onward in its pilgrimage toward a Christian social order.

The opportunity and the task consist in stimulating the social body, through the individual minds that serve as the complex channels of social thought and social action, with a vital understanding and love of the Christian laws of Fatherhood and brotherhood—of the Two Great Commandments which epitomize the Ten. By quickening human apprehension and love for those commandments, in their social as well as their individual applications, the churches can clear the way, wherever their influence is effective, for the operation of potent spiritual forces that will harmonize individual freedom with social solidarity. Thereby shall the churches further the coming of the long prayed-for kingdom of God upon earth.

The Bible in the Public Schools

By E. J. Davis

THE Chicago Church Federation organized a commission to consider questions in which it is particularly interested which were to come before the State Constitutional Convention now in session. Among these questions is the use of the Bible in the public schools. After many sessions and conferences with other interested bodies the commission came to the unanimous conclusion to recommend to the Federation a clause for the new Constitution as follows:

> As religion, morality and knowledge are necessary to good government and the happiness of mankind each teacher in the public schools of this state shall at the opening session of each school day read a selection from the Bible of not fewer than ten verses and without comment.

The Federation adopted the report of its commission and a committee representing the Federation had a hearing before a joint session of the Bill of Rights Committee and the Committee on Education.

The commission spent a great deal of time considering this question in its own sessions and in conference with other bodies in the hopes that if its recommendation should be adopted by the Federation there would be a united front in support of the findings both before the Constitutional Convention and before the public at large. It is with some surprise and regret that one finds an article hostile to the use of the Bible in the public schools by Dr. Henry F. Cope in The Christian Century of March 11. Dr. Cope has seen fit in his article not only to uphold community religious education but to go afield, as it seems to me, in meeting an attack upon the use of the Bible in the public schools. I am sure that our commission would not wish to attack the program of community week day religious schools, but one is forced to raise some questions concerning the sufficiency of that program when it is advocated to the exclusion of the Bible in the schools.

Let it be granted for the sake of argument that the entire church is ready to make religious education in community religious schools its dominant program and that the money is in hand to carry out its plans. What would be done with the millions of children of parents who would not want their children to enter such schools?

There are not five communities in Illinois where this program is in operation in an effective way and even in those communities where it is in operation it reaches less than half the pupils. There is one ward in Chicago without a single English-speaking evangelical church within its borders, and many wards where the situation is almost as bad. What would be done in such wards? What would be done in rural communities?

LIMITATIONS OF COMMUNITY PLAN

But let us face the facts. Granting that the program is a sound one, it will have to be considered that only a comparatively small number of children have yet been reached through it. The church as a whole has not entered cordially into the working out of the plan. The vast sum of money necessary to make it effective is nowhere in sight. In the meantime children are growing up in Illinois with no religious education of any kind. We have no desire to throw stones at this program but we feel that it is a mistake in its name to attack the use of the Bible in the schools. Dr. Cope says:

> If our great fundamental need is the training of minds and wills in the religious way of life why can we not meet this fundamental need in the public schools? And here we seem to run into a high stone wall, the entire spirit of American free institutions is opposed to the teaching of religion in public schools. We in this democracy believe in free churches and therefore in the separation of church and state.

This, our commission thinks, is a great mistake—an idea that has done and will do a great harm to the state, and if persisted in must inevitably lead to its disintegration. Intelligent public sentiment in this nation is a unit in favor of the separation of church and state, but the use of the Bible in the schools is not a union of church and state. With what branch of the church is Dr. Cope afraid the use of the Bible in the schools will unite the state—with the Methodists, the Presbyterians, or what denomination? A union of the church and state has always meant an organic union—the state establishment of some particular sect. In Germany the state instructed the church what to teach. A union of church and state has always meant that the church has received a large measure of its financial support from the state and in return the state has controlled the teaching of the established church. No such result would come from the reading of the Bible in the schools. The use of the Bible in the public schools is no more a union of church and state than is the preaching of the gospel in Africa and America a union of Africa and the United States.

CIVIL RIGHTS AND SECTARIANISM

Doctor Cope argues that we would be infringing the civil rights of people who do not accept the Christian faith should we use the Bible in the schools. He says the Bible is a "sectarian" book and that to use it in the schools is "illegal, unethical and impractical." That is a pretty heavy indictment. If "religion" is interpreted to mean one man's own peculiar sect then also we are opposed to such teaching, but that is not the meaning of religion. There must never be any teaching of sectarianism in the schools. When the statement is made that the Bible is a "sectarian" book we utterly dissent. Though it may be sectarian in comparison with other than Christian religions, yet that is not the current meaning of "sectarian," and it is with the current meaning that we are dealing. At the time of the formation of our Federal Constitution the Bible was universally read in the public schools. The Constitution says:

> Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

The universal custom of reading the Bible in the public schools was not construed by the founders of the Constitution as a union of church and state. In their minds it certainly was not understood that the reading of the Bible in the schools was contrary to religious freedom. No Supreme Court, either state or national, has ever held the Bible to be a sectarian book, except the Supreme Court in the State of Illinois, and that by a narrow margin only. The Supreme Courts of Wisconsin and Nebraska have held that parts of the Bible are sectarian, but with these isolated exceptions the Bible is universally held in court decisions to be a non-sectarian book. Therefore the reading of the Bible is not "illegal" under the national Constitution, nor under the Constitutions of most of the states. That it is an infringement of civil rights has been denied by practically all courts.

Doctor Cope argues that the use of the Bible is an infringement of religious liberty. Only a very small minority oppose the reading of the Bible. Some Jews oppose it. The secularists and free thinkers as a body oppose it, and here and there some in the Christian faiths oppose it. All such are not compelled to listen to the reading of the Bible, but may absent themselves during the time of this exercise. Under the proposed provision Jewish teachers, if they wish, may read extracts from the Old Testament; Catholic teachers may read extracts from the Douay Version of the Bible and with this interpretation there is no reasonable cause for opposition on the ground of the invasion of religious freedom.

PENNSYLVANIA AND THE BIBLE IN THE SCHOOLS

As a matter of fact opposition is largely theoretical and academic. There is no opposition in Pennsylvania where the reading of the Bible in the schools is compulsory. (The law has been in effect for seven years.) Letters to all the county superintendents of schools brought opposition from none and favorable replies from fifty-three. One of the strongest endorsements was from a Roman Catholic. Part of his statement was as follows:

> If your Constitution will provide that teachers shall read the Bible, without comment, and each is allowed to read the version of her choice, all will be anxious to read it and to end with the Lord's Prayer. It is the only way to begin a school day and it is only fair that each Christian teacher should read a Bible, the version of which is agreeable and sacred to her. We could not dispense with such a beginning of the new day.

Every reasonable effort was made to sound public senti-

ment in Pennsylvania and no complaint was found. Doctor Cope says:

"We are told that the Supreme Court has decided that this is a Christian nation and that therefore it is a national duty to teach Christianity in the schools. What a weird concept of Christianity! Is the decision of a court to determine the religious character of a people? If this can be done for the nation why not for individuals? We might have the Circuit Court issue certificates but how would we convey them to the next world and would Peter recognize the court?"

Whatever else this means it certainly is a "weird" construction of language. The Supreme Court in its decision announces that this is a Christian nation. The decision covers a wide investigation of the history of this nation and its antecedents from the beginning of colonial days. The purpose of the decision was to show something of the privileges and duties of the people of this country as comprising a Christian nation. It was farthest from making Christians by court edict. All Jews, or others, coming to this country should, and in most cases do, take cognizance of the fact that this is a Christian nation. Many of them have come consciously or unconsciously because of the fact that this Christian nation has afforded them a safe asylum. It is poor gratitude for the hospitality of the nation for these newcomers to undertake to destroy in the nation's life the very element which has made the nation safe for them. Doctor Cope says:

The essential issues in the controversies over the Bible in the public schools are—Shall we stand for free religion or for one resting upon force?

In harmony with this utterance, then, shall we not only put the Bible out of the public schools, but shall we erase from our coins the phrase, "In God We Trust," because some of the people object to this legend? Is there any record of a Jew or a secularist refusing to accept American coins because they carry these words? Shall we refrain from singing in our public assemblies:

Our Father's God to Thee,
Author of Liberty,
To Thee we sing.

Or,

Conquer we must for our cause it is just
And this be our motto, in God is our trust.

Or,

In the beauties of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me,
As he died to make men holy, let us die to make men free,
Our God is marching on.

Shall all these be eliminated because they wear upon the tender nerves of some free men in this country? Shall we by force compel them to hear these sentences in song? Shall Thanksgiving proclamations cease? And prayers in Congress be ended because there are Jews there?

SENSITIVE SECULARISTS

Our streets belong to the public. Should we not also in the spirit of toleration make our churches conform in their outline to business blocks so that they would not jar upon the sensitive nerves of secularists? They are compelled to use the streets, therefore why should we force this obnoxious architecture upon their sensitive souls? Should we also eliminate Milton, Tennyson, Longfellow, Whittier, Lowell, Kipling's Recessional and Lincoln's Inaugural and his Gettysburg address from the public schools? Should the story of Washington praying at Valley Forge be eliminated from history, and the countless other religious historical references? Should we go through the dictionary and expunge all quotations from the Bible? Why should we not take our Bible back into the cave and there use it in secret so as not to offend these people who tread up and down our land decrying our most sacred heritage in the name of personal liberty and religious freedom? Doctor Cope further says:

Shall we seek religious results through religious agencies or acknowledge their complete failure and fall back on secular agencies?

Elsewhere he indicates that the only two religious agencies in the country are the home and the school. Where does he get the authority for the idea that the state is and should be a secular institution? Milton says:

A commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state.

Chancellor Kent:

States or bodies politic are to be considered as moral persons, having a public will capable and free to do right and wrong, inasmuch as they are collections of individuals, each of whom carries with him into service of the community the same binding law of morality and religion which ought to control his conduct in private life.

Abraham Lincoln:

It behooves us to humble ourselves to confess our nation's sins and to pray for clemency and forgiveness.

Burke:

All human laws are, properly speaking, only declaratory.

Froude:

Our human laws are but the copies, more or less imperfect, of the eternal laws so far as we can read them.

The Bible has as much to say about this world and its duties as about the world to come. The Bible teaches responsibility of the state to God, and that the nations of the earth are held accountable to him. It shows what a state must do to live. The Bible bears upon its pages all through the testimony that God is seeking a state that will do his will. God demands national righteousness as well as individual. History confirms this interpretation of the Bible. Nations that have not obeyed his will have fallen, as this nation will fall if it does not bring its life into harmony with his will. There is every reason to say that the state is and should be as much of a religious institution as the home. The great central thought running all through the Bible with respect to this world is the establishment of justice, and the establishment of justice

is a religious and spiritual thing. The Bible shows what national justice consists of. It tells the character of men who should be chosen for administrators. If the Bible is shut out of the schools then how are most of the children of the state to learn what justice is and how to establish it?

> The fear of Jehovah is the beginning of wisdom and the knowledge of the Holy one is understanding.

This verse comes out of the very heart of the Old Testament and states an eternal truth which all states must recognize and abide by or perish. The purpose of the public schools and the only reason why they are maintained by the state is to make good citizens, citizens in whose hands the life of the state is safe, and yet Doctor Cope would forbid in the schools the one perfect book for making good citizens.

SECULARISM AND INDIVIDUAL CHARACTER

There is another fundamental consideration which Doctor Cope's article fails to take into account: the effect upon individual character of making the state and the school secular institutions. It tends to emphasize the idea that religion is something which has to do only with the next world; that it is a thing apart from the activities of the state. This idea is likely to go with the student all through life, and when as a citizen he is appealed to to help make the administration of government harmonize with moral ideals he is likely to reason to himself that this is "the church dabbling in politics." And therefore he is lost as an asset in the great contest between good and evil control of the administration of law.

Many years ago in a lumber town in Wisconsin there was no observance of any of the forms of religion; there was no church and no regard for the Sabbath day. The saw mill ran all day Sunday. A missionary came, and after much effort succeeded in building a church. He was called away for several months just as the church was completed and there was no service in the church while he was gone, but on his return he found that the mill had stopped running on Sunday and in many aspects the life of the town and all the valley had been transformed. The owner of the mill told the preacher that he came to a place where he could not run his mill on Sunday in the presence of the church with its steeple and spire silently pointing toward God.

Something of this same influence and virtue comes from the reading of the Bible in the public school. It is a recognition of God's authority. Even though the reading may not conform to all the rules of pedagogy, yet it has an effect upon the character of the pupils. The thoughtful among them will ask themselves—"Why is this book singled out to be read each morning?" and as they pursue their reflections they will discover that the Bible is the source of authority for the state; that the laws of the state are founded upon its commands; that it is the only authoritative source for guidance in matters of morals; that it forms the only common and authoritative basis for the rules of life among men which upholds the state; that its precepts, teachings, and commands tend to make the state safe for every unit within the state.

I think most teachers would read the Bible reverently. There may be some who would not. But is such a teacher a suitable person to instruct the child?

WHAT IS WRONG WITH THE WORLD?

"What is wrong with our world?" Doctor Cope asks, and replies:

> Things are wrong because the minds of men are wrong, because we have lost our old ideals and have not found big enough new ones, because old moral prescriptions have failed and new imperatives have not asserted themselves.

Part of this analysis is right but I feel sure that not all of it is. Most of the world today is in the position of the Prodigal Son. It has come to want through riotous living and forgetting sound moral ideals. But is it true that we are to come back to solid ground through "new imperatives which have not asserted themselves?" When the Prodigal Son came to himself he faced the issue squarely and retraced his steps, finding that the old ideals were ample enough for rehabilitating his life.

The fundamental need of the world today is recognition of the old truth of dependence upon God and acceptance of Jesus Christ as the way of life. This must be done not only by the individual but it must be done by groups of individuals where these groups speak and have authority as a unit as they do in the state. Before we are to have substantial order in the world Christ must be lifted up in the affairs of government. The state must face the issue squarely, Where does justice lie? And then in the spirit of service it must go forth to establish justice in all social and political relations of life. To do this the state itself must honor the Bible before all its children as the source of instruction and authority in the ways of justice and righteousness which lead to peace.

Barter

LIFE has loveliness to sell—
All beautiful and splendid things,
Blue waves whitened on a cliff,
Climbing fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell—
Music like a curve of gold,
Scent of pine-trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well lost,
And for the breath of ecstasy
Give all you have been or could be.

SARA TEASDALE.

The Church to the Steel Presidents

By Edward T. Devine

For once at least the church has spoken its word in a labor controversy. The Social Service Commission of the Federal Council of Churches of Christ in America has just made public a statement by Edward T. Devine, representing the council, to the presidents of the constituent companies of the United States Steel Corporation. Last November, while the steel strike was in progress, a committee of three consisting of the Rev. Paul Moore Strayer, Edward T. Devine and Shelby M. Harrison was appointed on behalf of the council to call on Judge E. H. Gary, chairman of the board of directors of the United Steel Corporation, to obtain such information as he might wish to give the council as to the reasons for his refusal to negotiate with the unions and as to the conditions in the industry which were under criticism. Subsequently Judge Gary invited Dr. Devine to appear before the presidents of the constituent companies of the corporation and to make such a statement as he might desire on behalf of the committee. At a fully attended meeting of the presidents on December 18, with James A. Farrell, president of the corporation, in the chair, after a brief introduction by Judge Gary, Dr. Devine made a verbal statement substantially as here presented.—EDITOR.

GENTLEMEN: I greatly appreciate Judge Gary's invitation to appear before you. Even as an invited guest it would be very presumptuous for me, in an individual capacity, to address you on the labor policy of the Steel Corporation; but I appear on behalf of a committee appointed by the social service commission of the Federal Council of Churches. This commission is not a newly created body; it has not been called into existence by current strikes, or by the war, or by the reconstruction problems arising after the war; it has been in existence several years, and its position on industrial relations has been known to the churches for ten years or more.

Its particular function is to keep the churches informed, through the religious press and otherwise, about social and industrial questions; and to help to formulate recommendations in regard to particular situations which involve ethical, moral, or religious factors, and on which the churches should take a position.

Although this commission has on it some able men, it does not aim to do the thinking for the churches; and although there are on it some earnest and devout men, they do not conceive that they have the conscience of the churches in their keeping. This commission is merely an investigating, an advisory, an educational body, representing a cooperative effort on the part of all the great evangelical Protestant churches—Methodist, Presbyterian, Congregational, Baptist, Protestant Episcopal, and the rest—to economize labor and increase efficiency in getting at the salient facts in industrial controversies, and also the underlying facts of working and living conditions. Its purpose, as you see, is to enable the preachers in their pulpits and the editors of the religious press to deal sanely candidly, and helpfully with these situations. Sometimes we have done our part merely by conference and correspondence; sometimes we have felt constrained to make public a statement of the issues involved in a controversy and of our findings in regard to the moral questions involved. In these connections we have often discussed the one day rest in seven, the length of the working day, and the principle of collective bargaining.

When our committee, the Rev. Paul Moore Strayer, Mr. Shelby Harrison, and myself, called on Judge Gary on December 2, it was partly in order to communicate to him, and through him to those who are responsible for the labor policies of the United States Steel Corporation, our position on these questions; but more especially to obtain from him, or from such sources as he might indicate, any information not already in our possession which should be taken into account in any statement which we might think it appropriate to send to our constituent bodies in regard to the strike in the steel industry.

To recapitulate the substance of that discussion, we mentioned merely to narrow the issues:

1. That, unlike many other industrial disputes which we had occasion to investigate, the question of a living wage is not, as far as we could ascertain, especially involved in the present controversy.

2. That the unfortunate agitation against foreigners as such, which is becoming altogether too common in the daily press and in much current discussion, had not, as far as we knew, been countenanced by the Steel Corporation, and that at any rate Judge Gary's own published statements had evidently carefully avoided any references which would add fuel to such undiscriminating, anti-alien sentiment.

3. That the seven-day week, although restored in some measure under the pressure for the production of war materials, would be eliminated, as we understood, in the near future, in accordance with the earlier established and clearly defined policy of the corporation. We were assured by Judge Gary that this was correct. We would also, if there were occasion to do so, very gladly call attention to the enlightened policies of the corporation in regard to the prevention of accidents and in regard to welfare work.

We were thus brought to the consideration of the two issues which are of immediate interest here: the 12-hour day and collective bargaining.

THE TWELVE HOUR DAY

Referring to the published estimate that about one-fourth of the employes were working twelve hours a day, we assumed that this included all of the employes of the United States Steel Corporation: those who are working in mines or on railways or in other operations in which the corporation is engaged, as well as in the production of steel; and that if the estimate were to include only those actually engaged in the manufacture of steel, the proportion would be much larger, possibly 50 or 60 per cent. Judge Gary said that this might be correct, and that at any rate there would not be the slightest objection to making known what proportion of the steel workers, as distinct from the proportion of all persons in the employ of the United States Steel Corporation, are working a

12-hour turn. I presume that I need hardly take up your time with a discussion of the 12-hour day on its merits. Your own committee of stockholders, of which Mr. Stuyvesant Fish was chairman, in its report of April 15, 1912, expressed the opinion "that a 12-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men." Your committee of stockholders asked then, as we ask now, that "the question should be considered from a social as well as a physical point of view," and they urged upon "the intelligent and thoughtful consideration of the proper officers of the corporation" that "steps should be taken now—i. e. seven and a half years ago—that shall have for their purpose and end a reasonable and just arrangement of all concerned." I am quoting from the official statement of the testimony of Judge Gary before the Senate Committee with which this 1912 report of the committee of stockholders is incorporated. At that time 25¾ per cent of all your employes were working twelve hours a day, according to the report of the stockholders' committee. The proportion of all employes now working the 12-hour turn, according to Judge Gary's statement before the Senate Committee, is 26½ per cent. The actual number of men working twelve hours a day, seven and a half years ago, was 45,248. When Mr. Gary made his statement, it was 69,284—an increase of 24,036, or considerably more than 50 per cent. More than 100,000 men were working ten hours a day.

THE 12-HOUR DAY AND CHARACTER

The fact that a basic 8-hour day has recently been adopted as a basis for pay, and that time and a half is allowed over eight hours, is of course of interest in connection with wages, but it is wholly irrelevant from our point of view in discussing the objections to the 12-hour day. No doubt this change gives the men a financial inducement to favor the 12-hour day, and to that extent it may shift the responsibility from the corporation to the workers; but the physical and moral effect remains the same. Whether the long day is desired by the employer, in the interests of profits; or by the worker in the interest of wages; it is equally disastrous to the family life of the workers and equally disastrous to the American community conceived as made up of self-governing citizens. The churches are interested in the character of individuals, in the homes of the nation, and in the kind of neighborhoods or communities of which the nation is made up, and it is their testimony, gentlemen, that the 12-hour day, which as your own committee pointed out, means an absence of at least thirteen hours from the family, deprives the children of the parental oversight to which they are entitled; deprives the mothers of the full partnership to which they are entitled from their husbands; deprives the men of the chance to get acquainted with their children and the free time which their physical and social well-being demands. It is the view of the churches, expressed in many platforms and resolutions, that a 12-hour day for industrial wage earners means overwork. We are quite aware that farmers and professional men often work longer, but the compensations are so obvious that it would be an insult to your intelligence to dwell upon them. The question which we raise and press with all the earnestness at our command is whether any corporation has the right, for any considerable number of years, to "decrease the efficiency" and "lessen the vigor and virility" of their men; whether any employing corporation, even if, for the bribe of overtime pay, the workers themselves acquiesce, has a right to deprive American families of the presence of the head of the family for thirteen hours of the day; or the right to deprive the community of the vigor and virility of its citizens. There is a true Americanization program and many false Americanization schemes, but it is a part of any sound plan of Americanization that workers shall have free time for their families, or self-improvement for the discharge of their community obligations. It has been urged that workers spend their leisure time, when they have any, at saloons instead of at evening schools or in the churches. This difficulty, at any rate, has now been removed. We are to have no more saloons. The moment is opportune, therefore, to reconsider any policy based upon that argument.

TREND TOWARD EIGHT HOUR DAY

We are of course not prepared to solve the financial and technical problems involved in changing from a 12-hour to an 8-hour day. Experience shows that they are not incapable of solution. All the tendencies throughout the world have been moving irresistibly in the direction of the 8-hour day. The International Labor Conference in Washington has just declared for it. Whether the change could be made in such a way as to enable your workers to earn in eight hours what they are now earning in twelve, without unduly reducing profits or increasing the price of your products, you must know far better than we. The cost of the change was estimated, I believe, by the experts of the Department of Labor to be about 2 per cent in the production of pig iron, and 6 per cent in the case of finished steel products. Your own estimates may be different. The cost, whatever it may be, might have to be divided, part falling on profits, part on wages, and part on the ultimate consumer. That it should all fall on labor would of course be impossible, for if common labor were to be paid for eight hours at the current rate of 42 cents an hour, the earnings would obviously be below a living wage and below what common labor is commanding in the open market. As I have said, we do not come with any ready-made solution of these questions, which we assume are occupying your attention, but only to inquire whether we may report to our constituent bodies the cheering message that, whatever it may cost, there is hope of an early and complete abolition of the 12-hour day in the steel industry, and whether there is reasonable expectation that this may be done without any substantial reduction in the standard of living of the families dependent upon that industry for their support.

We come finally to the subject of collective bargaining. On this subject the Commission on the Church and Social

Service, which we here represent, made a statement under date of July 1, 1919. This statement reaffirms our approval of the policy of trade agreements between employers and labor organizations. We have never advocated the closed shop, but we have advocated the right of workers to form unions and to have the advantage of collective bargaining in which the workers would be represented by representatives of their own choice. Judge Gary informed us, and it is common knowledge, that the United States Steel Corporation has a different policy in this respect; that it declines to have dealings with the unions; that it insists on the right of its employes to deal directly with the companies, rather than indirectly through the unions. In our conference on December 2 we urged that the right of an individual workman to remain outside a union is at least no more sacred or important than the right to belong to a union; and we asked whether the alleged policy in some places of discharging men and blacklisting men, merely because of their activity in trying to form unions, should not be once for all repudiated, and the policy of the open shop so interpreted as to put no obstacle in the way of legitimate unions wherever the workers desire to have them.

STEEL CORPORATION AND THE UNIONS

However, we are not here to discuss this question. We assume that nothing that we could say would be likely to change your attitude in a matter in which your decision has been so clearly formulated and so frequently announced. We venture, however, to raise a more fundamental question: whether you have unions among your workers or not, and, if you have, whether they are craft unions, each controlling a particular group of workers, or of some different type such as that which would embrace all the workers of a plant; is it not fair to assume that the time has come when the Steel Corporation must devise and put into practice some affirmative policy for dealing collectively with its workers? We believe in the integrity of the labor movement, but we are not its spokesmen. Without in any way compromising the right of the unions to speak for themselves and to exert in their own way whatever influence they may establish, we think it reasonable to ask whether, in view of your decision not to deal with them, you are ready to inaugurate any plan—any sincere plan of industrial relations in the steel industry which will satisfy the principle of democratic representation. There must be some industrial structure natural to the steel industry, and it should not be beyond the wit of the directors and officers of the company to discover this natural and appropriate form of organization. If it is not the unions, what is it? On this subject the statement of the social service commission to which I have referred has the following to say:

> A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility.

If the Steel Corporation would come forward at the present time with a statement that they will deal with their employes collectively; that they will make no discrimination against unions or against those who have been on strike; that there will be no reprisals for strike activity; that a scheme of industrial representation, whether originally proposed by the corporation or by the companies or by the men, shall be at any rate made satisfactory both to the companies and to the workers, and that, as the first problem to be dealt with, the elimination of the 12-hour day shall be put squarely up to a representative council or conference, or whatever it might be called, in which workers are represented on some plan to which they have agreed—this would, I believe, not only settle the present controversy, with good feeling, but might go far to influence the industrial development in other basic industries in the years immediately ahead. The introduction of such a labor policy would release enthusiasm and loyalty, creative interest and motive to hard work which would compensate for the entire cost of the 8-hour day and any other improvements in the human side of the industry which you might decide to be desirable.

However, you will understand that this is only a personal opinion. I have no authority, either from the workers, or from the churches, to propose any specific plan. I am here, in connection with this matter as in connection with the 12-hour day, merely to ask whether I may not carry some message of hope and encouragement to those who are anxious and have reason to be anxious about industrial relations; to those who believe, as we think that you believe, boards of directors have not merely a financial responsibility for safeguarding the interests of stockholders, but also a human responsibility for safeguarding the interests of their workers. May we say to the churches that your attitude is not merely negative; that you have an affirmative labor policy which reasonable workers, conscious of their mutual relations to other workers, conscious of their responsibility for maintaining wages, standards of living, and freedom to associate with others for the promotion of their common purposes, might reasonably accept? Whateve you can say to us in these directions will be reported faithfully and carefully weighed by those who have no other desire than to help to clarify public opinion and to promote a fair understanding of the industrial situation.

Contributors to This Issue

LOUIS F. POST, assistant secretary of commerce at Washington, prominent advocate of the single tax, founder and for many years editor of The Public.

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Some Interchurch By-Products

AN interesting by-product of the Interchurch Movement is seen in the launching by Jewish religious leaders of a campaign among their own people not unlike its Christian model. The agency in the Jewish campaign is called the "Union of Orthodox Jewish Congregations." It is inaugurating an evangelistic campaign for the week of April 3-10. The same methods that the Interchurch Movement is using in its campaigns of evangelism and stewardship will be adopted. Newspaper articles and advertisements, moving pictures, posters and pulpit pronouncements will all play their part. The leaders term it a "Join the Synagogue" campaign and state its aim as an effort to "renew the faith of Jewish youth and restore the synagogue to its ancient place as the heart of the Jewish community." They feel that there is need "of a spiritual rebirth among our people" and that too many of the Jewish youths are "wavering" and "troubled" in their religious convictions. It is a notorious fact that Jewish young men and women are skeptical and that the orthodox synagogue has lost its hold upon them. They cannot follow the traditions of their fathers nor will their racial allegiance allow them wholly to break with them. It is impossible for them to adopt the traditions of the Christian church in place of those of their own, so between the orthodoxy of the two religions they either fall into skepticism or find relief in a unitarian form of liberal Judaism. This campaign is "put on" for the week of Passover because of the significance of that holiday season to all Jews. One wonders whether many modernized and emancipated young Jews will be won back to the orthodox synagogue through an appeal to their sense of racial homogeneity and loyalty, or whether the synagogue must not come to them with a renewed spiritual conviction born of the modern feeling for life and religion. It is noted that a study is being made of Jewish peoples and conditions by the Interchurch survey and these Jews say "We cannot afford to have Christians do our work." So they are undertaking a survey of their own people and of the religious conditions among them. A National Board of Education is being formed to follow up this study. They will present the orthodox viewpoint to the students of colleges and universities, standing firm for their principles as orthodox Jews without yielding to either conservative or reform parties in American Jewry.

* * *

"Consistency, Thou Art a Circus!"

A friend of mine, a member of Congress, in his maiden speech before that body, exclaimed in a spirit of humor, "Consistency, thou art a circus!" Our Southern Baptist friends are exhibiting that type of consistency in their attitude toward the Interchurch Movement. They are piously serious to themselves, but shoutingly humorous to the rest of us. They declare against all over-authority and refuse to enter any cooperative movement for fear of "dictation" and "authority" and interference with their local church "independence." They solemnly declare that even if they desired to do so they could not participate in the movement because there is no authority vested anywhere to bind the local church, which is the final and only unit of action or authority. But now their churches in convention assembled—or, strictly speaking, not their churches, because they have never been in a convention assembled, but the "messengers" from the churches—voted not to cooperate. Of course these messengers could only vote their own sentiments, strictly speaking, but the churches have generally accepted them in their attitude toward the Movement. Now, of course, speaking by the Baptist book, every church and every member in every church is still unbound and can do as he pleases in regard to his own attitude toward the Movement. He can enlist in its work and give to its treasuries with perfect propriety and with a good Baptist conscience, because there is no one to bind him, not even a general convention, or Dr. Gambrell. And, let it be said to their credit for consistency that there are a number of Southern Baptists exercising their right with the full expectation that it will not be denied them by their fellow Baptists without prejudice. The state survey supervisors in no less than four of the strong Southern Baptist states are members of that denomination. In every southern state individuals of that communion are helping in the local surveys and cooperating in every way they can as individuals. According to fundamental Baptist theory, as it was and is on all occasions proclaimed, every member of the church is open to appeal for enlistment if the appeal appeals to him as an individual Christian. But just here is where consistency becomes a circus. Now cometh Dr. Gambrell and numerous associates of official standing declaring that even to invite members of Baptist churches to attend Interchurch conferences in their local states or counties or even in their local communities is unfair and discourteous. It seems there is a place where Southern Baptists are not allowed to be free to exercise their own individual independence. When certain leaders speak in disapproval of any enterprise it is unChristian to solicit a Southern Baptist in the name of the thing spoken against. This is pretty hard on those Baptists who did not attend the Atlanta convention and never heard an unbiassed statement regarding the Interchurch Movement and have, therefore, no basis for an independent judgment. We suspect there will be some to answer as, indeed, some have answered, saying in effect, "We will not be bound by anything except our own willingness to co-operate; we will have no pope, not even a Baptist pope. So we will not be restrained from attempting any conference where we do not have to commit ourselves beforehand, and will act on our own judgment as Christians."

* * *

Striking Below the Belt

When the St. Louis Presbytery declared against the Interchurch Movement it struck below the belt. It is quite within the right of any presbytery to disagree with the decision of its higher courts, but there is a big difference between refusing to agree to a general decision when it is in process of being made and in repudiating it when it has been made and you are in the minority. It is not our province to argue Presbyterian polity, but there is a question involved in the action of the St. Louis Presbytery vastly larger than that involving Presbyterian polity or the attitude of the St. Louis Presbytery as such. And that is the effect of their action on the Interchurch Movement. The Movement is not only launched with full Presbyterian blessing and co-operation, but with that church in the budget for millions. To strike it now is not to prevent its launching, but to hurt its progress. There is no possible good to come out of their action at this stage of the process, and there is definite harm. That is why we say it was striking below the belt. It was a blow delivered against all the rules of the game of fellowship and co-operation and the democratic surrender of the opposition to the will of the vast majority. It may be a rebuke to Presbyterian officials or missionary societies or conventions or whatever it was aimed at, but it is a stinging blow to a great co-operative movement at the critical moment when it is gathering all its forces for a great advance against the common enemy. It will not change Presbyterian action nor prevent the Interchurch Movement, but it is causing great harm to every cause it seeks to promote, through arousing suspicion in the minds of those not informed and giving succor to the enemy at the most critical time in the battle. It is taking support from the missionaries and every philanthropy that is to receive help from the Movement. It is now up to these pastors to lead their churches in some movement to supplement these losses or accept the burden of having made every such cause suffer through their action.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Walking With Christ*

IN THOSE deepest, best moments which come to our souls, we truly believe in the Risen Jesus. In the trying experiences of our lives we actually find that we trust in the Resurrected Christ. Passing through the valley of shadows we find the Great Companion at our side. The fact of Immortality has strengthened our souls in these last few years. We are not dependent upon Sir Oliver Lodge and his hopes and fears. We have a mystic communion of our own which satisfies us. We know Whom we have trusted. We are satisfied that he lives now. Because he lives we shall live, and better still, our friends who have preceded us live now.

In the Luxembourg Gallery in Paris I paused a long time before a painting called "The Mother of Consolation." It represented the beautiful crowned Mother of Mercies sitting on a throne. A plain mother had come before her for solace. She had thrown her disheveled head into the lap of the lovely lady upon whose face there was a look of infinite tenderness and sympathy. But, there on the marble at the foot of the throne, stark dead, awfully dead, lay the child. One saw the kind lady, the broken mother and the dead child. I turned away displeased. The artist had painted a wonderful picture, but he had conveyed the idea of utter hopelessness. The dead was still frightfully dead. The tender looks were unavailing.

At the San Francisco Fair I saw a picture that was the complement of this. I was delighted to see it. For a long time I stood appreciatively before it. Here the artist had caught the spirit of Christianity. Here was the note of immortality truly struck. It represented again the Mother of Consolation—but more human. A father had bowed before her with his face in the dust, with his hands clutching sand, while, if he had only looked he could have seen his little boy—alive and well, playing with a cluster of grapes which the Mother of Consolation held before him. A smile was on the child's face and he was alive. This is the Easter hope—to look up and see our friends alive and well. Thus death is swallowed up in victory.

Everything is life when we walk with Christ—birds sing, flowers bloom, spring is all about us when the Emmaus road finds us walking with the White Companion. But do we recognize him? Is he real to us? Are we aware of his glorious presence? In the Carnegie Galleries, in Pittsburgh, hung for a long time a picture of Jesus at the humble home in Emmaus. It represented the precise moment when he had broken the communion bread. The artist painted him as glorious, as radiant, a marvelous light breaking out about his whole head and body. In dumb astonishment the household looked on. Jesus was in the house and they had not known him.

Often it is a tragedy, some terrible sorrow, that opens our eyes to the presence of Christ; sometimes it is service—as we actually do his will we look up to catch a glimpse of his face; sometimes, though not often, it is success that causes us to see the King in his beauty. Sometimes a friend introduces us to Christ, sometimes a great sermon causes us to behold him; sometimes a song sweeps aside the veil. In a beautiful church where I spoke to an audience of students a consecrated voice sang: "You ask me when I gave my heart to Him"—it was a voice from Heaven. The important thing is that somehow we see him face to face and abide with him, walk with the White Christ.

JOHN R. EWERS.

*International Uniform lesson for April 4 (Easter lesson). Scripture, Luke 24:13-31.

BOOKS

A NATIONAL SYSTEM OF EDUCATION. By Prof. Walter S. Athearn. Professor Athearn discusses in turn "Present Tendencies in American Education," "The Evolution of a National System of Public Schools," "Problems in the Administration of a National System of Education" and "A National System of Religious Education." In the statesmanlike programme evolved by The National Education Association and embodied in the Smith-Towner Bill now pending before Congress, Professor Athearn sees a challenge to the Educational leadership of the Church to produce a plan that will be equally scientific, equally democratic and equally prophetic. Such a programme he has presented in the inspiring chapters of this timely and vital book. The chapters of this volume were delivered as The Merrick Lectures for 1919. (Doran. $1.50.)

THE SOUL OF ABRAHAM LINCOLN. By William E. Barton. The genius of "Safed the Sage" is not one-sided, as is evidenced by his production of the famous "Parables" and of this latest work, a serious study of the religion of Lincoln. Dr. Barton has lived in the section of country from which Lincoln came, and knows his backgrounds well; in addition, he has made an intensive study of the countless sources of information concerning Lincoln and has talked with many persons who knew the Great Emancipator. Dr. Barton's conclusion seems to be that Lincoln was truly religious, although he was only indirectly connected with church organizations. (Doran.)

THE GOLDEN WHALES OF CALIFORNIA. By Vachel Lindsay. The latest collection of poems by this American minstrel includes certain Lindsayesque productions of the "boomlay" type, such as "Bryan, Bryan, Bryan, Bryan," "The Strong Man from Boston," etc., with a tremendous poem, "Shantung," dealing with some recent acts of high diplomacy; a number of poem plays; the "Alexander Campbell poem" which was recently printed in The Christian Century, and fifty or more other original—and for the most part worthwhile—verses. This is perhaps the best piece of work put out by Mr. Lindsay since "Congo." (Macmillan.)

"Gripping"—

That is the word that best describes our new publication, treating the International Uniform Lessons—the

20th Century Quarterly

The circulation of this publication has been doubled within the past four months. If you wish to try the "20TH CENTURY" in your Adult and Senior Classes during the Spring quarter, advise us how many copies to send and they will be mailed to you FREE.

THIS OFFER

of course, holds only for classes that have not yet used the Quarterly.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Preparation for World's Sunday School Convention

More than a hundred people from Pennsylvania alone have made reservations for the trip to Tokyo to attend the World's Sunday school convention in October. Three ships will be used, the Monteagle, the Siberia Maru and the Suwa Maru. These will be given up exclusively to the delegates to the convention. An advance party will sail on July 30, and the last ship will sail September 23.

Open Doors in the Moslem World

Since the war there are open doors in the Moslem world for the Christian message. Dr. S. M. Zwemer found a group of street urchins in the business sections of Cairo reading the Bible. The stories from Genesis were new to them. Dr. Zwemer has written letters to the various Sunday schools of Egypt urging them to bring in from the streets the newsboys and other waifs for Christian instruction.

American Unitarians Will Aid Brothers

In Transylvania there are Protestants who have a continuous history since the time of the Reformation. These are Calvinists with a Presbyterian organization, and Unitarians. The American Unitarians have been moved by the needs of their brothers in Transylvania and have sent a deputation carrying relief. Among the members of the deputation are Rev. Sydney B. Snow, associate minister of Kings Chapel, Boston, Rev. Joel H. Metcalf, minister of the Unitarian society of Winchester and Mr. Edward B. Witte, of Buffalo, N. Y.

Miss Maude Royden Preaches Her Farewell Sermon

Miss Maude Royden, who was assistant minister at the Congregational City Temple in London during the ministry of Dr. Joseph Fort Newton, has resigned. On a recent Sunday evening she delivered her farewell sermon. In this address she declared herself a loyal member of the Church of England, and spoke with special appreciation of the services of the Prayer Book. She advised her hearers against deciding lightly to change their religious affiliations and advised that reforms be worked in religious societies from the inside.

Sunday Games in London Not Approved

A committee recently reported to the London County Council a proposal allowing Sunday games in the parks. This was not only vigorously opposed by Free Church ministers but by some of the representatives of labor as well, who feared such a movement would ultimately lead to Sunday work as on the Continent. Some clergymen, however, favored a modified plan of Sunday recreation. The vote referring the matter back to the committee was two to one and is regarded as decisive in killing the measure.

Dr. Jowett Shows His Polemical Side

The accustomed role of Dr. Jowett of Westminister Chapel, London, is in the field of spiritual interpretation. Most of his themes have to do with personal religious life. But on a recent Sunday evening he preached on Free Churchmanship, following his experience as preacher in the cathedral of Durham. He declared his ministry was like that of Paul, not derived from bishops or other men but from Christ. He repudiated the notion of a "Christian priest" and asserted that he was no priest. It is proposed to print the address and give it wide circulation. He is being annoyed at this time by various scurrilous letters written by ardent partisans of the high church group in England.

Dan Crawford Is Not Dead

For some time a rumor was afloat that Dan Crawford, missionary in the Long Grass of Central Africa, was dead. Recently a letter from him has been published recounting his various adventures and his escapes from the perils of the jungle. He asserts that these escapes are not due to "presence of mind" but to "the presence of God."

Missionary has Traveled Around the World

Dr. J. L. Campbell, a Baptist minister with a record of service at Cambridge, Mass., and at Vancouver, B. C., has recently completed a trip around the world visiting mission stations. In the past year he has visited Japan, Korea, China, Burmah and India addressing large conferences of workers. He has delivered 260 addresses during the year in addition to the labor of his travels.

Want the Archbishops Consulted about Bishops

The Bishops in the Convocation of Canterbury presented a request that the Primate use his influence with the King to see that no bishops are nominated henceforth by the Prime Minister without first securing a list of proper candidates from a committee of representative churchmen. This motion was opposed by Bishop Henson on the ground that a bishop was an important national officer. Another motion was then passed asking that the Prime Minister consult with the two archbishops about appointments of bishops. The Primate was somewhat cautious about this proposal for this would make him the storm center of the factions in the English church when a bishop is appointed.

Passion Play Deferred for One Year

During the war a report was spread abroad that Anton Lang, the Christus of the Passion Play, had been called to the colors in spite of the fact that he was a consumptive. It is now possible to deny that report. He has never been in the army at all and is in fairly good health. The Passion Play of Oberammergau would be given this year if the age-long custom of decennial exhibitions were followed, but the country is so lacking in food supplies that the visitors could not be cared for, so the play will be deferred until next year when the custom of seven hundred years will be resumed.

Lenten Talks on Christian Unity

During Lent Monday afternoon meetings are being held in the Brick Presbyterian church of New York. These meetings are under the auspices of the Christian Unity Foundation initiated by Episcopalians in 1910 as a memorial to the late Rev. William P. Huntington, with the purpose of forwarding "the work of reconciliation among Christians by a more general recognition of the common bonds of faith and fellowship." The following subjects have been discussed at the conference: "Can a divided church meet the challenge of the present world crisis?" by Rev. S. Parkes Cadman, Central Congregational Church, Brooklyn; "Steps Toward Organic Unity," by Bishop Thomas J. Garland; "Causes Leading to Disunity," by President A. C. McGiffert, Union Theological

Seminary, and "Obstacles in the Way," by Bishop William F. McDowell of the Methodist Church. Dr. Robert E. Speer and Rev. Henry Sloane Coffin are yet to be heard, and Bishop Ethelbert Talbot will give the concluding address.

Controversy Between Anti-Saloon League and Cardinal Gibbons

Cardinal Gibbons is still contending against the prohibition wave and is now making a plea for a "liberal" construction of the eighteenth amendment in order to permit the sale of wines and beer. His attitude has made him the object of an attack by William H. Anderson, of the New York Anti-Saloon League, who charges the cardinal with being in league with Tammany to defeat prohibition. The controversy has occupied much space in public prints and has tended to widen the chasm between Catholics and Protestants.

Y. M. C. A. Spending Three Million on Vocational Training

At the close of the war, the Y. M. C. A. found itself possessed of large funds for which there was no use in France. Three millions of this money has been devoted to vocational training for ex-service men. Sixty out of the seventy cities with 100,000 or more of population are cooperating in the expenditure of the money and twenty thousand ex-service men have enrolled for courses. Colonel Theodore Roosevelt heads the service committee in New York state. For home study 159 courses are offered in agricultural, mechanical, commercial, electrical, architectural, engineering and construction topics.

Congregationalists Divided On Sunday Recreation

The Moral and Social Welfare Committee of the Massachusetts Conference of the Congregational Churches is divided six to two with reference to a proposed change of the Sunday laws of the state. It is proposed to permit amateur sports on Sunday afternoons in Massachusetts and the majority of the committee favor the change. The Boston Congregational Club has disapproved the action of the majority of the committee in making public their findings before these had been reviewed by the state conference.

Dr. Morgan In Syracuse

Dr. G. Campbell Morgan is giving his time to the exposition of the Bible, especially in union meetings. The Ministerial association of Syracuse, N. Y., recently invited him to their city. The meetings were financed entirely by voluntary offerings without any urging. Great audiences heard the lectures.

Ohio Congregationalists Approve Interchurch Movement

The Interchurch World Movement was criticised by some Cleveland ministers recently. At the Ohio state meeting of the Interchurch a denominational meeting was held, attended by over eighty ministers of the denomination. These ministers passed without a dissenting voice a vote to cooperate in the aims of the movement, financial and otherwise.

Episcopal Church Holds Conference On Labor Problems

The Protestant Episcopal church has recently held a conference in the Cathedral Church of St. Paul, Minn., dealing with modern industrial problems. The executive of the conference is Rev. Howard K. Bartow. Robert H. Gardiner, the well-known interpreter of Christian Unity, made an address on "Helping Labor and Capital to Get Together."

Jerry McAuley Mission Revises Plan of Work

It was reported that the Jerry McAuley mission of New York would give up its work on account of the lack of human wreckage in these days following prohibition. It is now seen, however, that there is other wreckage to save besides that occasioned by drink, so the mission plans to revise its methods of work and continue.

Dr. Jowett in Durham Cathedral

THE preaching of a sermon by a nonconformist minister in an Anglican cathedral is an event quite unprecedented. Dr. J. H. Jowett, formerly pastor of New York's Fifth Avenue Presbyterian church, recently preached in the cathedral at Durham, England. The story as told by The British Weekly will be of interest and is here given complete.

Dr. Jowett's visit to Durham, on the invitation of the Dean (Bishop Welldon), was a great occasion indeed in the annals of the city. The congregation in the Cathedral at Evensong numbered over 7,000, and was probably one of the largest ever assembled in the historic building. The aisles were densely crowded, and hundreds waited outside in the vain hope of securing admission. Worshippers had arrived by motor bus, bicycle, horse conveyance and rail. Many walked long distances from country places in order not to miss the service. An hour before the time every seat was occupied. People were clustered at the base of every pillar.

On the invitation of the Mayor, the Corporation and other public bodies accompanied him in a procession to the Cathedral, where they were met at the north door by the Dean and Dr. Jowett. The President of the Durham Free Church Council (the Rev. J. S. Nightingale) accompanied the Mayor's Chaplain in the procession. The streets were packed with eager on-lookers.

A regrettable incident occurred immediately after Dr. Jowett had entered the pulpit. As he announced his text, the vicar of an adjoining parish rose in his seat and, walking up the aisle, shouted out: "I, Philip Thomas Casey, Vicar of Wheatley Hill, protest——" (the rest of the sentence lost in noise). This naturally caused some disturbance, and amid cries of "Put him out" and the clapping of hands the interrupter was bundled out of the Cathedral by the police and vergers. During this commotion a member of the audience started to sing, "When I survey the wondrous Cross." The majority of the congregation joined in the strains, and the singing had a wonderfully soothing effect. The interrupter is understood to be an ex-Baptist minister.

Dr. Jowett remained standing perfectly calm and collected during this hubbub, and when quiet was restored proceeded with his sermon as though nothing had occurred and without any reference to the incident. He was robed in the Geneva gown which he usually wears in preaching.

THE SERMON

The text was from Col. i. 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in My flesh for His body's sake, which is the Church."

"There is nothing needed to perfect the work of Christ," said the preacher. "There is no deficit, no adverse balance in his account. It is impossible to bring anything to Calvary and enrich it, but a man can take up his own cross and surrender his own life and strength to the glorifying of the Cross. Wherever we touch the life of Christ we touch the

spirit of sacrifice. There is a red thread running through it from end to end. Break it where you will, you could find the crimson streak. In Christ's life there is an unfailing continuance of sacrificial passion. The apostles also had this crimson line running through their lives; everywhere they went carrying the Evangel, they carried their own sufferings. Can we find the crimson streak in the Church's life today? War is not necessarily an ennobling experience even though it is waged in a sacred cause. Some men have come back from the front with their religious faith shattered, others have come back with their faces shining radiantly with a light that never was on land or sea."

THE CHURCH MUST AGONISE

Social and industrial adjustments have been enacted, astounding changes have taken place in the status of labor, the standard of comfort and labor's seizure and possession of power. Great changes on every side and yet there might be among the masses of the people a terrible moral apathy. The church must agonise and wrestle with God as the patriarch of old did with the angel. She must labor and wrestle and agonise to preserve her own moral and spiritual sensitiveness. "Agonise" is not a popular word today; "re-organise" seems to be more popular. Nothing must supplant the preaching of the Gospel of Christ and it must be the Apostolic Gospel. Nothing else can meet the stern realities of our time. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." There is enough in that. There is no necessity of our time which is not met by that Gospel. In concluding the speaker pleaded for a church willing to bleed, and even while she bled to sing. A praising church, and a church that really believed in suffering and service for her Lord would provide the atmosphere and spirit in which all her greatest problems would be solved.

The sermon was heard with closest attention by the immense congregation. Never has Dr. Jowett's noble eloquence been more strikingly displayed. Bishop Welldon described the service afterwards as "the greatest thing I have ever seen."

Dr. Orchard on the Use of Lent

(From the British Weekly.)

THERE was not an empty seat in the King's Weigh House Church on Sunday morning, when Dr. Orchard took as his subject, "How to make the best use of Lent." Chairs had been placed against the wall in the side aisles, and these were all occupied. The galleries were full by sermon'time. Bookstalls at the entrance displayed the minister's published works, with copies of "The Free Catholic" for February. Much has been written about the order of service at the Weigh House, and I do not propose to criticise it. The hymn, "Bread of Heaven," in Edward German's setting, was not less beautiful because described as "The Gradual." More surprising was it that the Epistle and Gospel departed from the ancient order for Quinquagesima, as given in Missal and Prayer Book. The historic Quinquagesima Epistle is 1 Cor. xiii. Dr. Orchard read the Epistle for Advent Sunday. He follows his own path, and many of his arrangements are arbitrary. The service, including the celebration, for which nearly half the worshippers remained, lasted just under two hours. Dr. Orchard had the help of one of his assistant ministers, the Rev. Claud M. Coltman, M. A.

Before sermon the preacher retired to the vestry, put off his surplice, and entered the pulpit wearing his black gown. The surplice was resumed before he again approached the altar. The violet Lenten color was already used for bookboard and ornaments. The congregation, of whom a considerable proportion were young men and women, listened with close and reverent attention. We heard, indeed, a sermon well fitted to hold the mind awake. It is Dr. Orchard's chief merit that he keeps close to the concerns of daily life. He maintains a conversational level of utterance, and rarely glances at his manuscript. In the opening passage he defended the keeping of Lent on the ground that the soul needs its times of special endeavour, as the magnet needs to be repolarised and the sword to be sharpened. The revolt against ecclesiastical authority has gone far enough, he thinks, since we have established our personal liberty. Having done so, it is right to remember that the observance of a season like Lent represents a consensus of opinion which has grown up through the centuries. The original idea of the fast is that the soul, being wholly occupied with God, forgets the need of food for the body, or reduces all that side of life to an absolute minimum. If Lent is to benefit us spiritually, we must have definite aims, and, if possible, a single aim.

(1) Break off some bad habit. Under this head the preacher made several homely suggestions. "Give up biting your nails this Lent," was mentioned after his advice to abstain from alcohol. "These tongues of ours wag far too much. Try to get rid of the tendency to let out secrets which you ought to keep."

(2) Assert the domination of spirit. Attempt to form some good habit. Get up a quarter of an hour earlier in the morning just to see whether you can spend the extra time in exercises or a walk before breakfast. Try to combat the feeling of depression which makes you say, "Oh, what a day!" Put your neck cheerfully under the yoke.

"On Ash Wednesday morning say to your wife, 'My dear, is there any virtue you would like me to acquire?' and you may be sure she will give you a long list."

"It is a good plan to make a chart of the forty days of Lent, hang it up in some conspicuous place, and strike off the days one by one, so as to see how you have kept your resolution. Thus you will know what resources of will you really possess. . . . Say to yourself, 'This thing can be done, and I am going to do it.'"

The preacher recommended (but surely only to his men hearers) the practice of a solitary walk into the country every week, a pilgrimage to some church. Would not the right companion make these excursions doubly profitable?

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NEWS OF THE DISCIPLES

Dr. Shelton is Released

The release of Dr. Shelton by the bandits brings to an end the anxiety that has rested on many Christian hearts this winter. The doctor was carried into a stable a two-days' journey from the Chinese city of Wutinghsien and left there with only one guard. An imposing array of military force was on the way to effect his release, and it is supposed that the news of this body of troops had its effect upon the bandits. Doctor Shelton has a tumor on his neck which will require an operation, but otherwise is in good health. During his captivity, he ministered to the physical and spiritual needs of his captors and it is reported that he arranged for the son of the chief of the band to come to America for a Christian education.

Dr. Kershner Becomes Professor at Drake University

Dr. F. D. Kershner of Cincinnati has been elected to the chair of theology in the Bible College of Drake University, Des Moines, Ia., and has accepted. In a recent communication to the ministers of Iowa Dr. Kershner promised his co-operation with the efforts of President Holmes to make Drake a real university as distinguished from a college. Dr. Kershner was formerly on the editorial staff of the Christian Standard, editor of the Christian Evangelist and first became known among Disciples as president of Texas Christian University. His acceptance of Drake's call is a return to his earlier field of interest and service.

Dr. Willett and Other Speakers at Cleveland Lenten Services

The churches of Cleveland, O., are co-operating in a series of Lenten services at the noon hour, beginning on Ash Wednesday and continuing to Easter. Such speakers as Dr. John Timothy Stone, of Chicago, Bishop Charles D. Williams, of Detroit, Dr. Herbert L. Willett and others have each been bringing a week's messages. Letters have been received at this office speaking in the most ardent terms of the work of Professor Willett who, besides the noon-time address, spoke throughout the week at Western Reserve University in the evenings. Dr. Willett has submitted to considerable severe treatment at the hands of physicians and dentists this season in a determined attempt to locate the origin of a rheumatic trouble which has annoyed him recently. He is now showing a marked improvement and hopes for the possession of his full strength and resources from this time on.

* * *

—A new congregation of Disciples has been organized at Tams, W. Va., under the leadership of I. D. Bricky.

—The Iowa Ministerial Association met on February 26 in the Bible college building in Des Moines. Forty of the Iowa ministers were present. The officers chosen for the coming year are Paul Becker, of Knoxville, president; C. E. Chambers, of Perry, vice president; J. D. Corbitt, of Cumberland, treasurer; John F. Stubbs, of Corydon, secretary. Plans for the Iowa Disciples Jubilee convention were discussed and special committees were appointed.

—E. E. Violette has had an operation recently which incapacitated him for work but he is now sufficiently recovered to occupy the pulpit of Central church, Kansas City.

—The church at Oklahoma City, Okla., has been encumbered with a debt of $75,000 for a number of years. Under the leadership of the present pastor, E. D. Salkeld, the congregation expects to subscribe the whole debt and clear it off in a few months.

—While so many ministers have been leaving the ministry for business it is a pleasure to recall that George W. Patterson is leaving a most lucrative business to take up the work of the ministry. He lives at Marianna, Ark., and after some special service in the Marianna church will become pastor of some church in Arkansas.

—The death of three ministers has been reported recently. Aaron Hayes Mulkey died at Portland, Ore. His funeral was conducted by L. F. Ghormley. A. J. White passed away in Chicago. and his funeral was conducted by Austin Hunter. D. J. White, of Newton Falls, O., has also been called to rest.

—After five years of ardent championship of the cause of prohibition in connection with the board of temperance and social welfare of the Disciples of Christ, Luther E. Sellers has resigned. He will assist in a drive for Butler college for a time but after that he expects to settle in a pastorate. The board of temperance will continue its operations but the new leader has not yet been selected.

—Early in April, Finis S. Idleman, pastor of Central church, New York, will deliver a series of special addresses in the Christian Temple of Baltimore, where Peter Ainslie is pastor.

—The Christian Ministers' Alliance of Kansas City and vicinity will hold its bi-monthly meeting March 29 in First church of Kansas City. Walter M. Haushalter, of Oak Park church, will lead a discussion on the subject of Christian Union.

—The death of J. R. Bryan of Vicksburg, Miss., has removed one of the very foremost laymen of Mississippi. He was one of the members of the state board of Mississippi.

—Charles H. Swift, of Carthage, Mo., has accepted a call to the pastorate at First church of Cape Girardeau, Mo. He is a graduate of two colleges and of the state university. He has had two pastorates, at Centralia and at Carthage. The church at Cape Girardeau is looking forward to a new building enterprise.

—D. H. Starns, of Richmond, Ky., has begun his work as district superintendent in the northeast district of Mississippi. He will have residence at Okolona and will assist here in the erection of a new building and in selecting a permanently located minister.

—One of the largest ingatherings that any Disciples church has enjoyed the past year has been in First church, Tulsa, Okla., which has received 251 new members. There are but few better

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—E. B. Barnes of Franklin Circle church, Cleveland, has beeen expounding the fundamentals of the faith at Hiram, Ohio, recently in a series of special addresses.

—A. L. Crim has closed his work as pastor of the church at Winfield, Kans. Acting under the advice of his physician, he is giving up public life for a time. It is thought he may be able to return to the ministry after a period of rest. In fifteen months of ministry, 150 new members have been added to the church.

—D. Y. Donaldson is being sought by the government bureau charged with the enforcement of the liquor laws, to become responsible for the carrying out of prohibition in Porto Rico.

—The campaign in the southern states for funds for the Southern Christian home at Auburn, Ga., and for Southeastern Christian College has been brought to a successful conclusion in the state of Mississippi with several thousand dollars pledged above the highest goal set. The churches in Mississippi are not wealthy and the achievement is a noteworthy one.

—Murvill C. Hutchinson, since his return from war service has been pastor of the Christian Temple, in Wellsville, N. Y. His out-door speaking in the Y. M. C. A. service has caused a laryngitis which has compelled him to discontinue his work in Wellsville for a time and take a trip to California. Mrs. Hutchinson will conduct the work of the church during his absence.

—Mr. and Mrs. H. C. Hopgood have been on an eight weeks' itinerary in Africa during which they have baptized 170 people. The work at Lotumbe is showing remarkable growth from year to year.

—Richard W. Gentry has received a call to return to his former field at Winfield, Kans. He is now located at Mexico, Mo. He has not announced his decision.

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—Woodward Avenue church, Detroit, has been without a pastor for nearly a year and during this interval the pulpit has been supplied by various ministers, chiefly by Dean Stauffer of Hiram College. Recently H. B. McCormick, of Cleveland, has been called as pastor, after a ministry of four and a half years in that city which has been markedly successful.

—Recent salary increases in Illinois churches are those voted by Colfax and Onarga, the former granting $300 and the latter $500.

—Owing to the demands of the Interchurch World Movement campaign, the officers of the organization are: president, ters' Institute have decided to postpone their annual meeting for one year. The officers of the organization are: president, William F. Rothenburger; vice president, D. N. Wetzel; secretary-treasurer, A. L. Huff.

—The Wilshire Boulevard church, of Los Angeles, recently voted a thousand dollar increase in the salary of its minister, M. H. Fagan. This is another church that is using "The Daily Altar" in its families.

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An Undenominational Journal of Religion

Volume XXXVII APRIL 1, 1920 Number 14

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918. *Published Weekly* *By the Disciples Publication Society* 700 *East 40th Street, Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A Prayer on Easter Sunday

GOD of life and death, in whose mind is the secret of all our human mysteries, we rejoice on this the soul's triumphal day. The Easter glory of long ago has grown more fair with the passing centuries, and in our hearts each added year bring fresh revealings of our risen Lord. We thank Thee that he is no dead fact of olden time, but a living and gracious and potent presence, moving in our midst even now, showing to us the goodness of God and the greatness of man as he did to those who saw him in the days of his flesh. Ofttimes our reflections turn backward to those dear days when his human feet walked our humble earth, when his presence was a fact of sight and not of faith, and our hearts are filled with a wistful desire that we might have been with him then. But in the Easter light we see that Thou hast kept for us something far better. And today we enter joyously into the supreme blessing which his own lips pronounced upon those who though they have not seen him do yet believe.

What tokens of gratitude can we bring thee, O Lord, for the perpetual Easter into which our Saviour has ushered us by his return from among those we call dead—what tokens save our pæans of praise and the love of our hearts and the faithful and unselfish service of our lives? By his return from the Unseen he brings us a message from all our dear ones who have passed out of our touch and ken. Through him they tell us that death has no dominion over them, even as it had no dominion over him. The secret which death kept hidden in dark mystery has been disclosed in the radiant Easter light. The thrall of death is broken, the illusion of the grave dispelled. For those we love and for ourselves we need have no fear. They await us around the bend of the road to receive us into the life eternal.

For all this we thank Thee, our Father. And we beseech Thee to keep the Easter light shining upon our foreheads through all our days. Filled with faith and hope may we go on our way, accepting our experiences as thy providences, and knowing full well that the end of the way is peace.—Amen.

The Greatest Christian Anniversary

THE Christian year has in it many wonderful days but none surpasses the Easter time in spiritual significance and general interest. For this season the church prepares throughout the Lenten period. Even the stock market of New York closes on Good Friday, and it is not uncommon for the public schools to close during Easter week. Underneath this great anniversary there is evidently an idea that grips the heart of the race. The continued life of Christ in the world as a victory over death and the grave has kept up the courage of mankind. Wherever the gospel has gone, life has taken on a new dignity with the preaching of the Easter message. We do not live our lives in vain. "Blessed are the dead that die in the Lord henceforth, for their labors do follow them." As Christ proved death to be only a phantom, and demonstrated a quality of life stronger than the forces of destruction, we have deliverance from the fear of death and an entrance into the abundant life. The Easter story is not one of magic, but the interpretation and revelation of a quality of life that God will surely crown with immortality. By sharing the life that Christ lived, we enter into his victory and his reward.

British Churchmen Will Press Agent Missions

THE war has given an invidious tinge to the word "propaganda" but the control of public opinion through well-guided publicity is as old as the newspaper. The British missionary societies, finding that a large section of the British public is still uneducated in the social significance of missions, have decided to press agent their work. A bureau of publicity will provide the newspapers with news stories which will reveal the missionary in his true light. The public will no longer conceive him from the funny paper standpoint as the unwilling *piece de resistance* of a cannibal meal, nor as the pious exhorter by the wayside, but as a worker by the side of his fellow beings in other lands, as teacher, physician and minister. Even some of our leading American sociologists have only recently come into an appreciation of the social significance of missions, and the rest of our public needs to be educated. The newspaper advertising by the Interchurch Movement is attracting public notice but such propaganda should be supplemented by general education on missions.

The Formation of Public Opinion

THE seventeenth annual convention of the Religious Education Association held in Pittsburgh during the past week, had as its theme "The Formation of Public Opinion." The importance of the subject is greater than a passing reflection would suggest. Our institutions rest upon the principle of democracy. The only justification for such a society is the intelligence of the people. But people are not intelligent. Carlyle cynically affirmed that the population of Great Britain in his day consisted of "some thirty millions of people, chiefly fools." Matthew Arnold contended that majorities are always wrong. The voice of the people is never the voice of God until education and moral leadership have had their way. The formation of an intelligent public opinion on the complex group of problems growing out of the war and centering about the Peace Treaty and the League of Nations is the most vital duty with which the leadership of American democracy is confronted. We took elaborate pains to organize propaganda against Germany, but almost none to teach our people their responsibilities to the world in the light of the great war. The Religious Education Association was right in using so important a topic as the basis for its discussions.

The Church and the Home Life

SOCIAL workers show an increasing sense of the vital significance of the home in human society. The Christian monogamous family has proven the surest protection to the child, and in performing this highest of functions has earned its right to persist for the centuries to come. A recently established journal, The Family, deals exclusively with the sociological problems of the home. The church should be able to see in these forces in the sociological world its most valued allies in the cause of religion. No church ever has a secure life in a boarding house neighborhood. The home and the church are twins, and one needs the other. A wise church will concern itself with good housing, with intelligent family budget planning, with public sanitation, with child welfare and with all of the other interests that are related to family welfare. In large measure it will be the church that must carry out the conclusions of scientists in the sociological field.

Curtailing Unnecessary Sunday Work

IN ITALY a law recently went into effect prohibiting the printing of a newspaper on Sunday. Presumably this law will prohibit what we Americans call the Monday newspaper, the work of which is done chiefly on Sunday. The motive of the Italian law is not particularly religious but is one of the measures adopted by that country to limit the hours of labor for working people. There is an evident tendency in this country to increase rather than to decrease the amount of Sunday work done. Moving picture theaters that open on Sunday work their employes a seven-day week. Any other kind of commercialized amusement does the same. It is noteworthy that in states like Massachusetts where some religious leaders favor legislation permitting amateur Sunday sports there is no tendency to permit commercialized amusement to extend its opportunities. In many cities a Sunday delivery of milk is quite unnecessary and in all cities this is unnecessary in the winter. Church federations might well form commissions to study industry with a view to giving more men their one day in seven. Only the man with a rest day has much chance to cultivate his religious nature or to develop other forms of community interest.

The Tercentenary of the Pilgrims

PREPARATIONS are under way in Holland for a notable celebration of one of the most impressive episodes in the history of that country. This is the period of tarrying in Holland of the English reformers, who after their stay in the Netherlands on their way from England, resumed their journey to the New World, sailing from Delfshaven in the Speedwell in 1620. The celebration is to be held August 24 to September 24 of this year, and will consist of a Congress at which the history of the Pilgrims will be recounted with elaboration of matters disclosed by recent research, and memorial services on the important anniversary days. The larger meetings of the Congress are to be held in the cathedral at Leyden, and the remainder in the halls of the university. After two days there the gathering will move to Amsterdam where further exercises will be held. A number of Americans will participate in the formalities and elaborate preparations are being made by the Holland committee for their reception and accommodation. Not the least interesting part of this entertainment will be the journey of the American group by canal boats from Leyden to Delfsha-

ven, a part of which will be along the exact route traversed on the 31st of July, 1620, by the earliest group of pilgrims seeking a home in New England. Delfshaven is now a part of the city of Rotterdam. The interest that the Dutch people are taking in the preparation for these exercises shows to what extent they are stirred by the opportunitiy of celebrating a great event in their own history and at the same time doing honor to the United States. It will be both a historical and religious anniversary of great significance.

Renewal of Race Difficulties in Chicago

LAST summer there were critical days in this city due to misunderstanding and conflicts between the negroes and the white people in the thickly populated districts of the South Side. At that time the Chicago Church Federation sent an urgent message to every minister in the city to use his influence in behalf of calmness of judgment and repression of race prejudice. The Governor appointed a commission consisting of men of both races to make inquiries into the situation and report. Other efforts were made by public spirited citizens and organizations. The crisis passed, but the tense situation has never been radically relieved. Numerous bombings have occurred, chiefly directed against the penetration of negroes into white residence sections, and little has been done to bring the perpetrators of these outrages to justice. The housing problem has added to the acute danger of the situation. Apprehension is entertained that the necessary shiftings which the month of April and the first of May always bring may be the occasions of fresh disturbance and violence. Careful steps are being taken by civic and religious agencies to avoid this danger. It will not be passed, however, without the greatest care on the part of all who have influence in forming public sentiment. And there is no greater agent in the promotion of good understanding among the various classes in the community than the pulpit.

Foreign Language Newspapers

A BILL was introduced in Congress recently by Senator King of Utah whose effect would be to bar all foreign language newspapers from the mails. There are some 1,600 newspapers and journals printed in foreign languages throughout the country, many of them scientific, religious, educational and literary. The loyalty of 95 per cent of them has never been questioned, not even during the trying days of war, and many of them were most useful in making war aims plain to their peoples. It is another case of seeking to apply the temper of war times to times of peace. It would be quite as reasonable to keep up rationing because some New York school children have too little; though, of course, such a procedure would not give those New York children any more to eat. Such regulations would bar all English prints in China, if the same principle were applied there, and would put an end to the Paris editions of American newspapers should the French adopt it. There are millions of people, freely admitted to our shores, who would be deprived of their only practicable means of culture. Compel them to read only English and they cannot then read at all. Close their churches to their native tongue and they are deprived of religious worship and development. Let us adopt the more sensible method of teaching their children to love America and to covet the American point of view, and then provide all adults with time and opportunity to learn our language and our history and principles in night schools. We will thus win them to our traditions as we have won them to our land.

Merchandising House Affirms Its Social Responsibility

AN admirable and wholesome custom it is which the great merchandising house of Marshall Field and Company has observed for some fifty-odd years, that of closing its display windows on Sunday and withdrawing all its advertising from the Sunday editions of the newspapers. The custom was adopted in an era when Sunday manners were more rigid than in these days of more jaunty morals, but it is adhered to as a deliberately chosen policy and not through the inertia of habit. Mr. John G. Shedd, president of the firm, recently interpreted the spirit which actuates the policy in a letter to a newspaper man who inquired for the reason of it. He said: "We have followed the rule that six days for labor and the seventh for rest was best for employer and employe. We regard Sunday advertising as an unnecessary infraction of this very wholesome, many-century old religious dictum, and we prefer to follow it. . . These decisions were made and have been carried out by the founders and owners of this institution because they have always tried to govern their actions by their interpretation of the effect upon the public morale. Marshall Field and Company feel that the fact that they do not commercialize Sunday makes for better citizenship." Here is a case of responsiveness to considerations of public welfare even when public opinion does not operate, which interprets the social responsibilities of a high ethical order which no business institution can today evade.

Where Have the Losses Been?

ALL denominations spend considerable sums of money every year in the gathering of statistics for their year books. This money is well spent only if in each case some one takes the pains to interpret the figures. Take the Disciples for example. In recent years their year book reports losses in place of gains in many of the states. In the state of Oklahoma ten years ago the Disciples of Christ were numerically the leading religious body. At the present time the rank of the Disciples in that state is fourth. Probably no state in the union has more consis-

tently used the methods of revivalism than have Oklahoma Disciples. The result has been a distinct loss in rank. The state of Iowa has also been a great field for evangelistic promoters. In five years the Disciples' strength in that state has declined one thousand. The state of Nebraska has suffered a loss of one thousand Disciples in the past five years. The loss in Kansas has been two thousand. In a state as difficult for the Disciples as New York, but where more conservative methods have been employed, there has been a gain of a thousand in five years. Ohio has gained four thousand in five years. To make the argument more convincing, one could well examine the records of local churches comparing those using the methods of professional revivalism with those that follow the more quiet and wholesome plan of educating their children into fellowship with the church. These figures would be even more eloquent.

What Shall Be Done With the Women?

THE great political parties are asking this question rather anxiously just now, along with several other questions plainly destined to prove disturbing to party preparedness. Can women be counted upon? Will they vote with their men folks, or will they cultivate the puzzling doctrine of "sex loyalty"? Will they respond with noble patriotic enthusiasm to sentiment and bouquets? Who can be sure that women have any party? Who knows but some new movement from outside party lines will sweep them away?

The concern of party leaders is more amusing than alarming. Politically speaking, woman must find her way. She is rather ignorant, it is true, her ignorance being due largely to her habit of reading the newspapers and believing what they say. Men, having learned the practical disadvantages of such belief, have learned to discount more liberally. That she will make mistakes is to be expected. These must be forgiven her as they are outgrown,—even though one will almost surely be the tragic mistake of accepting favors and honors merely on the ground that she is a woman. Even a mistaken sense of sex loyalty will surely be outgrown in time. Sex legislation would be as unfair as class legislation, and probably more of a menace.

For obvious reasons women have been less willing to ask for ecclesiastical representation than they have been to ask for political recognition. In church organizations precedent is even older than in the political structure and often it is coupled with the word of authority. But there are some elements in the present situation, as regards the relation of the church to woman's place and work, which are worthy of serious thought.

It has always been carelessly assumed that the church need give no attention to women—that it would hold them as a matter of course. This assumption is no longer a safe one. It is constantly asserted in liberal circles that Christian faith is no stronger today in the women of America than it is in the men of America. Whether this be true or not, it is certainly true that women no longer accept Christianity as a matter of course because they happen to be women. They pause and question here as in all things else. It is a pity that those who question lack the steadying power of an adequate task. It is a pity that women with minds for prophetic vision and wills for spiritual conquest should be so largely an unused force in the Kingdom. Ecclesiastical authorities may well be asking what shall be done with the women who are no longer content to sew carpet rags and cook oyster suppers in the name of religion.

"Where the heart lies let the brain lie also,"

wrote Browning in dedicating his poems to his wife. The gift was unique. Men have brought to women all tributes save that of their intelligence, the recognition of woman's mind as destined to become capable of independent action. That it is becoming thus capable is a source of extreme embarrassment to church and state today.

The Spirit of Easter

THE great Christian festival of the Resurrection comes appropriately in the spring of the year. All history shows that mankind has been sensitive to the awakening of nature after the gloom and paralysis of winter. Flowers appear in the earth, the time of the singing of birds is come, and all voices are jubilant. Among all peoples there has been some sort of celebration of the returning spring. The Hebrews were no exception to this rule. Their early feast of reviving nature was connected gradually in their records with their departure from Egypt, the land of bondage. The Passover was not only a memorial of an ancient deliverance but the recurring expression of an abounding joy.

The supreme event in the ministry of Jesus occurred in connection with this Jewish celebration. The resurrection of the Lord was therefore coincident with the great spring festival of his people. There would seem to be more than passing appropriateness in this synchronization. The resurrection of Jesus was the world's passage from the gloom of the old hopeless years to the joy of the Christian faith. Its annual recurrence is a celebration of the passing from death unto life. It is the time of awakening birds and flowers, but it is more than this. It marks afresh those glorious facts in human life in virtue of which death has lost its dominion and life has been charged with hope.

To the Christian who confines his imagination largely to the events of our Lord's career the Easter time is the celebration of an experience quite clearly described in the Gospels and capable of precise explanation, because it was a supernatural event. To him the stories of the Gospels are capable of being woven together into a sequence that admits of no question and is capable of defense against all denial. On the basis of this confidence sermons are still preached vindicating the physical facts of the resurrection, and proving it to be the most undoubted

event in the Christian annals. This is perhaps the most naive, and to certain types of mind the most satisfying, phase of the Easter faith.

To many other Christians, probably a growing company, the facts of the first Easter time are not so easily explained. It is apparent that the narratives of the first interpreters of Jesus are tremulous and vibrant with the emotion of events which they could neither understand nor describe. Some of them put emphasis upon the physical facts connected with the body of Jesus. Others are occupied with the mystic and elusive nature of events which though incapable of explanation yet lifted the little group of believers from the depths of despair to a new and matchless enthusiasm. It is this change of spirit, from the tragedy of Calvary to the marvel of Pentecost, that makes it necessary to postulate an experience with the restored and living Christ which is not capable of precise description but is trying to break through the frail curtain of language for the comfort of the world.

The resurrection of Jesus was no mere resuscitation of the flesh. Into the mystery of those days of despair, of awakening hope and of triumphant certainty it is impossible to penetrate. But that which becomes increasingly clear, not alone from those narratives but from the whole early current of the Christian society, is the fact that after a tragedy which had overturned all the expectations of his friends and sent them back from Golgotha uttering the saddest words of the New Testament, "We trusted that this had been he which should redeem Israel," there came through a series of transcendent experiences the unquenchable conviction that Jesus was alive, and that they were witnesses of his victory over death.

There are many outside the church to whom Easter would seem to have little or no significance as an event of history or a personal experience. If questioned regarding their own convictions they would deny that the resurrection of our Lord ever occurred. Nevertheless in spite of themselves they cherish the sentiment of secret belief that something has happened in the experience of the race that gives warrant for Christian faith. To them Easter is not merely a festival of birds and flowers but registers a real fact in the life of humanity. This is as it should be. The church has always carried a vaster treasure of hope than she knew. Out into the common life of the unchurched world there go the hopes and assurances of which the church is the holy custodian. She builds far more altars than she knows, and keeps alive the fire at many unseen shrines.

But the deeper resurrection hope is not of the past, but the present and future. To us as to Paul the real resurrection is the rising through faith in Christ from our dead selves to higher things. To attain to the resurrection from the dead is not merely to survive the grave and enter upon the activities of the future life; it is to achieve daily the character of the Lord; it is to have increasingly the mind that was in Christ Jesus; it is to seek with ever greater enthusiasm the things that are above. Easter comes but once a year, but its ministry is perpetual. It is a memory, an experience and a hope. It is the daily confirmation within the soul of the great fact, mysterious but indisputable, that from the sealed and guarded tomb by Golgotha there came forth on the first Easter morning he who was to be crowned King of kings and Lord of lords, declared to be the Son of God with power by the resurrection from the dead.

The Descent of a Great Newspaper

DURING recent months there has been an increasing sentiment of disquiet in the minds of Chicago people who are sensitive to the moral tone of the city, and are conscious of the immense influence the press has upon popular thinking. For the Chicago Tribune, which has an honorable history, and is the property of one of the honored families of the city, has become less and less the representative of moral leadership in the community, and increasingly either colorless in its ethical interpretations or hostile to the causes which must depend upon the support of the churches and the moral forces of the community.

A great newspaper is more than a medium of information. By virtue of its function of information it becomes a molder of public opinion, whether or not such is its conscious purpose. Like every other conspicuous personality or institution, it has a moral character as well as a public vocation. That moral character is the more important in the case of a newspaper, for it forms the basis of moral attitude on the part of thousands who are easily persuaded that the things that appear in the public prints and seem to have the approval of the editors must be proper and dependable. On the other hand the causes that are treated with levity or opposition are probably wrong.

The lowered moral tone of the Tribune has been illustrated of late in several regards. Its insistent militarism, its increasing sensationalism, its publication of the details of crime and scandal to an extent hitherto practiced only by newspapers of the openly sensational and unscrupulous type, have been difficult to justify in the minds of an increasing number of its readers who admire its many excellencies of news service and special features. But a journal is as responsible for its tone and influence as a judge, a teacher or a minister. Its office as director of public opinion is as sacred as that of an instructor or a preacher. And it is because of the decline of the Tribune from the former level of its service to the community that the right and duty of protest is increasingly felt, and is exercised by individuals and groups that have the best interests of the community at heart.

In no regard has this disappointing subsidence of moral leadership of the Tribune been more conspicuous than in its attitude toward the nation-wide movement to free the land from the saloon. In a fight of this sort where there is no longer any question as to the benefits derived from the prohibition of the traffic in intoxicants, the men and women who know how hard the task has been and how

slowly the sentiment of the nation has come to conviction, had the right to expect that influential city newspapers, particularly those whose history and traditions committed them to the advocacy of moral causes, would be found on the side of a better social order, even at the expense of some sacrifice of revenue and patronage from the strong forces that back the traffic. In the case of the Tribune, however, this has not been true. In spite of a show of impartiality in printing news favorable and unfavorable to the temperance movement, the tone of the journal, not only in editorial comment, but in cartoon and jest, has been to discredit the effort to close the saloons and to paint the leaders of that effort as fanatics and disturbers of the public welfare.

This is the less excusable in view of the fact that the prohibition law is no longer an experiment, but a part of the basic organization of the Republic. The untiring efforts of the liquor men to evade, discredit and relax the law are not unexpected or negligible. As long as enormous profits can be made out of any form of business, even the most discreditable and nefarious, there will be abundant efforts to nullify the forbidding law. But the substantial moral, industrial and commercial sentiment of the country has gone on record in favor of the better order, and this judgment will not be reversed. In the present period, when public sentiment needs to be kept alert regarding the dangers of relapse to former conditions, the sober-minded citizenship of our great town has the right to expect the aid of the Tribune and every other opinion-making influence on the right side of the question.

In such a time, and with such considerations in mind, it is very difficult to understand the psychology of the Tribune in its recent intemperate attack upon Mr. E. J. Davis, the Chicago superintendent of the Anti-Saloon League. To that institution and its officers, including Mr. Davis, a very considerable part of the local success of the prohibition movement has been due. In this task Mr. Davis and his colleagues have represented the entire sentiment of the city in behalf of sobriety and the suppression of the most destructive business which the modern world knows. In that respect they have the thanks of every public spirited man and woman in Chicago. It was no more their duty to put the saloon out of business than it was that of any of the rest of us who recognized the menace of the traffic. But they took the lead, and made possible the result in which all the rest of us are vitally concerned. Mr. Davis has rendered a very conspicuous service to the city, and in so doing has borne through years the burden of the persistent malignity of the liquor forces. Yet in personal character and dignity of conduct he has been all that a high order of citizenship could demand.

One expects the rancor of the defeated criminal to voice itself against the official machinery that brings him to justice. But it is an astonishing and depressing spectacle when a trusted public journal uses its great influence to discredit a citizen of high standing merely because he has faithfully and successfully performed his public duty. It is this episode which helps to make clear the degree in which the Tribune has abdicated its function of moral leadership in this city. We have with some pain and much surprise adjusted ourselves to its jesting, persiflage, covert sneers and open opposition to the cause of temperance. But to have a reputable member of the community set upon in this manner because he has been a common denominator in the suppression of drunkenness is like removing from the wall an object that has protected the colors of the paper. At once there is revealed the degree to which the fabric in general has faded out.

Mr. Davis is no seeker after notoriety or mock martyrdom. He requires no defense from us or from any, as he cannot be injured by such comments as the Tribune has permitted itself. He is one of a great host of men and women in this city who are performing difficult but necessary tasks with faithfulness and good will. But if such men and women are to be in danger of attacks from newspapers of the influence and responsibility of the Tribune, what is to prevent similar misinterpretations, sinister in their motive and irrecoverable in their influence, upon such citizens as Judge Victor Arnold of the Juvenile Court, Professor Graham Taylor of Chicago Commons and the School of Civics and Philanthropy, Mr. L. Wilbur Messer of the Young Men's Christian Association, Mrs. Joseph T. Bowen, promoter of numberless charities, Dean Shailer Mathews, educator and publicist, Lucius Teeter, financier and public spirited citizen, or Dr. John Timothy Stone of the Fourth Church?

The Tribune is owned and conducted by members of a rich and honored family, prominently connected with a great Christian denomination. We are wondering if the policy of a newspaper in regard to matters of public morals and good taste is wholly detached from responsibility to those basic forces out of which all individuals and their activities spring. It would appear that nobility of family traditions and religious association should impose a certain sense of obligation for the worthy employment of great powers of public leadership.

Things Not To Be Forgotten

A Parable of Safed the Sage

I RODE upon a Railway Train, Somewhere in Kansas, and the Train stopped Thirty Minutes for Lunch. And at one end of the Station was there a little Park, with two great Sun Dials, whereof one showed Central Time and the other showed Mountain Time. And the Park was attractive, and had Cost the Railway Some Coin, and the result was worth it.

Now there stood in the little Park, hard by the Train, a strong White Post, as it were two cubits in height. And there was framed in the top of the post an old-time Drawbar, with a Coupling-Pin and a Link. And upon the Post was painted in Black Letters this Superscription, Lest We Forget.

And I said unto myself, It may be that this is the town where the man lived who first invented the Safety Coupler.

An Easter Symphony

By Thomas Curtis Clark

"There is more day to dawn. The sun is but a morning star."—Thoreau.

Gropings

(Largo)

ARE there some things we may know of a certainty? Or can it be that we are but atoms of seeming consciousness floating upon a black sea of unconsciousness, coming to the surface for a while only to fall again into the pitchy deeps?

These are the things we would know: Is the earth life but a series of risings and retirings, of breakfasts and dinners, of friend-makings and friend-losings, of dreamings and disillusionings, or is it a sure ray of an eternal Day?

Is beauty an illusion or a promise? Is the longing hope for more life but a lie mercifully given to make endurable the life that is, the life that shall not long be? Or is it a true thought planted in the hearts of men by a great and loving Creator, a lamp to guide them out of the blind slough of present reality up to the mountain paths of perfect vision?

These are the things we would know of a certainty.

Assurance

(Andante)

IF LIFE has naught for us beyond this earth—
A few brief, zestful years, then rayless night;
If that which buoys our hearts, that inward light,
Is but a hope which in our fear has birth;
If only these we have: bright childhood dreams,
Youth's forward urge, strong manhood's doughty deeds,
Then sweet old age, which loving memory feeds—
These are enough, though false all future gleams.
To view one dawn is worth a lifetime's price;
To greet one spring, that will long griefs repay;
To trust one friend makes glad a pilgrim way:
Though night come fast, these will our hearts suffice.
They will suffice—and yet, beyond the night,
There waits a Day of days, an undreamed Light!

Resurrection

(Allegro)

CHRIST is risen! Sing, all voices!
Earth with heaven now rejoices.
Over winter's night of sadness
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the gladsome story:
Christ is risen! All men, sing ye!
Love's fair tribute to Him bring ye!
Christ now lives, who once was dead;
See, the night of doubt has fled!
Lo, the grave is empty now!
He is risen; on His brow
Rests the crown of victory,
Sign of immortality!
Sing ye, heav'n and earth, rejoice!
Praise ye Him, each mortal voice!
Sing, ye angels in yon heaven!
Sing in rapture, Christ is risen!

And I entered the Station, and I inquired of the Young Man who was Clerk of the Station Hotel. And I asked of him, saying,

Wherefore is that Post with the old Drawbar erected in this Town rather than in another?

And he said, Where is it at? For I have never seen it.

And I inquired of another, and he said,

Thou mayest search me; for I have never noticed it.

And I inquired of the Station Agent, and he said,

I once knew, but, behold, I have forgotten.

Then did the Conductor say, All Aboard, and I got on board.

And I considered the days of my boyhood, when I played about the Cars, and I Knew Railway men; and many of them had lost fingers that were crushed in coupling cars; and many lost their hands, and others lost their lives.

And I cried out unto the sons of men, saying, Is it nothing to you; all ye that pass by?

And I said, Behold, there was a man who considered all these things, and sat up nights, and peradventure pawned his Shirt that he might invent a method of avoiding all this. And here is his memorial, marked, Lest We Forget; and some men pass it every day and never see it; and others once knew its meaning but they have forgotten.

And I looked out of the car window, and I beheld a Church, and upon the Church was a Spire, and upon the Spire was a Cross.

And I thought of the multitudes who continually pass it by, and I was grieved in mine heart; for I said, Among them are those who say, I have never seen it; and others say, I have seen it, but what it meaneth, behold, I know not. And others say, Behold I once knew, but I have forgotten.

And I cried out in my soul, and I said, Listen, O ye Sons of men! Behold, there was One who was sorrowful for the woes of mankind, and He beheld them crushed and maimed by the experiences of life; and Himself took their infirmities, and bore their sorrows. And this is the sign of it, whereupon God hath written, Lest ye forget.

The Social Revolution and Religion

By Harry F. Ward

IN times of revolutionary changes in the organization of human life, religion is necessarily affected both in its form and content, and these are times of revolutionary change. The spectacular results of the world war are but surface indications of the power and extent of transforming forces that have for some time been operative beneath the crust of modern society. We are in the midst of fundamental readjustments in the framework, the mechanism and the motive power of human society.

The alteration now proceeding in the framework of human society consists in the changing social status of those who do the common work of the world. This is commonly described as the rise of the working class, which term strictly means the organized, self-conscious industrial workers. But the upward movement in human society comprehends all those who perform its basic, economic functions, who from time immemorial have constituted a subordinate and inferior class, without adequate self-expression. By means of education and the ballot, agricultural and industrial workers are now becoming able to reflect upon their situation and its causes in the light of history and social science, and to put their hands upon the means of change. This gradual rise of an intelligent and powerful working class is a social phenomenon of the first rank. It is comparable to those great physical upheavals which altered and fixed for a long period the configuration of the earth's surface. The valleys are being exalted and the mountains are being lowered so that the world becomes more passable for those who needs must journey through it.

COMPETITIVE-CAPITALISM PASSING

The fundamental change that is occurring in the mechanism of human society is the passing of the competitive-capitalist economic system. That method of getting the work and business of the world done has contributed much to human progress, and some of its essential features will be carried over to any form of economic organization that replaces it; but the capitalist order has for some time been exhibiting signs of failing vitality. It has developed an intolerable amount of friction and waste. Long since proven guilty of inequitable distribution, it has now been convicted of inadequate production. Under compulsion to remedy these defects, society gradually organizes its economic functions around another motive than that of financial reward upon which capitalism depends, and substitutes for its autocratic and competitive forms others which are democratic and cooperative. The system of unlimited profits and unbounded private property has passed the peak of its power. On every hand private gain is being limited and public property increased. To carry on the industrial enterprises of the war other motives were appealed to than those which capitalism glorifies. Many great industrial and financial organizations are practically abandoning the wage system. In many of their associated undertakings the people have thrown overboard the profit system. Millions of men and women the world around are organized into cooperative societies, and still more millions are carrying on numerous public utilities by common ownership and control for service rather than for gain. In order to secure the mutual base for that enlargement of life which so much of humanity now seeks, the people are gradually finding a better economic system than competitive-capitalism.

These changes in the constitution and mechanism of society also involve changes in its motive power. Industrial civilization has unduly enlarged the acquisitive instinct. It has, therefore, correspondingly over-developed the combative instinct. It has set men and classes, nations and races against each other in the struggle for possessions. The rise of the working class and the passing of the capitalist order tends to shift values from property to productive service and to transfer ideals from the conflict for mastery to the struggle for solidarity. Instead of property and power, service and brotherhood are the watchwords of the new social order. The term labor acquires a new content and covers all productive service to society, whether of hand or brain. Practical men talk of organizing the railroads for transportation rather than for dividends, of developing the coal mines for the consumption of fuel rather than for profit for private owners. Thus the satisfaction of economic necessity, and of man's highest ideals, becomes a common cause and effort. The people want and will have more goods, but also more freedom, more beauty, more truth. They are learning that the only way to get these things is by toil and comradeship. Therefore service and fellowship acquire supreme value, become the compelling ideals.

SOCIAL CHANGES AND THE CHURCH

What effect will the revolutionary social changes now proceeding have upon religion and its institutions? Something may be learned by considering what has been happening to the Protestant churches of the United States in recent years. Of all the religious bodies in the world, the Protestant forces of the United States are perhaps most adaptable to social change. They are not tied to the State and are subject only to its inhibition in so far as they stultify themselves by voluntarily submitting to an improper assertion of its authority. They have a vital tradition of independence, and while they retain in their government and liturgy some vestiges of the autocracy of the Roman Church, nevertheless their organization is in the main democratic. In the United States, organized religion rests upon the consent of the people and derives its moral authority from the degree to which it ministers to the common need. If anywhere in the world the institutions of religion are to prove themselves capable

of responding freely to the movements of human society, it should be here.

Recent developments which indicate the vitality, the trend and purpose of the Protestant religious bodies of the United States are the movements for foreign missions, for social service, for religious education and for church federation.

The value of church federation depends upon its motive and aim. If it is simply the consolidation of religious institutions for purposes of self-preservation, it marks their last stage. If its aim is the increase of religion, it marks the beginning of a new period. Hence church federation is significant only in so far as it is related to other contemporaneous movements, for the vital forces of American Protestantism are to be found in the movements for foreign missions, social service and religious education.

Both missions and social service have in varying degrees the impulse to extend religion to other peoples and classes and the desire to make it comprehend the salvation of society as well as of the individual. Both these movements have changed the form of religion. They have developed new types of religious activity. Industrial missions for the economic development of primitive peoples are still anathema to those who believe that the spoken word is the only way to proclaim the Gospel, as educational missions were to them a sacrilege not so long ago. Institutional churches and parish houses, the cooperation of churches with the other social agencies of a community, are very different types of religious work from those of American pioneer Christianity. The forum and the scientific methods of modern religious education are devices of the evil one to those who want nothing but the preaching of "the simple Gospel." Along with experimentation in the field of method, American Protestants have in recent years been enlarging their concept of religion. They have been developing and seeking after the ideals of the spiritual equality of all men before God and the spiritual solidarity of the human family. It is manifest that these ideals contain a dynamic for social progress which is not yet fully released.

A SOCIAL THEORY OF RELIGION

The missionary and social service movements have been developing and developed by the movement for religious education. The application of the historic method to the study of the Scriptures led to the discovery of their social origin and content. Then came the religious education movement applying the scientific method to the teaching of religion as it had already been applied to its study. The result is the development of a social theory of religion, both in its origin and its outcome, and of a body of material and method designed to educate the children and youth of the churches to live religiously as members of a religious society. If this movement for religious education can have time and scope to operate it will produce the people who will gradually modify the existing churches until they become the fitting expression of the religious elements in the new social order.

Whether or not the religious education movement and the social service movement can come to their fruition within the present church bodies is, however, an open question. They contain implications for change which are not clearly seen, even by many of their leaders. Meantime, the nation is entering a period of social conflict. The possessors are consolidating their forces in an attempt to check the purpose of the producers. The chief beneficiaries of the capitalist order are marshalling the agencies of repression, which is the final evidence of the incompetency of that order. The working class is acting, and must act, aggressively in the fields of both political and economic organization. Where then will the churches stand, locally and nationally, in regard to the needs of the primary producers and to attempts to realize religious ideals in political and economic organization?

CHURCHES IN MIDDLE-CLASS ORGANIZATIONS

It must be remembered that while the working class has been becoming self-conscious, the churches have become more and more middle-class organizations. They still include multitudes of wage earners but as these people become conscious of their economic needs, they tend to seek and find satisfaction for their religious ideals outside the church. The larger denominations have the mass of their membership in the rural regions and in the smaller cities and towns, but they are controlled by the upper middle class. At the same time the farmers are now organizing for economic change through political action. The churches with a large rural membership are therefore confronted by the choice of inspiring this new farmers' movement with spiritual passion and purpose, or of seeing the farmers develop a religion of faith and fellowship, comradeship and service, outside the churches, as so many of the industrial workers have done. Because the bulk of the constituency of the American Protestant churches is composed of farmers and professional and salaried and wage workers, the leaders of these churches have a unique opportunity to unite the big producing groups of society in a common conviction of the need for social change, and in a definition of the essential elements of a social order that would express their common religious ideal. Such a degree of spiritual solidarity as the basis of effort should make possible a common program.

Whether or not the leaders of the churches grasp this opportunity for service, among the younger men who have caught the passion and vision of the missionary and social service movements and been trained by the methods of religious education some will go out among the working class as pioneers to develop forms of expression for the religion that is implicit in the labor movement. Many others, both of the clergy and laity, working within existing church organizations, will strive to develop them into a force working for a new social order as the fulfilment in time and space of their religion. Their essential task will be to develop in the middle class the attitude of renunciation, that they may help and not resist the rising working class. The economic determinists urge

that this is impossible; it never has been done. But there are no precedents for the existing social situation and the spirit of sacrifice is the essence of the Christian religion. Moreover the outcome of the situation holds for the middle class the promise of the fulfilment of that paradoxical teaching that by being willing to lose their lives they will ultimately save them. Whether or not this result will be achieved, depends upon the degree to which the conservative forces in the churches adopt the attitude of repression which is now the prevailing attitude toward radicalism. They can and may force a split. If this happens, in some cases the conservatives and in others the radicals will be left in charge of the organization and property. Whether the movement proceeds by repression and schism, or by gradual development and change, sooner or later those working within the churches for a new social order will come together with those working without, in developing forms of religious expression and association which will represent and cultivate the ethical and spiritual values inherent in a society whose members are free and willing cooperators in the production of all the goods and services which it needs for its maintenance and development.

DEMOCRATIZING THE CHURCH

In the western world, the passing of the capitalist order will be a gradual procedure, beginning with the breakup of the concentrated private ownership of property, particularly of natural resources. The resultant wider distribution of property ownership will make for the fuller freedom of the churches. It will increase the democratization of their finances which has been already begun by recent large campaigns for every-member subscriptions. In a non-capitalist society, the churches would be free from the danger of the undue influence of those who control the credit which is now necessary for carrying to success its large missionary undertakings. In such a society, the need of the churches for large endowments and investments would gradually disappear. Many of the functions which the churches now carry on would gradually be transferred to the community, as has been done in the past. Religious organizations would enjoy the use of buildings and property whose ultimate title and control would rest in the State, as in Mexico and Russia. For their freedom the churches would have to depend upon the common interest and power of all religious organizations and of other groups concerned with the development of non-productive enterprises such as the promotion of art and literature. It may be expected that society will ultimately so order its economic affairs that all persons will be able to secure an adequate livelihood without such expenditure of labor as decreases their productive energy in other fields. Then the preacher will be neither kept nor owned by any group or class; he will be a free voice, proclaiming spiritual values and calling the community to ultimate ideals.

It will be conceded that organized Christianity has had no little part in bringing about the social changes now proceeding. Ecclesiastical organization has never succeeded in entirely obscuring the gospel of service and sacrifice which the church was charged to preach. Because society today has a capacity to choose and follow ideals and to control the intellectual development of its members which was not formerly possessed, the teaching and preaching of religion acquires a new significance in relation to social change. Unquestionably the material which religious education is putting into the curricula of the churches continuously challenges the moral authority of the present economic order and will undermine the foundations of autocracy and materialism. The leaders of this enterprise and of the social movement in the churches are building for the days to come. They are seeking to unite science and religion in the service of humanity. If they can succeed in achieving the reunion of knowledge and religion, they will carry them both into the service of the rising working class and will help to make possible a fusion of all the forces who seek to realize the great community of free spirits loving and serving each other.

WILL THE CHURCH ACT?

The pressing question is whether, in this time of conflict and repression, a voice of authority will proceed from the churches concerning the struggle of the producers and the moral validity of the present economic order. In these days of skillful publicity and shrieking hysteria only a powerful propaganda could succeed in asserting the moral authority of religion in the region of economic adjustment. It is not probable that official ecclesiastical bodies will inaugurate such a propaganda. They are inhibited by the necessity of securing funds and conserving institutions, and by the dissipation of responsibility and initiative that attends upon the committee system. The steel strike was a test issue. The central point of conflict was the right to collective bargaining, which church bodies have repeatedly asserted to be the first step toward industrial democracy. By skillful publicity, the Steel Corporation succeeded in befuddling the public mind and concealing its historic policy. The leaders of the churches remained silent and now concentrated capital goes on its way for a time with its old autocratic control of labor reestablished, and the possibility of a class war in the United States is brought measurably nearer.

Church bodies have declared for the principle of the widest possible cooperative ownership and control of industry and of natural resources. This principle requires practical interpretation as projects for the nationalization of railroads and coal mines are framed. Such plans, along with the development of cooperative societies, constitute the first practical, widespread attack upon the present economic order. Where will the churches stand? Will their leaders follow the universal "safety first" principle of all officialdom or will they throw into the discussion and solution of the problem that fund of technical knowledge which is now in the possession of the middle class members of the churches? The question of intervention in Mexico is a still more direct test of the social value of present church organizations. If the interventionists succeed, and they will succeed sooner or later

unless checked by a powerful counter propaganda, they will hold both the natural and human resources of Mexico in bondage to the present economic order from which it is the manifest purpose of a majority of the Mexican people to gradually release themselves. The churches have gone to Mexico with a different purpose for its people. They, and possibly they alone, are able to initiate and sustain a counter propaganda which might check the interventionists. Will they do it?

CREATIVE SOCIAL FORCES NOW RELEASED

Because revolutionary times release the creative forces of society, they provide tremendous opportunity for the development of religion. Such times are the social demonstration of the fact of conversion. There is a general moral authority waiting for the religion which will clearly point out to the people the way of escape from the sins that divide and desolate the common life and point the way to a new order of living. This means that religion must teach not only the possibility of a new life for human society, but also the discipline for the conquest of nature, both animate and inanimate, by which alone the new life can be developed. If religion is to help mankind escape the consequences attendant upon the present course of civilization, it must possess a greater ideal than that of individualistic pietism or authoritarian catholicism; it must lead men to see and supremely desire the Beloved Community and to enter the brotherhood of service for its achievement. The essential task of organized religion is to get men to pursue the ideal of world-wide brotherhood in which inheres a moral authority possessed by neither Church nor State.

If religion is to save this age from destruction, it must secure the acceptance of the truth that love and not force is the permanent bond of human society. Only in the perception of this truth, along with allegiance to the solidarity of the human race, is there release for the spirit of man from the repressive authority of states resting upon force and maintained by force. It is for religion to proclaim the world-wide brotherhood of the human race, to be promoted by some form of social organization but involving the endless struggle for the perfection of the race, not only here and now but beyond the bounds of time and space, as the only adequate end for human endeavor.

In this truth is to be found the revelation of God for the modern age. In this struggle for the realization of human brotherhood and the perfection of the race, is God to be found as Jesus found Him—a working-comrade God, a Saviour in the struggle of life, because a suffering God, willing to die for humanity? Herein is the true imitation of Christ, not simply in the achievement of character but in a struggling, serving, sacrificing life, dedicated to the common development. The religion that can so interpret life and destiny to individuals and nations and races will ever be at the heart of the changing social order.

An Easter Sermon

By Charles F. Aked

"Touch me not; for I am not yet ascended unto the Father."—John 20:17.

THE painters have misunderstood the story. What is called sacred art—probably because it treats sacred subjects so profanely—has claimed the meeting of Mary with the Risen Christ as peculiarly its own. Innumerable examples, dating from many centuries and many countries, are classed together as *Noli me tangere*—the Latin words for "Touch me not." Yet there is not a *Noli me tangere* in existence which fairly represents the deep and beautiful truths of the Gospel story.

In the first place the artists have over-emphasized the initial mistake of Mary. Early in the morning of the first day of the week, that first great Easter Day, Mary came to the tomb in which her Lord lay, and found it empty. She ran and told Peter and John. They came, saw, and went away convinced that Jesus had risen from the dead. Meanwhile Mary had returned, and she stood near the tomb, weeping aloud. She gazed into its depths, and then, partly turning, she saw through a rain of tears, but without recognizing, a figure standing by her. A voice broke in upon her grief, asking the cause of it. She supposed it was the gardener who spoke. But then there came the familiar, well-beloved tones breathing her name as so often before, tenderly, warmly, "Mary." She knew then that her Lord spoke, and she turned to him with a cry of adoration. The painters have supposed that after she saw him, after she had turned to him and really seen him, she still supposed him to be the gardener. In Titian's *Noli me Tangere* in the National Gallery in London, Jesus is painted with a hoe or some kind of garden rake in His hand for the purpose of illustrating Mary's mistake. Fra Angelico puts into his hand a spade. And a painter of the seventeenth century, with a futility and exaggeration almost unbelievable, represents him digging carrots.

TRANSLATION IS FAULTY

Yet these errors are inconsiderable beside the one important matter. There is not, so far as I know, one artist who has seen that the translation, "Touch me not," is faulty; that it deprives the incident of meaning and point, while the true translation gives to us what is in effect a new and entirely different story, with vital and eternal implications, which, perceived and understood, would have revolutionized religious art and modified the theology, the ritual, and the life of the ages. Jesus did not say to Mary, "Touch me not!" Why should he? The question must often have occurred to those who love their Testament. For the command so translated creates endless difficulties. First, why should not Mary touch him? Second, what possible connection of thought is there between the prohibition and the statement joined to it by the word *for*: "I am not yet ascended to the Father"?

Matthew's gospel relates that this Mary and "the other Mary" met him in the garden, bowed to the ground and

clasped his feet. Yet he did not rebuke them. He only bade them put away their tears. He invited the disciples to touch him. Luke reports him as saying to his wondering disciples, incredulous of such a marvel, "See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye behold me having." And the story of Thomas——"Doubting Thomas" have we not agreed to call him?—will never be forgotten. Proud of his capacity for skepticism, he had said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." And so the risen Lord, when he appeared to Thomas, commanded, "Reach hither thy finger and see my hands! and reach hither thy hand and put it into my side: and be not ready to disbelieve but to believe!" Why should the women clasp his feet unrebuked, the disciples be invited to handle him for themselves, and Thomas commanded to thrust his hand into the spear wound, while Mary is bidden, "Touch me not"? The women clasped his feet out of fear; the disciples were paralyzed by amazement; Thomas groped in blackness of denial and despair. Mary was moved only by her love. Was this a crime?

NOT "TOUCH," BUT "CLING"

Note, then, that the word is not "touch" but "cling." She sought to embrace him passionately, to cling to him with a wild tenacity which said to him in effect, "I will never let you go again." And he said to her, as it were, "Ah, but you must! Cling not to me"—and the striking explanation which needs so much to explain is, "For I am not yet ascended to the Father," we will presently consider. But the word, her attitude, her actions, tell the story of her woman's heart. She had loved him with a woman's love, a love that swept all before it irresistibly, consuming and conquering as it flowed.

A vast historical injustice has been done to this Mary of Magdala. She has been identified with the "woman who was a sinner," the woman of notoriously evil life. Her title, Mary of Magdala, has been converted into a phrase which calls up the world's last picture of sin and shame and woe—a Magdalen—and the word "maudlin," as expressive of overdone and repulsive sentimentality, has been formed from her name. There is not a shred of justification for these exegetical and historical libels. This Mary of Magdala, this dear and intimate associate of Jesus in his earthly life, this women who loved him in life and in death and beyond, was no woman of the streets, but a sweet and gracious soul whose love had sought and found him and whose spirit answered to his own.

HUMAN RELATIONS NO LONGER POSSIBLE

And now it is upon the impulse of her woman's love that she throws herself upon him and clings to him. She assumes that he has come back to remain. And she holds him as though she could never part from him again. But the risen Christ seeks to raise her thoughts and her emotions into other and higher spheres. Such purely human relations are no longer possible. It is not the man Jesus, Jesus of Nazareth, her friend and teacher and master and Lord, who is before her. It is the Eternal Christ, the risen Lord of light and life and glory; and such closeness of intimacy and communion are henceforth possible only in the realm of pure spirit. For this she is not prepared. The interval between the death of Jesus and the resurrection of Christ is as yet too brief. The undying love which through nineteen centuries since men and women have experienced for the Eternal Christ whom eye of flesh has never seen, could not, in the nature of the case, have yet supplanted in Mary's heart her woman's love. That may come. It must come. But time has to be allowed for its emergence. When he has really gone, when the vision has faded from the Easter sky, when the hope of human companionship with him has been laid aside forever, then the soul may yearn and aspire and cling. Spirit may touch spirit. Mary may be assured of his presence, and through the darkness and the silence hear his voice again exceeding sweet and low. Death shall prove itself unreal, for many deaths shall not slay the reality of communion and love. Love, indeed, in the realm of spirit, shall prove itself immortal. All this is possible. But not yet: "Cling not to me, for I am not yet ascended unto the Father!" And so she passes through love to light.

In our day, in constantly increasing numbers, men and women repeat the experience of Mary. First we learn to know and venerate and love the man, Jesus, then the image of the Eternal Christ arises in us, and to us God is manifest in him.

FIRST THE MAN JESUS

This affects our preaching. It makes our preaching less dogmatic, less arbitrary, with fewer unproved and unprovable assumptions, and with an appeal to facts and experiences well within the reach of common life. It affects, it vitally affects, your relation to Christianity and the Christian church. There are two classes of persons who refuse to name themselves by the name of Christ and publicly identify themselves with him.

There is a class numerically small but of great importance who find themselves unable to accept what they believe to be the church's creeds. They are intelligent, conscientious, and potentially valuable. They are persons of good, often of very fine, character, and in the main above the average in thoughtfulness and in earnestness of purpose. In the present state of their knowledge they cannot, in honor and conscience, profess a belief in what they suppose are the doctrines of the church. There is a much larger class who are not interested. They do not repudiate these doctrines. They do not even challenge them. They simply are not interested in them. There is nothing in the doctrines which finds them, which seems to them possessed of living reality. I address myself individually to each member of these classes present this morning. The church needs you and you need the church. And this question of doctrine belongs to a day which has passed. The trouble is that you think the church has stood still. It has not. You, if you will forgive me saying so, you have stood still. The church has moved. We do not now

begin with a doctrine, with a belief. And we do not ask you to begin there, either. For ourselves, we are content to repeat the experience of Mary. We are happy when you repeat it, too. We think that we have passed through love to light. And we do not demand that you shall begin with a full-orbed system of theology.

THROUGH LOVE TO LIGHT

The church holds and preachers proclaim the great truths consecrated by the centuries. The church holds and preachers proclaim that God was manifest in Christ Jesus; that he died for the sins of the world; that he rose again from the dead. Let there be no mistake as to the church's hold upon the fundamental realities of the Christian faith. But the point is that the church does not demand and the preacher does not seek a full and complete acceptance of these truths and the implication of them at the beginning of the Christian life. These belong to the maturity of Christian thought. They are the gift of years of Christian service and communion. They grow, and they are only valuable when they do grow. They are light which spreads more and more from the slowly broadening dawn. Midday radiance is not looked for in the trembling daybreak. And Love is the gateway to Light.

So we do not say to you: Here is a body of doctrine. Take it or leave it. If you take it, you can come into the church. If you decline it, you can stay outside. On the contrary, we say: Here is a book—the New Testament. It is a small volume. It contains less matter than this morning's newspaper. You would read it through in less than six hours. It is admittedly a very ancient book. It is not necessary to settle the date of its publication. It has been known for many centuries; that is all we need say about its origin. It is divided into two parts: the first contains four different stories of the life of a person named Jesus; the second section consists of letters written by men who claimed to be followers of Jesus, and they are mainly about the religion which he is said to have preached. The biographies agree in broad outline, while each contains features missing from the others. Now the life of which these four narratives tell is a very remarkable one.

THE HUMAN APPROACH

A man about thirty years of age appears in a very distant part of the Roman empire, an Asiatic province situated on the borders of the Mediterranean. He is without social position, influence or wealth. He has worked as a day laborer, and now he begins to preach and teach. Soon the churches refuse to open their doors to him. He gathers crowds and preaches to them in the open air. I need not follow the story of his life. You know it well. Within three years, after a short trial in the midnight hours of a turbulent week, a trial the legality of which is more than disputable, he was put to death. Within three days some women and many men declared that he was not dead, that he had arisen from the dead, and that they had seen him.

Now the story of this life has profoundly affected the life of the world. Nearly 800 years ago, in the days when the great monarch of Europe, holding undivided sway over a great part of the civilized world, was called "The Emperor"—there being then only one emperor—imperial Frederick, before he could receive his crown had to prostrate himself on the ground before the Pope, hold the stirrup while the Pope mounted his horse, kiss his boots, and lead the horse a short distance as a groom might—the symbol and the pledge of his menial obligations to the spiritual lord of the earth. And this Pope, like every other, ruled by reason of an entirely fabulous charge or commission which Jesus a little time before his death was said to have given to one of his friends, a fisherman named Simon Peter. Is there not something bewildering, something astounding, something that takes your breath away, in the contemplation of the world-shaking, impossible victories, which the religion of a crucified Galilean had made in the world before this scene was enacted at Rome?

THE CENTRAL NAME

As a matter of fact, civilization has grown up round the name of Jesus. Historians, Christian or non-Christian, have to speak of the movements and developments of life approximately since the death of Jesus as "Christian civilization." And every letter which you write today and every check which you will sign tomorrow will be dated from the year of his birth. Cities have been founded, have flourished, and been swept away, kingdoms have been consolidated or torn to pieces, empires have crumbled to dust and ashes and others have arisen, solely by reason of forces upheaved by his influence, by the words he spoke, and by the spirit he bequeathed. When from New England Emerson journeyed to old Scotland and paid a visit to Thomas Carlyle, they went for a walk upon the hillside and sat down to rest, with the church of Craigenputtock in the plain below. And Carlyle said dreamily to Emerson, " Mon, but it's queer! Jesus died on a cross in Syria; that built yon kirk; and that brought you and me together." It did. But that brought you and me together, too. If Jesus had not died on a cross in Syria the "Mayflower" would never have sailed nor would Columbus have crossed the seas. Jesus died before he was thirty-three years of age, and when he died there was not a man among those who had followed him whose name was known fifty miles from the place of his birth. And in every century since his death the greatest man of the century, the man of noblest character, greatest power, and most enduring influence upon the life of humanity, has been a follower of Christ.

CHRIST'S WORLD-WIDE WORK

Moreover, you know very well that some of the sweetest, sanest, most beautiful lives that have ever come under your observation have been moulded and inspired by love of him. It is easy to point to the hospitals that have been built by his spirit and the almshouses reared and all the institutions of mercy which circle the globe. It is not so easy, but it is possible, to imagine society with all the present inhabitants of hospital and almshouse and asylum and orphanage flung forth upon the streets of our cities. But no imagination can soar to the height and plumb the depth

and sweep in view the length and breadth of the influence of Christ upon human hearts. Professor Seeley avers that in all antiquity it would be difficult to point to a character to which you would like to apply the epithet "holy." But there are few persons present this morning who cannot call to mind at least one man or woman they have known whom it would not be improper to describe as holy. And amongst those whom we rank less high than the "holy," what sorrows have been assuaged, what burdens lifted, what spirits cheered, what courage inspired, what nobility of sweet surrender and fine achievement matured, by the influence of this same Jesus! Beautiful lives, and you know it, have been lived and are being lived, millions of them, because Jesus lived and loved and died. And you know that

> The healing of the world
> Is by its nameless saints. Each separate star
> Seems nothing. But a million scattered stars
> Break up the night and make it beautiful.

Well, now, is it not a divine life which has given birth to all this? Go back to the little volume of which I spoke, the ancient document of uncertain date, called the New Testament. What do you think of the Beatitudes, cutting into the nerve of human selfishness and pride, yet charged with healing for every stricken soul? What do you say about the Parables? "Perfection," said Tennyson, and his judgment of a literary and ethical and spiritual production you will hardly call in question, "Perfection, flawless perfection, beyond compare." And his tenderness, his pity, his gentleness, his flaming indignation against wrong—oh, it is insufferable even to attempt to characterize the beauty of that life which all men everywhere admit to be the one consummate, faultless, perfect life this earth has ever known.

THEOLOGY NOT THE STARTING PLACE

Now this, and not theology, is our starting place. I repeat that you may come to believe, as I believe, a thousand things about him with which theology has to deal. But this morning I make no appeal to you to believe this and that and the other, and to begin to formulate and to systematize your belief, and to pack it away into theological propositions. Is not this a wonderful life and a glorious life and a lovable life? And is he not worthy to be called your Teacher and your Master and your Lord? It is true. It is all true. Mary's heart could see! And she finds her way through Love to Light and through Love to Life. Brother man and sister woman, you can do the same!

Let us return to that garden scene upon the first great Easter day of old. I have said that our Lord desired to raise her thoughts and emotions into other and higher spheres. Consider now how he sought to set her feet upon this higher path. He commanded her to begin to work for Him: "Go unto my brethren and say to them" —yes, this is the escape from the lower to the higher, from the human to the divine, from sorrow to service, from earth to heaven: Go—say—there is work to do. George Matheson, the blind preacher who saw more in the darkness than most of us can see in the light, has paraphrased it for us. I must borrow his words: " 'It is vain for you thus to hold me,' Christ said to her. 'Cling to me not, for I am not yet ascended to my Father—not yet in the possession of my perfect joy. Let it be a comfort to you to know that *your bereavement* is the *world's gain;* I can do greater things for men when I am in the presence of my Father. Meantime, it may help you to bear this bereavement if you remember that your brethren *also* are bereaved. Go and tell those who have *not* seen Me that for a moment *you have* seen Me. There are some who may never get even the temporary glimpse *you* have had. Tell these that I am not dead, that you have seen me alive, that I have ascended to my Father.' And Mary departs to obey the command; she carries the burden of humanity in the Easter dawn."

THE HIGHER LIFE IS SERVICE

I will not labor the point. All higher life is service. And service is the higher life. It is the highest known to mortals. The Christ himself wins from cross to crown. The church forgets its controversies in its conquests. Baptists first in the history of the English-speaking world claim all the kingdoms of the earth for Christ and carry the saving word to the nations beyond. Congregationalists win the purple crown of martyrdom in Madagascar and in China. Presbyterians make men and women of the savages of the South Sea Islands. Methodists bring the native population of Fiji to the feet of Jesus. Episcopalians spread the light in Darkest Africa. And the individual loses his doubts in his services and sacrifices. "Whether there be one God or three," says John Ruskin, "no God or ten thousand, children must be fed and their bodies must be kept clean." Must! It is the categorical imperative. Yes; and the sweating den must be abolished; and child labor in the factories and mines ended; and the saloon put out of business; and commercialized city-protected vice swept away; and social injustice and political crime uprooted; and the madness of nations must cease and they must learn war no more! And we must help to bring in this Golden Age, infinitely fairer and more beautiful than the age of gold. "Revolutions," says Wendell Phillips, "are not made; they come." But as they come we may help them along. And if you will take your place in the ranks of those who are warring upon vice and misery and crime, upon stupidity and selfishness, upon the saloon, upon any form of social wrong, difficulties which you may have experienced with regard to creed or confession will seem immeasurably remote and controversies about them unspeakably futile. Light from the blue sky above you will fall upon your path. While we are arguing for intellectual assent to the articles of our faith, lo, Faith herself is manifested in the unchallengeable sanctity and glory of her works, the love of the Man Jesus has insensibly passed into the worship of the Eternal and Ever-living Christ, and, before we knew that we had adjusted with niceties of debate the relation of his perfect humanity to his effulgent divinity, behold, we have crowned him Lord of all!

Who Killed the Peace Treaty?

PRESIDENT WILSON once said that he had a "single track mind." He meant something a little different but we cannot forbear twisting his phrase to apply to him and his enemies in the abortion of the League of Nations in the United States Senate. The President, apparently, could not switch or take a side track or admit that there might be places in a democracy where sidings or switches or double tracks could be used to advantage. His opponents were of exactly the same type. There was no yielding, none of the spirit of compromise and the situation came to a deadlock. Partisans of each will blame the other for refusing to yield, and unless some one repents and makes a revision of judgment possible, the issue will go to an electorate upon whom it is worn out. On the principle of a League, the electorate will be clear, but upon the difference between a Wilson and a Lodge type of League the public will not be able to make fine discrimination. They will be for Wilson in his demand for a League, but will no doubt incline strongly against him in his refusal to have any sort but his own. The electorate can decide principles, but it is unable to decide fine points in the elaboration and application of those principles, and a democracy usually reacts against what strikes it as arbitrary. It will incline, in its sense of fair play, to say that the President had his way in formulating the covenant and that his opponents should be allowed some chance to make reservations that set forth their convictions, else they would be having no part in its making. The League will thus be made the football of partisanism and the issue will be personal and partisan rather than one of principle. The President may feel that he got only a minimum at Paris and that more cannot be yielded, but the public will not appreciate his fine arguments. Partisanship will choose its authority, whether Lodge or Wilson, on grounds of partisan bias and not on the merits of the case. The President has said that to change Article X is to betray our Allies, but Earl Grey's letter gives ample political ammunition to convince those who wish to be convinced that his statement is one of desperation and not of fact.

* * *

Any League Better Than War

Every other nation validated the treaty without delay and almost without discussion, but the case is different with America. The European governments are used to both validating treaties at sight and sight-unseen. In other words treaty making has traditionally been the function of administrations and not of Parliaments, European national legislatures have always given administrations carte blanche to make treaties and to keep them secret even from the legislators themselves. Their electorates were put under obligation to die to enforce them. Europe is more or less a feudal interstate and the game of peace and war has been played by rulers who counted upon a blind loyalty binding their peoples to fight upon command. America is far away from all of this, but is put under obligation by this Covenant to interfere in it. Many good Americans are not adverse to a League, but they are suspicious of European diplomacy and feudal traditions and sincerely believe we must be guaranteed against any blind pledges. We are determined that we will not fight without full consideration of each question as it arises. Hence we say we will pledge our nation in principle and in policy to a League but we will not make any pledge that makes it possible for the chancellories of Europe to call us to arms without our consent. The actual working of the Covenant may justify none of these fears, but the fears remain, and conservatism prevails, and the issue is settled by a spirit of conservatism as against one of idealism. The conservative temper sees a League with the safety-first reservations but refuses to risk a thing on it without such reservations. It is thus democracies move. First there is the thrusting forward of a great ideal, then the throwing on of the brakes of conservatism and a cautious progress. The President is a profound student of history and should have been able to accept this limitation in faith that his ideals would triumph—as they would. The writer of these notes believes even the Covenant he brought back from Paris is too conservative; he believes the plan of the League to Enforce Peace should have been adopted and the League given a legislature, a court and an army. But he would take the Paris Covenant if it was the best the Peace Conference would give, and then the Lodge reservations if that is the best we can get ratified, because it is better to get the principle established and some sort of a League working than to fail to make that turning point in world history which any sort of change from war to judicial process will bring. At least we should have a League and a world court and a chance to evolve other means than the sword for the settlement of international disputes.

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The Recrudescence of Nationalism

The United States will surely join the League, but we should not have to wait until a new administration and another senate is in power. The year to come may prove most disastrous to the League simply because the United States, the one strong, disinterested world power, is out of it. There is a recrudescence of nationalism everywhere and imperialism is rearing its hoary, wicked head with the vigor of an endangered but not yet defeated monarch. Wilson was right when he lodged his accusation of imperialism against the new French government. Millerand is attempting to take advantage of the inability of the new German government to deliver the eight hundred odd war guilty to fix a hold on the Rhine provinces and satisfy the rabid militarists' demand for a permanent frontier at the Rhine. He has attempted to negotiate a secret treaty with Jugo-Slavia that would pledge her to fight if France and Italy ever go to war. He is responsible, together with Lord Montagu of the British India Office, for the decision to leave the bloody Turk in Constantinople, because it suited French imperialistic aims in Syria better. In England we have imperial interests in India and Egypt becoming decisive in all issues where they are involved. The story in both lands, as well as in Ireland, makes sorry reading for real democrats, even for such democrats who believe implicitly in the mandate arrangement of the treaty and in the wisdom of strong nations acting as tutors to weak and backward peoples. Italy gives us the Adriatic affair with its attempt to make that sea an inland Italian lake and to shut Jugo-Slavia from the sea, thus strangling her. Greece dreams of ancient glories and demands every coast where Grecians live without much scrutiny of majorities. Every Balkan state lies in wait with similar national demands. In all Europe there is a tremendous reaction from the high idealism of the war for democracy. A League made up of none but the Allied European powers is in grave danger of resolving itself into a kind of standing committee of arbitration over disputing imperialisms flushed with victory. President Wilson has intervened to stop the Adriatic revision in Italy's interest, and now his voice is heard demanding that the Turk be expelled. What shall be done about Albania and Armenia and that strip of Russia occupied by Polish armies today, one hundred and fifty miles inside Russian territory? The European world of imperial habit needs an arbitrator. Except Uncle Sam there is none. Another year may leave more to be undone than can be undone without war again. It is of much greater importance that we join the League than that we join on the basis of either

Wilson's idealism or Lodge's conservatism. For the League holds in its covenant vast powers to prevent these evils, and no reservation passed by the Senate would prevent its principles from functioning even though they slowed action down or made it more difficult. The Covenant stands as a charter of peace even with all the limitations proposed by its revisers. It is much more important as a charter than as a constitution. We should not refuse the bread because we cannot get the whole loaf. Much less should we leave the new-born world to starve because we cannot give it all we would like to give it.

ALVA W. TAYLOR.

CORRESPONDENCE

The Bible in the Public Schools

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: Will you kindly permit a rejoinder to the article of March 11, by Dr. Cope, on "Religion and the Public Schools." He does not grip the situation in Illinois and the nation. He combats a European not an American condition. He fails to differentiate between religion and sectarianism. He erroneously concludes that the aim of those who wish the Bible in the public schools is sectarian. He thinks the church is acknowledging defeat and trying to shift responsibility when citizens seek to put the Bible into the public schools, all of which is misconception.

Does he hint that the presence of the Bible in the public schools made Germany militaristic? If the hint be true, better burn the book. Unquestionably Germany became what she was in spite of the Bible in the public schools, not because of it.

His statement that "there are too many who gravely fear the menace of the irreverent, unsympathetic use of the Bible, in the hands of teachers or principals" is an unwarranted indictment of one of the cleanest, most up-right, deeply religious classes of our people, the public school teachers, and is not borne out by experience where the Bible is universally used.

He insists that "the Bible must be a sectarian book" in spite of the fact that but one Supreme Court in all the land, that of Illinois, has so held, while the Supreme Court of the United States and those of many states have held that it is not sectarian. In face of his suggestion that Saint Peter might not recognize the courts, we must follow them till we find something better. The Bible is sectarian, he says, because some men "reject its religious authority." Some Reds oppose the political authority of our national constitution. Shall we then discard it? If the vast majority must yield to the small minority all good is lost and chaos comes.

When Dr. Cope says that "the entire spirit of American free institutions is opposed to the teaching of religion in the public schools," he probably means sectarianism instead of religion. If such is his meaning, the statement is correct. But, as it stands, the statement is neither borne out by history nor the present practice of our country. His whole article is a protest against the use of the Bible in the public schools. He forgets that when our fathers were formulating their idea of "American free institutions," the Bible was universally read in the schools, and the practice did not violate their idea of "American free institutions." He overlooks the fact that the Bible may or must be read today in 83 per cent of our public schools and that not to exceed 24 men, Supreme Court judges, Attorneys-General and Superintendents of Public Instruction have, by their decisions, ruled the Bible out of the schools of the remaining 17 per cent. He overlooks the fact that, by requirement of law, the Bible is and must be read daily in all the public schools of New York City, Washington, D. C., and all the public schools of Massachusetts, New Jersey, Tennessee, Alabama and Pennsylvania, and that the twenty-seven millions of people living under these compulsory laws do not believe the practice to be a violation of the principle of "American free institutions."

Dr. Cope indicates that the experience of Gary, Indiana, reveals a worthwhile method of religious instruction and might suggest using this instead of putting the Bible into the schools. Is he aware that after five years of test in Gary fewer than 35 per cent. of the children attend the religious instruction classes conducted by the churches? Does he know that these classes, depending upon voluntary attendance, do and must fail in about the same degree as the Sunday school to reach the children, and that those who need it least get it most in these classes and that those who need it most do not get it all? Does he know that even today a good share of the expense of this instruction is borne not by local, but outside agencies, and that this fact of itself prohibits the Gary plan from becoming universal? Is he not also aware that the Gary plan is impracticable in rural sections? Thank God for the Gary plan, but it is not the ne plus ultra, and must not keep us from something more.

Friends of the movement are asking that the Bible be read daily without comment in all public schools. The aim is not so much religious as moral, not at all sectarian but patriotic. We hold with Webster that "the right to punish crime involves the duty to teach morality." We believe with Washington that "Reason and experience both forbid us to believe that national morality can prevail in the absence of religious principle," We believe that the stability of the nation depends at least as much upon the **morality** as upon the **intelligence** of the citizens. Thus we hold that it is the duty of the state both to its citizens and itself that it teach or require to be taught those fundamental principles of religion and morality without which the citizens will not be moral and with which alone the state will be safe. The state requires the children to attend school that they may become intelligent. The very same argument will require them to learn the basic principles of right and wrong that they may become moral. Since the Bible furnishes the highest standard of morality and contains those fundamental principles of religion that the vast majority of our people believe, and since the danger of sectarianism comes only from comments upon the word, we hold that both duty to the child and the welfare of the state demand that this book be read without comment in the only place where the state can require it, namely the public schools.

W. S. FLEMING.

Chicago.

Contributors to This Issue

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ALBERT DAWSON, until recently editor of the London Christian Commonwealth.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Eminent British Congregationalists Will Visit This Country

The International Congregational Council will be held in Boston in June and the British Congregationalists are preparing to send to this country some of their most eminent ministers and laymen. The list of British speakers includes: Revs. J. M. Gibbon, Thomas Yates, A. C. Hill, David Walters, Sidney M. Berry, Dr. Peel, A. R. Henderson, Dr. J. D. Jones, Dr. Mackintosh, Dr. Garvie, R. W. Thompson, Dr. Griffith Jones, A. J. Viner, F. A. Russell, Charter Piggott, G. E. Darlaston, W. Blackshaw, J. A. Patton, E. W. Franks, and Dr. Horton, with Sir R. Murray Hyslop, Sir Albert Spicer and Sir Arthur Haworth. The Council sermon will be preached by Rev. J. D. Jones of Bournemouth, England. The meetings will be held in Mechanics' Hall, Boston, and the Council sermon will be given June 30. Following the sermon there will be a communion service. Plans are being made for the presence of six thousand people on that day.

Oxford Degrees May Now Be Given to Nonconformists

Oxford University has been removing one by one the limitations involved in her fellowship with the Established church of England. Recently the Convocation voted to remove the degrees of B.D. and D.D. from the Anglican limitations. At the same time the question of the Greek language was considered and it was voted to make it optional for all but classical and theological students.

Unique Hindu Character in England

An Indian holy man, Sundar Singh, converted to Christianity, is now making a tour of England. He recently spoke at Oxford University. He professed great joy at his conversion to Christianity and told the story of his wanderings on a preaching mission that has carried him to various parts of the world. He carries with him the Hindu alms-bowl into which his hearers cast their offerings to further him on his journey. He plans to visit America at an early date.

Spurgeon's Successor a Strict and Particular Baptist

The Rev. H. T. Chilvers, who has recently succeeded to the famous Spurgeon pulpit in the Tabernacle church, of London, following the resignation of Dr. A. C. Dixon, has belonged to a denomination known as the Strict and Particular Baptists. Though he is now for the first time coming into a ministry with an open communion Baptist church, he will continue to emphasize the older evangelical views of religion, including an interest in the second coming. Mr. Chilvers made his reputation during the war when the soldiers were greatly interested in his preaching. The church which he will lead has 2,500 members and is the most prominent in the Baptist denomination in England.

Bible the Most Popular Book

The American Bible Society reports that 1919 was the biggest year in all of its history. Thirty-five million copies of the Holy Scriptures were sold in the United States. The six best sellers, by adding their combined circulation, would not approach this total. It is claimed by the society that owing to the work done through this agency during the war many former soldiers are now reading the Bible.

Missionaries Ask for Ordination of Women

When the Methodist General Conference meets in Des Moines a memorial will be presented from the Central Conference of India asking for the ordination of women. Women are being used in some village pulpits in this country as supply, but the Methodist church has not yet made any provision for recognition of any ministerial standing for these women.

Lutherans Lead All Others in Membership Gain

No religious denomination in America prospered more last year than the Lutheran church which had a ten per cent gain. This gain cannot be ascribed to immigration as formerly. The union of the scattered forces of Lutheranism into a compact body has brought a tremendous new life to this communion.

French Protestants Support League of Nations

The French Protestant Assembly which was held at Lyons recently adopted resolutions favoring the League of Nations. The text of the resolution is: "Certain of the accomplishment of the promises of Christ, and confidently awaiting the day when, in a pacified mankind, the churches and all of Christendom will be to the fore in supporting the holy cause of the League of Nations, which is so obviously inspired by prophetic, Christian and Protestant ideals, the Assembly most earnestly beseeches Christians and churches to do all they can, that this League of Nations may become effective in the nearest future."

Lutheran Church Opposed to Interdenominational Fellowship

While many Lutheran churches engage in interdenominational fellowship, there is a strong tendency to exclusiveness which is expressed by the declaration adopted a year ago by representatives of various Lutheran bodies represented in the National Lutheran Council: "The Lutheran Church does not believe and claim that it is the Holy Catholic Church, or that it is the only saving church. On the contrary, it believes that true Christians are found in every denomination which has so much of divine truth revealed in Holy Scripture that children of God can be born in it. But the Lutheran Church believes that in all essentials it is the Apostolic Church, with the Word of God in its purity and the Sacraments as instituted by our Lord. Our church, therefore, regards it as a matter of principle that its members attend services in their own churches, that their children be baptized by their own pastors, and that they partake of the Holy Supper at their own altars, and that pulpit and altar fellowship with pastors and people of other confessions are to be avoided as contrary to a true and consistent Lutheranism."

Sixty Chaplains Are Needed for the Navy

The church is somewhat embarrassed by its success in securing provision for more chaplains in the navy. Since peace was declared, there has been a dearth of candidates, and the result is that sixty chaplaincy positions are now open with no prospect of filling them. Captain J. B. Frazier heads the corps of chaplains in the navy and Dr. E. O. Watson, who is secretary of the Washington branch of the Federal Council, is interested in pressing the claim of the navy for more religious leaders.

A Letter from London

The Future of the City Temple

THE future of the City Temple is the subject of speculation and causes some anxiety. The famous church is now without a settled minister or regular preacher. Only a man—or woman— of arresting personality and with great gifts is equal for long to the severe demand of the pulpit. Indeed, it is too much to expect any one person, single-handed, to maintain the position—unless, perhaps, a Joseph Parker. It has from time to time been suggested that the spacious building, which has long been spoken of as "the Cathedral of Nonconformity" should be made such in fact; that, like Westminster Abbey and St. Paul's and the provincial cathedrals, it should have attached to it a staff of clergy who would divide between them the pulpit and other responsibilities. This idea would long ago have been realized but for lack of money. The City Temple has always paid its way, and usually had something in hand, but it has never been a rich church. Unlike the great Church of England foundations, it has practically no endowment, and, to use a phrase often on Dr. Parker's lips, "depends entirely upon the free-will offerings of the people." The war has made financial conditions far more difficult, and in this respect the immediate outlook from Holborn Viaduct is somewhat disquieting. This religious center, in the heart of London, has immense possibilities; there is no reason why it should not be made far more than the preaching station, which is nearly all—albeit a big "all"—that it has hitherto been. With Miss Maude Royden's resignation (taking effect on March 9) of the position of pulpit assistant, and the termination of the temporary ministry of Captain F. W. Norwood, an Australian, who for some months past has been sharing the pulpit with her very acceptably, the City Temple is confronted with what may be the most difficult situation in its history.

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Miss Royden's New Departure

Miss Maude Royden is embarking on an experiment which will be followed with keen interest. A telling platform speaker, she had not, until invited to the City Temple, attempted to "preach," in the specific sense of that word. When urged to conduct one of the services every Sunday she at first refused the invitation but agreed to do so for a limited period, afterwards extending the time. As all the world knows, she has been phenomenally successful, the building (which holds about 2,500 people), being thronged whenever she enters the pulpit by a keenly appreciative audience of men and women. But she never quite settled down on Holborn Viaduct and never intended to remain there permanently. For one thing, she is an Anglican, and, while conscious of its faults and limitations as organized and administered, she is passionately devoted to the historic Church; hence she has been in the anomalous position of not being a communicant member of the City Temple where she has exercised so fruitful a ministry. For another, she has had a growing desire for a free and independent rostrum. Not that she has been in any way hampered at the City Temple; she highly appreciates the liberty she has enjoyed; but she wants to be able to say and do things that can be more fittingly said and done where she alone is responsible. A third reason for her resignation is her desire to reach that increasing number of young people of both sexes—many of them students, and some of them among the ablest and most religious of the younger generation—who are estranged from organized religion, say they have "no use" for churches, and rarely if ever enter them. So on Sunday, March 21, Miss Royden, in conjunction with Dr. Percy Dearmer, an Anglican clergyman, begins at Kensington Town Hall afternoon and evening services—she taking the latter, he the former. Endeavor will be made to bring into the service of religion "all that is lovely in music and the other arts." There is also a crying need, Miss Royden feels, for experiments at the present time in the creation of a more vivid sense of fellowship among Christian people; in the services which may be rendered by the laity; and by women, who have been even less valued by the churches than laymen; in the revision of the Prayer Book, and in many other directions. Unfortunately, it has been impossible to obtain the use of an auditorium anything like the size of the City Temple, and the accommodations at the Kensington Hall will certainly prove inadequate. The idea of putting up a suitable building for Miss Royden has been mooted, and there may be developments.

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Pulpit Interchange

When, on Sunday, March 25, 1917, Dr. Hensley Henson, then Dean of Durham, preached at both services in the City Temple a landmark was registered in the history of the relations between the Established Church of England and Nonconformity. Dr. Joseph Parker longed and strove for such a day, but did not live to see it. Again and again he invited Anglican dignitaries to occupy his pulpit; one or two consented, but were inhibited by their bishops. Notwithstanding, he prophesied that he would one day himself preach in St. Paul's Cathedral or Westminster Abbey. His dream was never realized. Curiously, his successor at the City Temple, R. J. Campbell, has preached in both these venerable fanes—but not until he had withdrawn from circulation (as far as he could) his book "The New Theology," submitted himself to reordination, and accepted or at least "assented to" the Thirty-Nine Articles and ancient creeds. The acceptance of high office too often tends to curb a man's liberal tendencies (as, for example, when Charles Gore became a bishop), but Dr. Henson actually preached in a Baptist chapel after he was consecrated to the see of Hereford, and his courageous example was followed by other responsible Anglicans. But at its best the so-called "interchange" of pulpits was only such in name. It was one-sided. An Anglican would preach in a Free Church, but he would not or dared not ask its minister to return the visit on equal terms. To Dr. Welldon (in turn Headmaster of Harrow, a colonial bishop, Dean of Manchester and Dean of Durham) belongs the distinction of seeking to restore the balance, by inviting Dr. J. H. Jowett to preach in Durham Cathedral at evensong on February 15. This was the first time a Nonconformist had preached in an English cathedral, and the event created widespread interest and much discussion. Such fraternal gestures are much more heartily welcomed by the general public than by many ecclesiastics. As Dr. Welldon points out, there are two spirits in the Church of England. There is the spirit of exclusiveness which would in the end "unchurch," as the phrase goes, the Nonconformists; would treat them as heretics and aliens; would exclude their ministers from all participation in the offices of the Church; would refuse the Holy Communion (as happened during the war) to a young Nonconformist who desired to receive it before going to the battle in which he laid down his life for his country, and would lave the Church of England all but isolated between the churches which she refuses to recognize and the churches which refuse to recognize her. The "Church Times," for instance, refers to Dr. Jowett as a "layman" and appealed to his "better taste as a Christian and a gentleman" not to go to Durham! Even the Bishop of Durham, who at first promised to attend the service and pronounce the benediction, was induced, while expressing his sympathy with the ideals which prompted the invitation and his sorrow that he could not be present, to withdraw publicly his approval of the occasion—on the plea

that the question of interchange is under the consideration of the Convocations, and that the Archbishop of Canterbury had made known his desire that decisions should be postponed until it has been reviewed by the Lambeth Conference, which, "with its world-wide membership,' meets this year. Happily, there is another spirit which regards the Nonconformists as brothers in Christ, acknowledges the blessing which God has granted to their ministers and sacraments, and desires to promote common worship with them in public and private. Dr. Welldon afterwards described the service in Durham Cathedral, which was attended by thousands of people, as "an almost overpowering manifestation of the desire for some visible intercommunion between the Church and Nonconformity"—despite the unseemly protest of a neighboring clergyman (formerly a Baptist minister) who had to be ejected.

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Towards Re-Union

It now remains for other Anglicans to follow boldly in the wake of Bishop Welldon, whose action was undoubtedly contrary to rules and rubrics, and to create new precedents for the same high purpose. To bring about some urgently needed reforms by altering written laws and regulations would sometimes take so long that it is justifiable and even a duty to take a short cut and simply knock down a barrier in the path of progress or force open a long closed door. The growing impatience with ecclesiastical divisions and exclusiveness is shown by two important manifestos, numerously signed. A joint conference held at Swanwick between Anglicans and Free Church men, recognizing that in the present divided state of Christendom there is no one adequate embodiment of the Catholic Church, recommends that members of all the churches represented at the conference should be free to share in one another's communions, when there is no communion of their own church available, or when Christians of different churches are meeting together for fellowship and conference and on special occasions of joint action and witness. Another influentially attended conference held at Mansfield College, Oxford, between Anglicans, Congregationalists, Baptists, Presbyterians and Methodists, agreeing that the denominations to which they severally belong are equally, as corporate groups, within the one Church of Christ, advises interchange of pulpits and mutual admission to the Lord's table (both "under due authority"), and acceptance by ministers, serving in any one denomination, who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations—this "not to be taken as reordination, or as repudiation of their previous status as ministers in the Church Catholic of Christ." It represents a distinct step in advance when Anglicans are willing to admit the equality with themselves of members of other communions. That more is to be hoped in the way of Christian progress from these voluntary assemblies than from the official ecclesiastical bodies is indicated by the recent refusal of the Lower House of Convocation to give women any status whatever in the public ministry of the church, the following moderate resolution having been rejected: "That in view of the Apostolic teaching that women equally with men are members of the one body of Christ and partakers of the Holy Spirit, and in order that fuller use may be made in the church's service of the gifts and experience of women, this House makes the following recommendation: That under conditions laid down by the Bishop of the diocese it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings at services, or meetings for prayer, or instruction other than the regular and appointed services of the church." The motion was lost by a majority of one only, and, happily, there are signs that a new spirit is moving in the ancient Church of England.

London. ALBERT DAWSON.

THE SUNDAY SCHOOL

God, a Woman and a Man*

AMONG the brave tales of the Old Testament this story is one of the best. Although so ancient, it throbs with human nature. A brave woman, a timid man, win a victory for God. In this narrative, as everywhere else, God must come first. Barak did not win the battle; Deborah did not win it; God won it. Dr. Brown of Yale says that God won the great war which has just closed. God conquered Thor.

Deborah was a woman of marked character and ability. She was strong. She was able to reach out and lay her hand on leaders and inspire them to victory. In many ways she reminds us of Queen Elizabeth. She had a will of her own—a very imperative will that swept all before it. We are almost moved to laughter when we read the speech of Barak: "If you will go with me, then I will go, but if you will not go with me, then I will not go." Then she answered, "I will surely go with you, but the honor of the battle will pass to a woman." Jael killed Sisera. God won the battle. A brave woman and a timid man were the instruments of victory.

Women of the right type have always inspired men to heroic deeds. The Spartan mother sent her son to war and told him to return either with his shield or upon it. The women of Carthage wove their hair into bow-strings while their men fought on the walls. Who can paint a picture worthy the women of France in the late war? Without a whimper they sent their men off to the front. Who can forget the fortitude of our own American mothers, wives and sweethearts who sent their men overseas at the most dangerous moment of the war? Women weave our ideals. American morale came from American mothers. If, as Dr. Kelman tells us, "The Americans amazed us by their frank idealism," we know the origin of that frank idealism.

Back of every successful man stands a woman—a mother, a wife or some other good and noble woman who unselfishly inspires him to his best. Who ever heard of Mrs. Gladstone? Yet Gladstone tells us that she was his constant inspiration. A great educator has said that we should be thankful that only God and Nancy Hanks had a hand in the education of Lincoln. Lincoln said, "All that I am, all that I hope to be, I owe to my mother." Garfield, when inaugurated president, turned and kissed his mother. Jesus on the cross, in the very agonies of death, did not forget his mother. What a sweet influence she cast about his life!

Ian Maclaren said that a minister's power is doubled or divided by his wife. Most of us are proud and happy to confess that our wives inspire us to our noblest efforts. A minister's wife has the hardest task in the world. All the flattery is heaped upon her husband, all the fault-finding is heaped upon her! Yet the minister's power is doubled in most cases by his wife. Nearly all the beautiful things he does and says are inspired by her. Someone ought to put in a good word for the minister's wife. And what shall we say of our devoted teachers both in public and Sunday-schools?

We cannot overlook in this lesson the twenty-third verse of Deborah's song: "Curse ye Meroz—because ye came not to the help of Jehovah, to the help of Jehovah against the mighty." Roosevelt was fond of quoting this powerful verse. It is a curse upon anyone who withholds his help in Sunday-school or church. The other risked all, Meroz stayed softly at home and the brave Deborah pronounced her curse upon that clan. We will not do less! "Curse ye Meroz." God's battle must be won.

JOHN R. EWERS.

*Lesson for April 11, "Deborah and Barak Deliver Israel." Judges 4:4-16.

NEWS OF THE DISCIPLES

E. P. Wise Goes to Bethany, W. Va.

E. P. Wise has resigned his pastorate at East Market Street church, Akron, O., and has accepted the pastorate of the church at Bethany, W. Va. During Mr. Wise's five years ministry in Akron practically every phase of the church work has been doubled. A debt of $11,000 has been paid off. Some unique features in church work have been introduced, among them a "Silent Class" and "Pleasant Sunday Afternoons." Mr. Wise is well equipped as a minister to college students and should prove abundantly useful in his new field.

John Ray Ewers a Popular Lenten Speaker

John Ray Evers has been giving a series of Lenten addresses in First church, St. Joseph, Mo., of which C. M. Chilton is pastor. Seventy-seven new members were received into the church during the early days of this series. Mr. Ewers is in demand as a Lenten speaker in some of the largest churches of Pittsburgh. He preached recently in Emory M. E. church, counted the largest Methodist church in the United States, and is announced for Good Friday at the Calvary Episcopal church, the largest Episcopal church in Pittsburgh. He will speak each evening of Holy Week in his own church.

Chicago to Establish New Suburban Work

The Chicago Christian Missionary Society has voted to open a new church this spring on Jackson Boulevard, in South Oak Park. This will provide a church home for large numbers of people who have moved west from the existing churches. The nucleus of the work will be a Baptist Sunday-school which the Baptists are offering to give up in order that they may concentrate their strength in North Oak Park.

Kansas City Discipledom Adds Brilliant College Man to Its Leadership

During the past few years Joseph Myers, Jr., has brought many honors to Transylvania College through his victories in the oratorical field and as a student. He received his B.D. degree there in 1919 and this year has been pursuing courses in modern languages in preparation for work on his Ph.D. degree. Mr. Myers has just been called to the pastorate at Budd Park church, Kansas City, Mo., one of the leading Disciple organizations of the city. The church is located in a rapidly growing residential section of the city, and works in cooperation with the Independence Boulevard church in ministering to the northwestern section of Kansas City. It has a membership of 600 and has also a very strong educational department. The intermediate department of its church school is the largest in any of the Protestant churches of the city. Mr. Myers comes from Crawfordsville, Ind. At college, he has been a leader in athletics and oratory, and has made a brilliant record in his studies. Last year he represented Transylvania and the colleges of the southern states in the National Oratorical contest at Des Moines. He ministered to the Old Union church near Lexington during the past year.

Indianapolis Church Burns Mortgage

"As soon as the war is over we are going to get out of debt," said J. D. Garrison, pastor of North Park church, Indianapolis, to his official board one Sunday two years ago, and it has come to pass. On Sunday, March 14, the church mortgage was burned, just ten years after the dedication of the handsome church property. Mr. Garrison has been pastor of the church for three years and in that time, despite the marked increase in current expenses, has completed paying off $6,500 of the original debt. The church has given liberally to many worthy causes during the war and since then, including $2,000 to the Men and Millions fund. The church was filled at the mortgage burning ceremony. Elders R. A. Henry and T. G. Lamb and Dr. B. H. Sellers, members of the original building committee, gave talks on the earlier days of the church. E. L. Day of Marion, Ind., former pastor, also was present and spoke of his pastorate. Mr. Garrison concluded with an inspiring tribute to the members of the congregation for their faithfulness. The match was applied by W. C. Garten, treasurer of the church.

St. Louis Chosen for United Society Headquarters

As forecast in a recent issue of The Christian Century, the executive committee of the United Christian Missionary Society, at its meeting held in Cincinnati, March 23, selected St. Louis as the city for central headquarters for the Society. Four ballots were taken, and on the fourth the vote stood as follows: St. Louis, 12; Indianapolis, 3; New York, 0; Cleveland, 0; Chicago, 1; Cincinnati, 2. The action of the executive committee is subject to the approval of the board of managers and the final approval of the convention. Judge Frederick A. Henry, of Cleveland, is the chairman of the Board of managers.

—C. E. Kircher reports a strong laymen's organization in the church at Emporia, Kans.; through this other laymen are being interested in church membership and church work.

—The district superintendents working under the direction of the Illinois Christian Missionary Society during the past two years have visited 390 of the 700 churches in Illinois and have spoken in more than 300 of them. The plan of these men is to continue this field work until they actually reach every church in their respective districts. The state missionary society helps in a definite way from 100 to 200 churches every year.

—Granville Snell, superintendent of the Seventh District of Missouri, has proved an able leader in difficult fields. During the past six months he has raised $4,000 in the struggling churches of his district for various purposes. He has averaged a sermon a day during this period, visiting twenty-six towns and receiving into the churches 130 new members.

—Chicago Disciples gathered in large numbers at Jackson Boulevard church, Chicago, on March 21, to hear A. McLean speak on personal evangelism. The group meeting was planned to aid the churches in their Easter services. Mr. McLean supplied the pulpit of Memorial Church for Dr. Willett on Sunday morning.

—C. C. Sinclair resigned recently as president of the Kansas City Ministerial Association and his place was filled by the election of J. B. Robertson, associate pastor of Central church on Wabash Avenue.

—The report on the condition of Mrs. William Remfry Hunt at the Mayo institution in Minnesota is reported as favorable. Both Mr. and Mrs. Hunt are advised to rest and observe very careful hygienic living for awhile.

—Graham Frank of Dallas, Tex., Central Church, is a member of a committee of ministers which has an interesting fight to wage. The ministers have demanded that the Sunday movies close in Dallas in accordance with state law. The open Sunday advocates are now

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Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
Oakwood Blvd. West of Cottage Grove
Herbert L. Willett, Minister

trying to arrest church organists for playing for money on Sunday, but an adverse opinion from the attorney general of the state has prevented this from being carried out.

—Ernest C. Mobley has resigned after a successful pastorate at Amarillo, Tex., and will go on the lecture platform for the Redpath Bureau with his lecture "America at the Cross Roards." He expects to take another pastorate after the summer's work.

—A Tither's League has been organized at Springfield, O. There were thirty charter members of the organization and it is planned to increase the membership of the organization by Easter to one hundred and fifty.

—Hollywood church, Los Angeles, Cal., is planning the erection of a new building. It is designed in classic style and will contain modern features.

—In recognition of the worth of J. R. Bryan, a prominent layman of the church at Vicksburg, Miss., who passed away recently, it is planned to erect a beautiful church building which will be called the Bryan Memorial church. Mr. Bryan was president of the state and county organizations of the interdenominational Sunday-school organizations. His service on the state board of the Mississippi Disciples was particularly appreciated.

—Probably the leading "marrying parson" of the Disciples is L. N. D. Wells, pastor of First church, Akron, O. He married 346 couples last year, an average of almost one couple a day.

—I. E. Reid is now leading at Denison, Tex., and the church under his leadership is making real progress. The congregation has been cooperating with seven other churches in a series of pre-Easter meetings. One young man from the congregation is in attendance at Texas Christian University preparing for missionary service. The Sunday-school has recently been graded and put upon a departmental basis. A large and loyal body of young men is a feature of the church which calls for special notice. Thirteen accessions to the membership are reported since January 1.

—The Ministers' Conference held in connection with the Missouri State Convention will be held at Marshall, Mo., the convention city, on June 14 and 15. The speaker on Monday night, June 14, will be Dr. Arthur Braden of Lawrence, Kan. His subject will be "The Preacher, the Man of the Hour." On Tuesday morning, L. J. Marshall of Carthage, Mo., will speak on "The Fine Art of Co-operation." After the presentation of his subject the conference will discuss his theme as it is related to all the great movements of today. W. Garnet Alcorn is chairman of the meeting this year.

—The church at Salina, Kans., has recently voted to increase the salary of its pastor, Arthur Dillinger, $600 per year. It has also been voted to purchase a parsonage. The finances this year were arranged according to an apportionment system and only eight people in the entire church refused to accept their apportionment.

—B. F. Cato has resigned at Little Rock, Ark., to accept a pastorate at Marshalltown, Ia. He leaves behind him a building valued at $100,000 and a strong congregation of seven hundred members. One of the motives leading to the change is the superior educational opportunities afforded in Iowa.

New York CENTRAL CHURCH
142 W. 81st Street
Finis Idleman, Minister

—The health department closed the church at Fresno, Cal., but the building was warmed each Sunday morning and the communion table set. Each member came in alone and observed communion. Charles Laurent Beal is the minister.

—The Sunday-school department of the American Christian Missionary Society has issued a leaflet for use among children while the recruiting work is being done. It encourages quiet self-examination and a study of the scriptures.

—There were seventy-three accessions at Central church, Buffalo, N. Y., last year, where B. S. Ferrall was pastor. The money given for missionary purposes totaled $2,430.02. This Buffalo church is now using nearly a hundred copies of "The Daily Altar," and the devotional life of the church is being deepened.

—There has been a recent increase of $450 in the salary at Battle Creek, Mich., where T. S. Cleaver is pastor. Recently several Disciple missionaries visited the Sanitarium in Battle Creek to recruit nurses for the foreign field.

—The church at Mt. Vernon, Ind., has a great increase of missionary spirit, as is seen by its going one-third beyond its apportionment for missions. E. H. Clifford is pastor at Mt. Vernon.

—Chestnut Avenue church, Ft. Worth, Tex., increased the salary of its minister, R. R. Yuderman, ten per cent last July, ten per cent this winter and it is expected to increase it another ten per cent next July.

—The church at Fisher, Ill., has recently increased the salary of its minister twenty per cent and in addition has presented him with a Ford touring car. The expenses of the church and the missionary budget are covered with good pledges. L. G. Huff is pastor at Fisher.

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¶ But that new world is not yet fully come!

¶ Furthermore, it is not yet definitely known what its nature shall be. That is a matter of dread suspense with some, but of sure confidence with others.

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The
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A Journal of Religion

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By Ben B. Lindsey

What Is Justice?
By Miss Maude Royden

A Square Deal for the Doughboy
By Alva W. Taylor

Publicity for the Church's Social Ideals
An Editorial

Ten Cents a Copy April 8, 1920 Three Dollars a Year

Education and Missions

These are twin ideas which came forth from the mind of God. He incarnated them in His only begotten Son who came to TEACH and to SEND. They go together. You cannot effectively SEND unless you first TEACH. You cannot properly TEACH unless you SEND. The whole missionary enterprise, at home and abroad, rests upon Christian education. The whole Christian Educational enterprise presupposes missionary endeavor. They cannot be separated. Without the one the other fails. Without either the holy purpose of Almighty God to bring the whole world to redemption will not be realized. Because it is the will of God, the Disciples of Christ must support both with much greater generosity. The joint budget for this year is $12,000,000.

Six millions for EDUCATION—Six millions for MISSIONS. It must be raised—remember the canvass—April 25-May 2.

Board of Education

222 Downey Ave. *Indianapolis, Ind.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, APRIL 8, 1920 Number 15

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra.
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for a Vision of God

HOW shall we conceive of Thee, Infinite Life, to whom we turn our faces in adoration? What picture can our finite imaginings make of Thy being? Art thou enthroned beyond the stars? We have sought Thee afar in time and space and though we see everywhere the marks of Thy presence we cannot find Thee. Dost Thou hide thyself behind Thy works, so our hearts shall never feel over-sure of having found Thee? Show us Thy glory! Give us some clear token of Thyself that we may move surely but with hushed feet in awe of Thy presence and Thy goodness.

We come to Thee with questions on our lips, with doubt and trouble in our hearts. Thou answerer of human prayers, answer us this: Where may we find the secret way of Thy going, that we may wait for Thee to appear? Where have stood those great ones to whom Thou hast spoken, who know Thee as a man knows his friend, who hold sweet communings with Thee and come from Thy presence with heaven's light shining upon their faces? Show us, we beseech Thee, the spot where Thou keepest tryst with them that we too like Thy prophets and saints may speak to Thee and hear Thee speak.

Our hearts rebuke us that we have such difficulties of faith and vision, that we seem to make such hard work of prayer. But Thou knowest how we are blinded by the things of sense, and by the fleeting but clamant interests of this world and of self. Open our eyes to behold Thee. Show us Thy face framed in all our circumstances. Lift our common loves and all our daily tasks to the level of the divine companionship. Teach us that all our work, if it is good work faithfully done, is partnership with Thee. Show us that all our loves in so far as they are pure loves and we are loyal to them are but the springing up within us of Thy loving nature,—we loving others because Thou hast first loved us.

Forbid that we should go through life blind, seeking Thee afar when Thou art nearer than breathing, closer than hands or feet. O Lord, that we may receive our sight! —this is the deep prayer of our hearts as we come to Thee now in the name of Jesus. Amen.

Planters Repudiate Industrial Democracy

INDUSTRIAL issues are world wide. Wherever the wage system has gone and industry has become specialized to any degree, there is social discontent. In Hawaii there is today a strike of the plantation help. It is charged by the employers that this strike is fomented by Buddhist priests of Japan, though this idea is scouted by the Christian pastors of the islands. Recently Rev. A. W. Palmer, pastor of the Central Union church of Honolulu proposed a basis on which to settle the strike. He suggested that the plantation workers go back to work unconditionally, that they surrender their union organization and give up any outside leadership. The planters on the other hand were to agree to organize each plantation vertically to include all social classes on the plantation in a democratic way. The laboring people agreed to give up their union but the plantation owners would accept no compromise. The result probably will be a temporary victory for the plantation owners, but this will carry with it a continuation of strife and mutual distrust. This story tells the issue the world round. The real aspiration of the worker is for industrial democracy. The worker wants an opportunity to help determine his working conditions and the policies of his industry. The employer, long used to the feudal order in industry, wishes to be the overlord. Were democracy wasteful and ill fitted to help the

human race forward, it would have no change to win, but the contrary is true.

Not More Revivalism but More Christianity

DR. HENRY VAN DYKE was right in his reply to the leaders of the Interchurch World Movement. The latter had asked a number of prominent citizens of this country if they did not believe we needed a great revival. Dr. van Dyke insists that "the world's greatest need today is not merely a revival, but a real restoration of Christianity." It will take something other than a hash of conservative theology, grouchy denunciations, emotional appeals, and distorted ethics to save the world. Instead of calling in our discarded professional revivalists from the brush to save the world, we must seek to know what the religion of Jesus was like and try to introduce that religion into the world. Most of the things he talked about are a foreign tongue to professional evangelism. Our need today is the preaching of the Kingdom of God, the master theme of Jesus.

Jews and Christians Hold Conference

AN interesting evidence of a new ability to face our difficulties around a council table is indicated by a press report from New York. The Jewish rabbis have always resented Christian propaganda among their people, but of late they have been particularly irritated by the practice of some home missionary leaders in identifying Americanization and Christianization. In the rooms of the Federal Council there was a meeting of the Federation leaders, the Home Missions Council officers and representatives of the Central Conference of American Rabbis. The Jewish religious leaders asked that Christian propaganda among their people be discontinued. The Christian leaders could not grant that request since it is of the essence of Christianity to propagate itself, but they passed a resolution that there should be no tendency henceforth to cloak religious efforts under a patriotic guise. Both Jewish and Christian leaders voted "that we express the desire for further conferences and continued fellowship." This conference does not indicate any lavender liberalism which would surrender precious convictions. All of the men about the council table had strong convictions. The important thing was the courtesy and good-will.

A Christian Control of Public Opinion

THE Religious Education Association in its recent annual meeting at Pittsburgh suggested the Christian control of public opinion. The war developed a technique by which special interests may secure the organs of opinion and mould the thought of the nation for good or for ill. The widespread hostility to Mexico in this country has been built up by publishing some facts, many rumors and some lies. Many facts of adverse significance have been withheld from the public. Thus a false opinion was built up about Mexico. Only the heroic efforts of church leaders through the pulpit and the religious press has been competent to meet the peril. The special interests had decreed a war with Mexico. It would have been the most unjust war of history, likened only to the invasion of Belgium by Kaiser Wilhelm. None of us knows fully the peril of being at the mercy of the commercialized press bureaus. The organs and agencies for the forming of effective independent thought were never so important as now. Christian publicity has only to let in the light and commercial press-agenting will fall into the odium that it deserves.

Accepted Industrial Ideals

UNREST and tension obtain throughout the industrial order. Between those who represent the employing group and those who range themselves on the side of labor there is a hostility and bitterness never known in the past. Proof of this is found in the increasing difficulty of arranging conferences between the opposing groups. Even when disinterested citizens attempt to call together representative men from the two opposing lines there is usually reluctance or refusal to enter such a conference. The laboring men are frankly unwilling to be interpreted as joining in a discussion the results of which cannot be determined by the unions to which they belong. The employers are bitter with a sense of the futility of effort in behalf of conciliation in times of such unrest and feverish ambition on the part of their employes. Social workers are distressed over the situation and are hesitant to utter their sentiments in any terms save the most general and ambiguous, for fear of irritating one or the other of the two groups. And yet it is necessary to affirm with emphasis and to reiterate in season and out of season certain fundamental principles of the emerging industrial era of greater justice and nearer approach to the principles of Jesus. Among these are the fact that labor is not to be regarded longer as a commodity or article of commerce; the right of association both of employers and employees; a wage adequate to maintain a reasonable standard of living; the eight hour day, or the forty-eight hour week; a weekly rest of twenty-four hours, which should include Sunday when practicable; abolition of child labor, and education and proper physical development of all children; equal pay for equal work as between men and women; equal treatment of all workers, and a system of inspection to insure proper conditions and safeguards for the workers. Such an industrial creed may well be regarded as consevative and right.

The Allied Forces in Constantinople

THE failure of the Allies to insist upon their original purpose to exclude the Turks from Europe was the cause of deep disappointment to most of the civilized world. When even the German military leaders contemptuously told their Turkish allies that they had no business in Europe, but as a half barbarous race they

should be relegated to the Anatolian plains with their capital either at Bruusa or Konia, it was recognized as a severe but merited judgment. Yet strange to say the vacillation of the Allied counsels has given opportunities for the Turks to organize with their usual skill a policy of delay which has resulted in the practical assurance to them that they may remain in Constantinople. Thus the Christian world is defrauded of its hope that these masters of cruelty should be banished, like Judas, to their own place, and the glorious church of Santa Sophia be reclaimed for the service of Christianity. In this situation there is at least a grain of comfort in the fact that Allied troops have been sent to occupy Constantinople for the purpose of preserving peace and protecting the lives and interests of the non-Turkish residents. A roar of indignation went up from the Turks when this policy was announced, and there is no doubt that they will exhaust all means at their disposal to secure the withdrawal of a force which implies their submission to the Christian powers. But it is the belief of practiced students of the affairs of the Near East that this military occupation will continue, and perhaps be permanent. It is to be hoped that this will be the case. If so, there will be at hand the means to prevent further outrages upon Armenians and other subject groups in the remnants of the Turkish empire.

Extension of the Prohibition Movement to the Old World

THE proper answer to those who are trying by various methods to undo the work of the great prohibition movement in America is found in the deliberate and resolute purpose of the temperance forces to carry the war into all other lands where some form of prohibition does not already prevail. It would seem at first glance that the age-long devotion of the French people to some form of alcoholic drinks made that land a hopeless field for such propaganda. But the fact that thousands of members of the American Expeditionary Force were registered for a time as students in French universities has suggested to the Inter-Collegiate Prohibition Association the wisdom of a campaign in the universities of Europe, Asia and South America in behalf of prohibition. The splendid work that this and other temperance organizations have accomplished in American colleges and universities in the dissemination of literature, the organization of oratorical contests on temperance themes, the enrollment of thousands of students in total abstinence groups, and the promotion of prohibition lecture courses is the proof that similar activities are possible wherever student bodies are gathered in any part of the world. It is an inspiring program which is being organized for world-wide agitation in behalf of total abstinence.

What It Costs Us to Act the Pagan

IF Christianity had ever been accepted as a working plan by our world, the saving in money and lives would be by this time beyond computation. Professor Bogart, of the University of Chicago, has estimated the cost of the world's war at $337,946,179,657, a sum which is beyond comprehension of even our greatest financiers. It stands as the monument of humanity's foolishness and sin just as the Tower of Babel has symbolized our pride. There were 3,181 strikes in the United States during 1918 which cost all parties concerned two billion dollars. Whether we conceive these strikes as the result of injustice on the part of employers or of intrigue on the part of walking delegates, they arise out of the non-Christian status of our industrial order. The dream of a social Utopia where every family will have its own vine and fig tree, an order where good-will should fill the hearts of men, can be realized only by the preaching of Christ. It is for this reason that far-sighted labor leaders and far-sighted capitalists will turn to the church as the mediator and the symbol of social justice. If our domestic and international questions were brought before the bar of the Christian conscience for adjudication we should have a very different world from the one in which we live.

Publicity for the Church's Social Ideals

THE social problems that press upon the world for solution are in large measure just what our sociological prophets told us they would be. There is a new sense of independence abroad. The democracy we talked about during the war is being demanded by the men who fought for it whether as soldiers or as workers, and it is being denied to them in many instances. "The war against war," of which we spoke much in the early days of our conflict with Germany, has been forgotten by those who would fasten upon the United States a militaristic regime. Church leaders have not been altogether unaware of these things. A remarkable body of sociological literature has come from the pens of great church leaders in recent years. Walter Rauschenbusch, Harry F. Ward, Graham Taylor—these are but three of the prophets of the new social note of religious conviction. Representatives of all the denominations have gathered from time to time in national assemblies and unanimously passed resolutions which are unexceptionally on the side of progress. The Federal Council resolutions have been strengthened through the years. Most of the denominations have spoken. Among the strongest of the denominational utterances are those of the Episcopalians and the Roman Catholics.

Why then does the labor world still believe the church either apathetic or hostile to its demands for better conditions? Because the great rank and file of the membership of American churches is uninformed as to the standards that have been adopted by their denominational assemblies. There is no doubt that some good elders and deacons would leave their churches if they knew the thing that their leaders have committed them to. They hold views altogether antagonistic to the platforms

adopted by their denominations. The situation is not sincere. Either the platforms ought to be repudiated or they should be given publicity enough to see whether the rank and file of the churches would stand for them.

It is the besetting vice of Protestant leaders to pass resolutions. This salves the conscience and makes ready a reply to the critic. The passing of ringing progressive resolutions which are never backed up by deeds, or even by publicity, is a practice which has brought the church into disrepute in the eyes of men of affairs. If the Commission on Social Service of the Federal Council, to use a conspicuous example, would send out a company of lecturers big enough to reach all the county seat towns in America this coming year, and if these lecturers would scatter literature interpretative of the position taken by the Federal Council on labor and industrial questions, there would no longer be the excuse there now is for the blank ignorance of the laymen of the churches.

Not only is there need of making the issue of social reconstruction a live topic in the churches, but there is need also that the labor world itself should know what the churches have resolved to stand for. Such a paper as the New Majority, to use a single example, is an advertising medium for plain talks by church leaders in which the sympathy of the church with the rightful aspirations of working people could be explained. Of course, such advertising would be highly dangerous if the churches do not mean what they say. These advertisements in labor papers would come at once to the attention of employers. These employers would react unfavorably in the financial campaigns and drives which the church is undertaking in these days.

It would be perilous in other ways to advertise in labor papers acquainting the industrial world with the declared attitude of the church. In a given strike, the labor people might ask for definite aid. A few years ago the ministers of Chicago were challenged by the labor people to support the garment workers' strike. Many ministers joined the girls in picket duty and Dr. Helming, a Congregational minister, was actually arrested and led away to jail, as were some other ministers. Do our ministers sympathize with labor sufficiently to run the hazard of false arrest by the hirelings of some unscrupulous industrial concern? If the church platforms were ever published in the labor papers, the labor people would soon find out.

The present course of the church is weak and supine. It commands neither the respect of intelligent business men whose social temper tends to be conservative nor of the informed labor leaders. It is neither fish nor fowl. It is clear that the church should either confine itself on the one hand to the old-time sentimental talks on mother, home and heaven, or to doctrinal elaboration, or, on the other hand, it should get into the world's struggle in a candid and virile way.

This is the reconstruction age. What will the church do about it? Will it raise a lot more money to do the same old thing, or will it with its money-getting develop new activities and new programs to face adequately the problems of the new world now in the making?

After Easter

IN the calendar of the churches that observe to any measurable extent the seasons of the Christian year, Easter day marks the climax of the two most impressive periods in the life of our Lord, the Temptation and the Passion. No other time in all the round of the months, with perhaps the exception of Christmas, is so intimately related to the personal side of Jesus' ministry.

The six weeks preceding Easter are the reminder of the forty days of temptation in the wilderness. No one can affirm with certainty the time at which scattered churches in the early Christian fellowship began to observe this period, and no one knows just why it was placed in the spring of the year and in immediate connection with the Passover season. There is no Scriptural precedent for this, but the time is as appropriate as any for the intimate and personal remembrance of the great days of testing in the life of Jesus. More than this, there was doubtless the feeling that the dominant note of the forty days in the wilderness was that of sad and solemn contest with the powers of evil. It was therefore not inappropriate that such a period should end with the celebration of those even more impressive days that marked the culminating tragedy and triumph of the Master's life work.

With the fixing of the time for Good Friday and Easter Day it was different. These times were entirely familiar. The last great day of the Jewish Passover feast was the time of the Savior's trial and crucifixion. The concluding Sabbath of the Pascal week was the day on which the Master lay in silence in the tomb of Joseph, and the day that followed, the Sunday after the Sabbath, witnessed the Resurrection, the event that made the first day of the week for all time to come the Lord's Day.

Easter marks, therefore, a culmination in the Christian calendar, commemoratiing as it does the end of the two great events, the Temptation and the Passion. Each was a preparation. During the long days in the wilderness Jesus measured the distance which separated him from the achievement of his gracious ministry for the world, and set himself to its accomplishment with calm and resolute spirit. From the Temptation he came back to begin his work first at Jerusalem, and then in the wider ranges of the land he loved. In the strength of spirit which he won in the struggle of the forty days he proceeded with the mighty task which began at once upon his descent from the wilderness.

No less was the Passion of Jesus a preparation. It closed "the days of his flesh," and ushered in that eternal ministry of redemption which is symbolized in due and appropriate manner by the mystic post-resurrection interval, in which the Master seemed to be still in the world but not of it, a living Presence that came and went like the breath of God, an assurance of the promise, "Lo, I am with you alway," and yet in part a realization of his words of farewell, "A little while and ye shall not see me." To the sensitive Christian this mystic alternation of the presence and absence of our Lord is the continued experience of the church. There are times when his living and inti-

mate presence seems to break through the heavy veil of our shadowy world, and we see him face to face.

There is therefore in the words "after Easter" a certain high expectancy, a consciousness of great things experienced and still greater things to come. There is a kind of breathless anticipation, as when the disciples waited tremulous with wonder as to what should transpire in their little circle, when "after Easter" Herod should bring the imprisoned Peter forth for trial. They could hardly doubt that some new manifestation of the power of God would wait upon the new emergency.

Even so the passing of Easter is the entrance upon a new and thrilling phase of the Christian year. Fresh adventures of faith are before the servants of the Lord. Young lives have been born into the Kingdom. There now comes the task, even more impressive, of training them in the culture of the Spirit into insight and efficiency. The mothering of these young lives, so fresh and impressionable, is the loving and yet anvious privilege of the church. Of even greater importance is their education in the nurture and admonition of the Lord than the initial step in their Christian life. To every true minister there comes unfailingly a glow of satisfaction in the contemplation of this responsible and happy service. The ideals of Christian character, the duties of church membership, obligations to the church and to the far-spread Kingdom of God, all require inculcation and enforcement in the lives of the new friends of Jesus.

The church in its capacity as a group of worshipping and growing Christians turns in a measure from its emphasis upon evangelism, which has been stressed during preceding months, and faces with enthusiasm the opportunity of a fresh beginning. This does not imply that the call to Christian obedience is limited to the Lenten and Easter season. All times are opportune for confession of faith in the Master and the beginnings of the life of service. But after Easter the wise leaders of a congregation study the problem of efficiency, and the development of fresh impulses of loyalty and service in its people. The joy of religion in homes and daily work is to be sought. An adequate financial responsibility to the church and its activities is to be cultivated. A fresh concern for the growth of the spiritual life through the use of the Scriptures, the cultivation of prayer, and attendance upon the regular ministries of the church is to be urged. The selection of some special work as a means of promoting the church life and the development of individual powers is to be taught. The duty of interpreting religion to others, both by word and conduct, is to be made clear. By such means the church grows in strength and its people in the attainment of Christian character.

To those who are entrusted with the responsibility for Christian leadership in the various denominational groups there comes a new opportunity after Easter. Their objectives are planned long in advance, but the psychology of a new emphasis and a fresh goal following the great meditative period of the year inspires them with a sense of obligation and enthusiasm. Particularly is this year one of great planning and achievement. The Christian forces of the nation and of the world are being rallied as never before for the attainment of far-reaching ideals through cooperative effort. It is possible for the mere denominationalist to see at such a time only the occasion for a fresh outburst of sectarian zeal. But they are blind to the leading of the Spirit of God who do not perceive that greater objectives are before the church than ever before, and that they are to be attained only by cooperative effort. The Christianization of the cities cannot be done denominationally. It is a common task for all Christians. The strengthening of Christian purpose throughout the socalled Christian world is an obligation which has never been faced collectively, and can only be accomplished by unified effort. Most of al, the non-Christian world awaits the consecration and effort which the church, prepared through humbling self-examination and consecrated evangelistic efforts through the pre-Easter period, can hope to attain.

It is a time for the renewal of every holy purpose. The tremendous problems of the hour, problems educational, industrial, ethical and religious, can find solution only at the hands of an awakened church that has, through months of insight, confession and penitence, prepared itself for the great adventures of faith and service that awaits it after Easter.

Ecclesiastical Snobbishness

IT is told that Emerson once objected to the word "snob," which his wife had applied to a lady of her acquaintance. "I do not like it," he said. "I particularly dislike all words beginning with 'sn.'" "But, my dear, " expostulated Mrs. Emerson, "she *is* a snob. What else can I call her?" "You might call her," said the seer, meditatively, "a person who is very charitably disposed toward success." The phrase describes the attitude of some churches and of some ministers. While most of us are by no means convinced that the church as an institution is under the domination of the classes, we must admit that there are local churches and individual pastors whose charitable disposition toward the successful rich seems to give color to the charge.

Why is it that some ministers show such sensitiveness to all criticism of the rich and such deference to prosperous church office holders and supporters? Perhaps the reason is often more creditable than it would seem. Ministers, seldom having had any amount of money, naturally overestimate the intelligence which is needed to acquire it. Again, they are so continually facing the needs which money would meet, that they are likely to have an exaggerated idea of its value. The church is just now facing a real danger at this point, when world conditions are being so revealed to us as demanding large sums of money for their relief that we are inclined to think of wealth as omnipotent. Still more immediately operative, no doubt, is the fact that, the problems of our day being so largely industrial and financial, there is a feeling, most just and

reasonable, that the wisdom of persons skilled in business is needed for the solution.

But there are a few ministers who are moved by more unlovely motives. There are a few churches which are mere clubs, with "charitably disposed" preachers as their promoters. A young couple who moved to a large city of the middle west several years ago went to the pastor of the most prominent church of their denomination and asked how and when they should deposit their church letters. The pastor was plainly embarrassed. "My dear young people," he said, "may I suggest that you would not find my church—as—congenial? We are a kind—of—ah—happy family, you understand—all in one social group, don't you know? I am sure you would find more—ah—familiar associations elsewhere—feel more at home, don't you know?" These young people had grace sufficient to laugh as they left the study, and Christian principle enough to lead them into a church home elsewhere, but of how many young persons in a strange city would this have been true?

The surest way to dispose of ecclesiastical snobbishness would be in the manner adopted by "Fighting Bob" Evans, the naval hero, whose reputation for the pertinent and effective use of profanity was second only to his fighting popularity. He went to a fashionable New York City church, and, finding no usher in attendance, seated himself in a very desirable pew. Presently the owner of the pew entered, and, taking his stand in the aisle, glared haughtily. The admiral smiled pleasantly in return. Sullenly taking his place in the pew the parishioner took out a calling card, and, below a name good up to eight figures in the financial world, wrote, "I pay $5,000 a year for this pew." "Fighting Bob" read the penciled line carefully, then leisurely wrote below, "You pay too ——— much!"

Life's Compensations

A Parable of Safed the Sage

I JOURNEYED unto a distant city, and I abode there certain days. And I took my Breakfasts at a Restaurant. And it came to pass upon a morning as I paid my bill at the Desk, that I spake unto the Proprietress, and said, Thou hast a goodly sum of Money for the Bank this day. For she had sorted it upon her Desk, and was making a Deposit Slip.

And she said, Yea, and what is more, I have a growing Bank Balance.

And I said, I am glad of that.

Now this I have learned, that there is no Business that is Impersonal, but every Business is a chapter in the life of some man or woman. And I spake unto her some word which she thought was one of Personal Interest.

Then she opened her heart unto me and said, Five years ago did I and mine husband rent this corner, and for four years and two months did we just about break even. And thus had it been in three other ventures like unto this. We put in all our money and we both worked, and it never got us anywhere. And we were always hopeful and always expecting that next month it would be different.

And she considered her words, and took up her parable, and went on. And she said, It grieveth me when I think of Fifteen Years gone out of my life and nothing to show for it, no Profit, no Home, no Children, and finally no Husband.

And I spake not, for I knew that the loss of her husband had not been the sorrow of death, but of something worse. And he is a wise man who holdeth his tongue at such a time.

And she said, I made and baked mine own Pies; I scrubbed mine own Floors; I waited on Table; I did everything, and month by month we just about broke even. And I grew impatient, which maybe was unwise, and maybe I had been wiser had I done it ten years sooner. And he ran away with a waitress. And I know not if it broke mine heart, or whether it had already broken, and that was the beginning of its healing. But one thing I knew, I must be on the job here about fourteen hours in the day, or the Sheriff would be leaving his Visiting Card upon my Desk. And the first thing I did was to fire my husband's brother, who sold us Vegetables; and then I found that he had been robbing us of about an hundred and fifty dollars a month. And I sometimes figure about how much I have added to improvements on his farm for fourteen years at eighteen hundred per. And all the help stood by me, and the service improved. And the old customers stood by me; for we had a good name in the Restaurant Business. And now for ten months I have seen my Business growing and my Bank account growing, and Believe me, a growing Bank Balance looketh mighty good to me.

And I said, I have often witnessed that in time of sorrow or of heartbreak, it is a blessing if one have plenty of hard work to do.

And she said, It is all of that and it is more. When a woman seeth all the dearest dreams of womanhood go a-glimmering, hard work is salvation, and a measure of success in the thing that gains one's bread is an unspeakable blessing.

And I said, But is a successful business a compensation for the loss of an husband?

And she said, There is no woman from Eve down who would not swap any kind of business success for a really good husband. But success in business is Adequate Compensation for the loss of some kinds of an Husband. And in this life you can't have everything.

The Coming Church

A MIGHTIER Church shall come, whose covenant word
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" and all
Shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul.
Shall be the deeds of love. Not credo then—
"Amo" shall be the password through its gates.

HENRY BERNARD CARPENTER.

The Church and Social Courage

By Ben B. Lindsey

IT IS too much the disposition of people—some people—to judge a great institution or a great work by its mistakes, its weaknesses or its failures, instead of its wisdom, its success and its strength. The church has often been the victim of this short-sighted policy. Men have become cynical regarding the church without any real justification for their attitude. The church, made up, as it is, of human beings, must naturally share the strength and weakness of human beings and is, therefore, an institution that, like human beings, has made its mistakes and, at times, missed its opportunities. But, for this reason, to lose faith in the church, would be to lose faith in humanity itself. I am speaking, of course, of the church as it stands for real religion, and that is surely what the church wants to stand for and what most of the people in it do stand for. To eliminate the church from our civilization would be to eliminate religion, and that would be like striking down one of the very pillars upon which civilization is erected; it would certainly destroy the superstructure itself. And while I have no patience with those who would seek to get rid of the church, I can have all kinds of sympathy and support for those who would seek to get rid of the mistakes, the weaknesses and failures of the church. For, like the individuals that constitute it, the church has something of all three of these. The church may be of divine origin and is certainly founded upon divine principle, yet, as maintained and directed, it must necessarily be a very human institution.

People honestly differ as to the active part the church should play in the great economic and political questions of our national life. I am one of those who, while strongly believing in the church, also believe that the church in the future should broaden its mission by concerning itself deeply and seriously with the great social, industrial and economic questions of our time. If its tradition has been to ignore these questions, I believe that in the future it should create a new tradition—a policy of recognizing that these questions have a real bearing on the way to true morality and an answer to the commandment "Thou shalt not steal." I have seen prominent churches brought into disrepute among the common people because its minister might limit his sermon on such a text to the ignorant man who stole your pocket-book, or stuffed a ballot box, instead of the man in business who robbed your pocket-book every time you turned on the gas or paid your fare on a railroad train. I have known preachers—prominent preachers—especially in the larger and wealthier churches, who, in this regard brought the church into disrepute and contempt, either by their ignorance or their cowardice.

For example, I have known such a minister in a sermon in behalf of civic righteousness, to roundly denounce the dive-keeper and the ballot box stuffer—all poor, weak, ignorant tools of a system, whose real cause and whose real sponsors sat in the pew in front of him, and whom he had not dared to denounce. This could have been only for two reasons: his ignorance of the causes of poverty, of sin and theft and crime, or, his own cowardice. I am sorry to say that, from my experience, the second cause is often the principal cause. In my twenty years' experience in public life some of the worst weaklings I have met have been preachers and some of the most courageous, sacrificing, devoted men I have met have been preachers. And yet a great many people would become cynical and judge the church—the whole institution—by these weak, cowardly, hypocritical, bootlicking worshippers of the golden calf, instead of the fine, splendid, patient, sacrificing, devoted, courageous souls who have faced and roundly denounced the real sinners—the real criminals and fearlessly pointed out the *causes* of bad things. The quality of courage is needed just as much now as it was in Christ's day. And the pulpit, being very human, cannot escape the human frailties of presenting, as spokesmen of the church, both the ignorant and the wise, the courageous and the cowardly.

DESERTING AN IMPERFECT CHURCH

There have been times in great struggles when the church seemed not as courageous as it should be. This is because it is too often dominated by tradition, by the rich—and those forces of civilization that stand for things as they are. Therefore, the church instead of taking the lead has often lagged behind. If this is because the rich and powerful, who stand for those conventions that reek with injustice, control the church—as I think they have in some struggles for righteousness and social justice—isn't it because of that false attitude of so many people—so many leaders who get out of the church instead of staying in it. What right have they to abandon the church to its enemies? If they do, then, indeed, has the church rather a right to complain of them, instead of their having a right to complain of the church. The church is no more and no less than the people who are in it and control it, and I, for one, object to seeing the church used by the forces of evil.

The future of the church, therefore, largely lies in the hands of those who will stay in it and fight for it and use their great influence to make it the forward, progressive, genuine representative of religious thought and action—especially action—in this world! It is the religion of Christ in action that the nations most need. The church of the future will, I believe, express this religion by acting and doing the things that often have heretofore been limited to lip service, to resolutions, to platitude and cant. They must stand firmly for a reconstruction of our national life in order to use the great wealth of the nation for the good of all the people of the nation—to assure to every citizen the decent opportunity to live a healthy, happy and serviceable life. They must look rather for the causes of bad things in the conditions we create—that we are responsible for. We must then fight to change those conditions. But

that fight must be conducted with sanity and sense according to rule and law and religion.

In a word, the church of the future must learn and know how to fight men less and evil more. This lesson the church of the future must learn and practice and do, or prepare to surrender to the forces of evil. I believe that the church is learning that lesson—is doing that thing. The recent church conferences of various denominations with their strong resolutions for social service—on the questions of capital and labor—the wealth of the nation—the good of the people, is the happy augury of the militant stand of the present-day Christian church on the right side of the great struggle in this world for righteousness and justice.

Justice, Human and Divine

A Sermon by Miss A. Maude Royden

"He looked for a city which hath foundations, whose builder and maker is God.."—Hebrews xi., 10.

THERE is no reason to suppose, looking at human history, that we ever shall find the city with foundations. I remember Bishop Gore going round the shores of the Mediterranean, and showing us how civilization after civilization had risen, become magnificent, and then tottered to its fall. He said, whatever science may teach us about evolution, history teaches us a different lesson about human civilization. We have never yet succeeded in finding a city with foundations, a civilization that is really able to last more than a certain period of brief and glorious existence; one after another they topple into the dust, with such a certainty that there has come into the hearts of men a kind of feeling of fatality, that we are pursued by fate, that whatever we do, however wise we are, whatever precautions we take, however virtuous we may be, this dark fate that broods over the destiny of man will raise us up to glory and fill us with a sense of power, and then dash us down so that we may make room for others.

The most brilliant civilization that Europe has ever seen, the civilization to which we today owe more than to any other civilization in the world, to which many of our ideas, our ways of building our state and looking at life, owe so much, the great civilization of Greece, was penetrated wtih this sense of fate; that when men became too great and too successful there was already overshadowing their path the calamity that was going to make them fall, and that whatever they did they could not escape it, because there was a kind of divine justice which says that no man shall be too great, no civilization shall be too wonderful, but when you reach the point at which Dante says, "Like the blackbird in spring you say, 'Now, God, I fear Thee no more,'" at that point your fate will overcome you, and you will fall.

THE SENSE OF FATE

I think the whole literature of Greece is inspired with this sense of a fate that we cannot escape, the sort of feeling that shadows the minds and hearts of tens of thousands today; that after all, do what you will and strive as you may, however great you are, some day you will fall. Your city has no foundations, and the very greatness that has lifted you up beyond other men will inspire their envy and bring them against you, until you also go down into the darkness and the dust. "Three powers, mark me now, there are in hell, and one walks with thee now," was written by one of the greatest of Greek poets of the hour of the glory of Greece, just when the great city of Troy had fallen after a siege of many years. As the conquerors led away the captive slaves at their pleasure, the violated and betrayed and helpless woman utters this warning to the man who leads her away.

Just let me take you for a moment through that great cycle which seems a kind of summary of all the history of the world, the way in which wrong always brings wrong; the way in which justice itself seems to contain a kind of injustice, and the very greatness of man becomes his fall. You remember how it began, the stealing away of that most beautiful of all women, Helen, the wife of a king; and because his wife had been taken from him he went to war against Troy to bring her back and to punish her and the man who took her away. For years and years that war raged, and at last Troy fell. Troy had done wrong, but the Greeks in the triumph of their victory went beyond what justice demanded. They were guilty of that sin which the Greeks say no one can ever forgive, a sin for which we English people have not found an exact word, what the Greeks call *ibris*. The sin of insolence, the sin of being too successful, the sin which goes beyond what is just and becomes cruel.

JUSTICE AND INJUSTICE

And so the Greeks, because this woman had been taken from them, took from Troy the prophetess Cassandra, a woman of whom it was said that perhaps she was inspired by God, or perhaps she was mad; but as the ancients always felt madness had a kind of sanctity, Cassandra was doubly sacred, a virgin consecrated to God; this Cassandra they took and violated her, and afterwards she was murdered. They took the handmaid of God to pay for the woman whom Troy had taken. Justice itself, at least human justice, seems to contain a kind of element of injustice, because the very heart of a wrong that is done to you, that most poisoned part of it, the part that you resent most bitterly, is that it was unjust. The first wrong that is done is an injustice, and that is the cruel part of it. Well, when your turn comes to repay it can you only do

what is just? Has your enemy suffered as you suffer? You suffered unjustly. Does not justice itself demand injustice, and does it not follow that your enemy can never really have what he gave to you, that you can never get that eye for an eye or tooth for a tooth, unless you go a little beyond what strict justice demands, and justice itself asks that you should? So because Helen is taken from one side the virgin prophetess is taken from the other, and says as she goes:

A bloodier bride than ever Helen was
Go I to Agamemnon. . . .
What deeps of woe await him yet;
Till all those tears of ours and harrowings
Of Troy . . . . shall be as golden things. . . .
Thou Greek King,
Who deem'st thy fortune now so high a thing;
Thou dust of the earth, a lowlier bed I see,
In darkness, not in light, awaiting thee:
And with thee, with thee . . . . there, where yawneth plain,
A rift of the hills raging with winter rain.
Dead . . . and outcast . . . and naked . . . It is I
Beside my bridegroom: and the wild beasts cry
And ravin on God's chosen.

Surely it was true. Cassandra's going home with Agamemnon in part brought about Agamemnon's death, quite unwillingly. Agamemnon was slain by his wife, angry that he had brought Cassandra home. Therefore his son took up the awful duty of avenging his father, whom his mother had murdered. There you find enshrined in the very heart of Greek tragedy the awful fate of this son, who, in order to do his duty to his father—for revenge was a duty in those days—must murder the mother who bore him, and at last he brings himself to that awful task, knowing it was right to avenge his father, but an infamy to slay his mother. Therefore, he is pursued by the Furies into madness and driven over the face of the earth like Cain. How are we to break this awful entail by which justice produces injustice, and wrong always ends in wrong? How are we to silence the demand in the human heart that justice shall be done where there has been great wrong? When you see injustice done, when you see the helpless and the innocent outraged, violated, crucified, trampled upon, is not there even at the moment when the wrong is done a kind of moral horror, a certain power in the world that is outraged when such a sin is committed? When the eagle falls on the dove, when a strong man outrages a little child, is there not some power in the universe that *demands* justice? Is there not a kind of moral horror when such a thing is done, which will not be silenced without its answer?—which to leave unanswered, unresponded to, is to leave a kind of void in that moral world, so that we continually feel that there is some wrong there which cannot be put right until the wrongdoer has been punished?

HORROR OF THE MORAL SENSE

There is deep in the hearts of men, with all their faults and all their wickedness, a kind of moral sense which makes it a horror when the weak are trampled on and there is no one to avenge them. When Greece trampled on Troy, when they took the virgin and violated her, when they took the little baby son of the great Hector and threw him over the cliffs that he should never grow to be what his father had been, then, surely, in spite of the awful helplessness of those outraged people, there was somewhere in the universe, somewhere in the hearts of men, a power that rose up in revolt, and said, These things shall not be! This horror will find its returning horror, this justice outraged must vindicate itself. "Three powers, mark me now, there are in hell, and one walks with thee now"—now, when you seem so great and powerful.

How are we to break the entail by which a wrong produces a wrong, without at the same time violating that deep sense of justice on which, after all, the world must be built, to violate which is to do the greatest wrong of all? We see it not only in the great drama of Greece and Troy, though it is immortalized there by the marvelous genius of Greek poets; we see it over and over again in history. Some of you, I suspect, saw that wonderful exhibition on the cinematograph called "The Birth of a Nation." Some of you may have seen recorded there the hideous wrongs perpetrated by the colored population of the Southern States of America upon their masters, and you may have felt it is natural, inevitable, that there should be a kind of race hatred between the white and black in the Southern American States because of this memory of wrong and horror. Some of you, I hope, also reflected that these same colored people had been most infamously wronged by the white people in the past. When they were torn from their native country, when their women were taken, when their children were sold in the open market, there was a moral horror in the universe, and the presence of that ghastly problem—for it is altogether unsolved today—in the United States of America goes further back than the wrongs that the black inflicted on the white after the Civil War, and begins in the wrongs the white inflicted on the black far away in Africa.

PUNISHING THE GUILTLESS FOR THE GUILTY

Again and again in history one gets this sense of some tragic destiny. How are we to break away from this chain of wrong without, I repeat, neglecting those great instincts of justice which the world demands shall be satisfied? How are we, again, to escape punishing the guiltless for the guilty? Take the case in which we are involved at the present moment, the case of Germany. Let me take only one single instance that is pressing on men's minds today. Three or four years ago the German army, sweeping over Belgium and France, and then sweeping back when the moment of victory came to the Allies at last, destroyed all they could lay hands on, destroyed all they could not use, out of a wicked, purposeless, insane desire to hurt and to destroy wherever they went. They took with them what they could; they took with them the milch cattle of Belgium and France, they left that district a waste; they left those devastated countries looking so like hell that I suppose those who have only seen them in pictures, like myself, can hardly begin to understand what they are like. They left those countries colorless, fruit-

less, harvestless, unpopulated; what had been villages, a waste of stones; what had been trees, two or three stark trunks with twisted boughs against the sky. And today, in the Terms of Peace, we ask from Germany, whose children perish from lack of milk, 140,000 milch cows for those they took. Who shall dare to say it is unjust? Only a year or so ago Germany imposed upon her helpless enemies a peace that was an outrage of every principle of justice, and now today we impose upon Germany the kind of peace that Germany would have imposed upon us. Who shall dare to say it is unjust? And yet—and yet—if we do these things, "Three powers there are in hell, and one walks with us now." We can indeed do to Germany as she has done in the face of the sun to all those whom she had the power to violate and destroy, and yet, if we do it, how are we to save the world from this endless cycle of injustice and wrong? The children who were killed in London by the bombs showered on this city by those who cared nothing whether they struck soldiers or civilians, men or women, or children, cry aloud to that moral horror which they evoked, and demand the deaths of the children of Germany.

> Abel's blood for vengeance pleaded to the skies,
> But the blood of Jesus for our pardon cries.

Is Christianity really a violation then of the very principles of justice? Does Christ demand of us that we should silence that moral protest, that we should hold down that righteous revolt when wrong is done to the innocent? Shall we disregard it all and say we have forgotten it; those children are no more to us; they are dead, we cannot bring them back to life; what does it matter? Let us forget it all in a kind of easy indifference? Or is it conceivable that this human justice of ours is something less far-sighted and also more helpless than the justice of God? When you see the helpless outraged, is it your business to forgive? No, I think not, but I will tell you who it is that can forgive, and so break the entail of evil; who can do justice without violating justice. Those who were outraged. If the victim forgives, surely a higher kind of justice becomes possible than we had dreamed of. Is it not conceivable that if the victim forgave, if the tortured and the oppressed themselves pleaded for the torturer and the oppressor, there would be done a higher justice than we had dreamed of, and this ghastly fate which shadows the destinies of man, which brings civilization after civilization to ruin because none of them is based upon divine justice, would be broken?

CHRIST'S KIND OF JUSTICE

Are not we English people today very much in the position of those Jews whose most perfect Psalm of patriotism I read to you just now? Is it not really this Psalm that a few years ago we would have shrank from singing?—"O daughter of Babylon, that shall be wasted in misery, happy shall he be that rewardeth thee *as thou hast served us.*" Not more, but the same. "Yea, blessed shall he be that taketh and dasheth thy little ones against the stones." Then we turn to the divine justice: "When they came to the place called Calvary they crucified Him. Then said Jesus, Father, forgive them, for they know not what they do."

I am not this morning pleading for any one special justice or injustice. I am rather thinking of the kind of principles on which every term of the Peace Treaty should be tried by Christian people. I do not pretend to see my way more clearly than many of you. I do not assume that my view is the right one. All I want to urge is that at this time in the history of the world it is the duty of Christian people to seek that divine justice—justice, mark you, not the outrage of justice or the indifference to justice, but that divine justice which Christ came to teach; not for our sakes, or for the sakes of our enemies, but for the sake of the world itself, whose city can have no foundations unless its builder and maker is God. We seek a diviner, higher justice than we have been able to see for ourselves; in the light of that justice, ignoring nothing that has been done wrong, seeking to overlook no difficulty, not finding an easy way out of our own difficulties at the expense of other people, but with the heart-searching desire to build our city with foundations, to make of the civilization of the future one not based on injustice and wrong.

Let us Christian people approach our awful problem in this light, and as far as we ourselves and our own country are concerned, let us seek first of all to forgive. Whoever has suffered wrong, let him begin, let her begin. Whoever is himself or herself a victim, let this newer, diviner justice begin with them. Let whatever we do be done with the sense of forgiveness in our hearts, not enforcing our attitude on other nations, but for ourselves. We, indeed, have not suffered so much as France or Belgium, as Poland or some of the countries under the Turks; but *so far as we have suffered* we have it in our power to end this tragic cycle by which wrong always produces wrong. We are not helpless, but have been set free by Christ, who showed us the way to escape the tragic destiny which has weighed on every pagan civilization, which made them feel that, struggle how they would, do as they might, see as far as they could, they could not escape the Furies that pursue the paths of men.

From that dark, tragic irony of life Christ came to set us free, and perhaps that freedom, that power to reconcile justice with mercy, began there, when his enemies nailed him to the cross. "Then said Jesus, Father, forgive them, for they know not what they do."

Contributors to This Issue

JUDGE BEN B. LINDSEY, famous as judge of the Juvenile Court of Denver, Col.

MISS MAUDE ROYDEN, associate minister of City Temple, London, during the pastorate of Dr. J. Fort Newton; now establishing an independent pulpit with leanings toward the Established church. England's most outstanding woman minister.

A Square Deal for the Doughboy

Trailing Their Glory In The Dust.

GREATLY as we honor the boys just out of khaki, the demands of the American Legion for a cash bonus seems like trailing their glory in the dust. Is the Legion going to be a band of patriots in civic affairs or will it degenerate into a clan of selfishness? The soldier sacrificed as did no one else. He left home and school and business, and was paid a dollar a day and a living for it. While he was the highest paid soldier in the world he was not overpaid, nor can his services be paid for in cash. When he says others stayed at home and profited and that he should thus have this proposed cash bonus, he argues on a perfectly obvious basis and it gives his demand the color of justice. Some men made millions while some of his comrades died at the front. Over against the glory of the men who died such men deserve the pillorying of shame. Skilled workingmen who received deferred classification so they could work in munition and other war provisioning factories received several times as much per day as did the lad in camp and field, and that was inequitable. Many who bought and sold profiteered, and are still doing so. Such men are conscienceless. But will the man who did none of these things, who honored the flag and his country with his sacrificial labors, now turn to join the dollar patriots? Then think of the millions who are the poorer for the war. Their number is far greater than the number of those who profiteered. Who will strike the balance with them? Count up the whole salaried class, the millions of teachers, preachers, reporters, clerks and others who did all given them to do and are the poorer for it. There are millions of wage earners who never shared the large wage of the conspicuous few and who are today struggling as never before to make ends meet. It is safe to say that seventy per cent of the American people are the poorer for the war and all will acknowledge that hundreds of millions across the sea are in poverty on account of it. No European soldier will ever receive a cash bonus.

* * *

The Soldier and the Profiteer.

The whole case for the cash bonus is put over against the profiteer. The doughboy looks at him and becomes wroth. He thinks of the cool billion which U. S. Steel cleaned up during the war. He reads of the hundreds of millions made out of the manufacture of explosives while he was lying in a muddy trench firing them. He reads of Crucible Steel declaring a 50 per cent dividend, of farmers selling for three prices, of ship builders receiving ten dollars a day, of the 17,000 new millionaires made by the war beside the many more who have been made near-millionaires. He pays such prices for his food and clothing now, after the war is long over, that he is convinced every one is profiteering and he alone is left out of the glad game of gouge. So it is not a mere game of grab to him but a sense of justice which prompts him to demand his share. Our protest is not that he does not deserve it, but that he ought not to join with the game of grab after so nobly wearing the uniform. If we were all profiteers then he would be justified. But when only a minority are profiteering it befits his honor better not to be classified with those who have stained their honor by putting his service too on the basis of cash reward. There is a better way—better for the country and better for the soldier. It would cost some nine or ten billions to pay the cash bonus asked. This would almost double the nation's actual debt, that is, that part of the war debt not covered by loans to our Allies. It would still further cheapen credit and exchange and add to the woes of the masses who now are hard put to it to keep up with the mounting price line. This better way is to tax the profiteer in any and every way possible and use the income to help the soldier buy a business and a home. That would save further cheapening of credit, save the bonds bought by the multitude from further depreciation and save the soldier from the danger of becoming a spendthrift with his gift of a cash bonus.

* * *

Evening Up The Score.

It is only because we are so much more careful about property than we are about men that we ever gave the profiteer free rein while we drafted the men into the war machine. We could not draft business but we could draft men. Men must go whether it cost or not, but business would not go unless it was offered inducements. So men went and died, and business stayed at home and profited. Of course one man was willing to die if all took the same chance, and of course one business man could not be expected to reduce profits when all others were taking them. But there is one thing every man who profiteered out of the war can do; he can express a willingness to turn over to the government a share of his war profits to create a great fund to help the soldier buy a home or a business. In England the plan is well under way. The Board of Inland Revenue has made a well studied estimate of war fortunes. The increase is put at more than twenty billion dollars and they propose to take one-fourth of it. They propose a minimum exemption of $25,000 and a graduated tax, as the amount rises, up to 65 per cent on war fortunes of over a million and a quarter. They say judgment can be effected and evasions prevented and that payments can be made without hurting business. It is a safe guess that the amounts made in America are much greater. Big business is complaining about the excess profits tax. Let us not be led astray by their wailing. What they need is more of it. Remember that no business is taxed for profits until profits are in excess of eight per cent. That means a very profitable business, and no legitimate business is going to slow down because it makes only eight or ten per cent. Has big business no patriotism? Is the fetish of private gain so sacred that we must tax the food and clothing of the masses to pay for the war but consider profit above eight per cent sacred and inviolable? The whole theory comes from the conception that there is no prosperity for all unless there is abnormal prosperity for a few.

* * *

Cash Bonus and the Wage Earner.

Better than a cash bonus is the offer of a home or a business or a chance at an education. First seek for every man a job as good or better than he had before he was drafted. Next offer an education to every man who will put some of his own moral courage and ambition into it. Then provide, from this profiteer tax fund, that every honorably discharged man can get credit on long time with amortization payments so he can easily meet them while making a living and building a business. Accept from him a home, a farm or a recognized business of his own as an asset covering the loan. This helps him to help himself. It saves him from the temptation to "blow in" a cash bonus. It raises instead of lowers credit in the nation at large. It helps to lift the soldier above the level of a wage earner and to make him a self-respecting home and business owner. And it takes the price of it all out of the class who can and ought to pay it and not out of the consumer. Wage earning is not inviting. Roger Babson warns his 8,000 business clients that they must expect no decrease of wages and gives them the facts regarding wages. His facts do not suit the popular prejudice against the wage earner and

it is sad to deny the well-to-do their favorite pastime of denouncing the toiler. He shows that the buying power of wages has risen only six per cent while the cost of living has risen 82 per cent. Yet here comes the proposal to tax what we purchase and thus "distribute" the burden. It has been the "man at the gate" who has kept wages down. It will be a great day when there is no man at the gate and wages can be consistently based upon the cost of a decent American standard of living instead of upon a "wage market" that is always oversupplied. That is what we have now, but we have not yet made the readjustments that distribute things evenly. Let us thrust the man who did battle for us into the owning class, for "possession turns sands into gold," and let us do it by taking the excess and not the deficit income.

ALVA W. TAYLOR.

CORRESPONDENCE

The Episcopal Point of View

EDITOR THE CHRISTIAN CENTURY:

SIR: Our brethren of the denominations are always wondering why we do not join with them in their enterprises—except those of them who think they have discovered the reason. Let me quote a very typical reason to be found on p. 8 of the March 4th number of your very interesting periodical. In the course of your editorial on Presbyterians and Church Unity, you say: "But it soon became clear that Episcopalianism was more interested in 'putting over' its episcopate upon the rest of the church than in effecting an organic union on the basis of the complete validity of all evangelical communions. No sooner had the Episcopalian call been issued than the doctrine of union on maximums was given a general and plausible currency, a doctrine which any sophisticated person could see was pragmatically devised for the purpose of making palatable to the rest of us the acceptance of Episcopal orders."

Now, how is it that our friends never see that there is a question of conscience involved? Suppose the Unitarians approached you with an offer of complete unity, if only you would give up that doctrine of the divinity of our Lord; and then proceeded to berate you as "narrow" and "bigoted" if you refused the offer. There are two things which we hold as a sacred trust, and can never give up. Why is it that Protestantism cannot and will not understand this? Surely, in spite of a small and belligerent minority among us (for the vast majority of churchmen feel the same way about it) our position is written clearly, to be read by all who want to take the trouble to read it.

But that is not all. It is not merely that we have a matter of principle to maintain. We feel that we have a very precious jewel to guard and to pass on, under proper conditions. The link with the Apostles—the assurance that we belong to the church of St. Peter and St. John, and not that of Calvin or Luther—the thing which distinguishes—if you will pardon the question-begging term—a church from a man-made denomination—that is what we have for you. And you will admit that, when you are trying to give a person something of priceless value, it is rather irritating to be told that you are "putting something over." Of course the Presbyterians are not "putting anything over," to use your phrase. They haven't anything to put over, which differs in any essential particular from anything their brethren have, and they don't pretend to have.

T. M. BAXTER,

St. Ann's Church, Chicago.

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The World Conference at Geneva

EDITOR THE CHRISTIAN CENTURY:

SIR: The Spirit of God is moving over the chaos of the divisions of Christians and slowly, but surely, the world is coming to see, first, that only by universal obedience to Christ's new commandment of love is there any hope for the future civilization and for enduring peace and righteousness, international, industrial or social. Next that only the visible unity of Christians can convert the world to Christ and so establish that new commandment. Then that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God's, that his will for unity may be achieved and Christ, the only way, the one truth, the one life, be all in all. Lastly it has become clear that if Christians be truly filled with Christian love they will seek unity through conference, not controversy, for in conference they can understand and appreciate one another and so help one another to a more complete comprehension of infinite truth.

So the World Conference on the Faith and Order of the Church of Christ seems now assured, and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the World Conference itself, will be held, God willing, at Geneva, Switzerland, August 12 (western calendar), 1920. All the great family groups, save one, of the churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and every tongue. Invitiations have been sent to, and been accepted by all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The languages of the various delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Roumanian, Bulgarian, Serbian and perhaps Armenian and Arabic.

Notices of the appointment of delegates to the Geneva meeting are beginning to be received. Already the following have been named:

Protestant Episcopal Church: Rt. Rev. C. P. Anderson, D. D., 1612 Prairie Avenue, Chicago, Illinois; Rt. Rev. William T. Manning, D. D., 187 Fulton Street, New York, New York; Robert H. Gardiner, 174 Water Street, Gardiner, Maine. Seventh Day Baptist General Conference: Rev. Gearard Velthuysen, Jr., 22 Weteringplantsoen, Amsterdam, Holland. Ecumenical Patriarchate, Constantinople: His Grace Germanos, Rector of the Theological Academy, Halki, via Constantinople, Turkey. Church of Greece: Very Rev. Archimandrite Chrysostom Papadopoulos, The University, Athens, Greece; Dr. Hamilcar Alivisatos, 7 Odos Massalias, Athens, Greece; Very Rev. Constantine Callinicos, B. D.; Dr. Broughton, Manchester, England. Methodist Conference of New Zealand; Rev. E. O. Blamires, care W. Aykroyd, Methodist Times, London, England. Disciples of Christ: Rev. Peter Ainslie, D. D., Seminary House, Baltimore, Maryland; Rev. F. W. Burnham, LL. D., Carew Bldg., Cincinnati, Ohio; Rev. F. S .Idleman D. D, 142 West 81st Street, New York, New York; Rev H. C. Armstrong, 504 N. Fulton Avenue, Baltimore, Maryland (alternate). Church of Serbia: Rt. Rev. Nicolai Velmirovic, D. D., Bishop of Zicha, Serbia (to be accompanied by two priests). Reformed Church in the United States: Rev. James I. Good, D. D., 3262 Chestnut Street,

Philadelphia, Pa.; Rev. George W. Richards, D. D., Lancaster, Pa.,; Rev Charles E. Schaeffer, D. D., 422 South 50th Street, Philadelphia, Pa. Baptist Union of Great Britain and Ireland: Rev. J. E. Roberts, M. A., B. D., 32 Heaton Road, Withington, Manchester, England; Rev. F. C. Spurr, 3 Dartmouth Road, Brondesbury, London, N. W. 2, England. Presbyterian Church of New Zealand: Rev. W. Gray Dixon, M. A., Roslyn Manse, Dunedin, New Zealand. Church of Norway: Rt. Rev. Bishop J. Tandberg, Christiania, Norway; Prof. Dr. Juris A. Taranger, LL. D., Slemdal, Christiania, Norway; Rev. N. B. Thvedt, M. A., C. T., Nils Juelsgt 4, Christiana, Norway. Alternates: Archdeacon J. Gleditsch, D. D., Vor Frelsers Kirke, Christiania, Norway; Supreme Judge Edward Hambro, Oscarsgt, 78b, Christiania, Norway; Pastor V. Koren, Nordstrand, Christiania, Norway.

The Commission of the American Episcopal Church is deeply grateful to God who has permitted it thus to accomplish its function of securing the cooperation of the Churches of the world in this great effort to prepare the way for that visible unity of Christians which will set free the power of the Gospel of man's redemption. That Commission has frequently urged the paramount need of prayer. It now repeats that request and especially begs that all the Christian world will make the next Feast of Pentecost, or Whitsunday, May 23 (western calendar), a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva and guide the diversity of race and tongue, of modes of worship, of credal statements, toward visible harmony in the one Faith they all share in common in the one Lord.

And we urge our brethren of the Roman Catholic Church to join with us in prayer that day. We are grieved that they will not be represented officially at Geneva, and we know that our grief will be shared by many thousands of them, all over the world, who are looking with eager hope to this movement.

WILLIAM T. MANNING, Chairman Executive Com.
ROBERT H. GARDINER, Secretary.

BOOKS

THE ROAD OF LIFE. By Rev. John Kelman, D. D. Bunyan's great classic, "The Pilgrim's Progress," has afforded abundant material for homilists ever since the tinker of Bedford gave it to the world. A favorite practice with English and Scotch ministers is the serial exposition of the great recital. No man is better fitted for such a service than the new pastor of the Fifth Avenue Presbyterian Church in New York City, who brings from Scotland a notable reputation as preacher and teacher. The present volume carries the story of Pilgrim from his departure on the journey to his arrival at Vanity Fair. It is to be followed by another volume. A wealth of reading is evidenced in the crowded and stimulating pages. They prove how rewarding "Pilgrim's Progress" can be made to a congregation, when used in this manner. (Doran. $1.25 net.)

THE REVELATION OF JOHN. By Shirley Jackson Case. A timely and readable interpretation of the Apocalypse, dealing in a modern, scientific and historical manner with this difficult book of the New Testament, which has been so widely employed in the interest of millennial vagaries. Starting with a discussion of political and social conditions in Asia Minor where the book had its origin, and especially of the subject of emperor worship, Dr. Case deals briefly with the other Jewish and Christian apocalypses, and then proceeds with the explication of the work section by section. It is untechnical and attractive in style, and is to be commended to all who wish a satisfactory explanation of a book which played so large a part in the life of the early church. (The University of Chicago Press. $2.00 net.)

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AFTER THE WHIRLWIND. By Charles Edward Russell. The author of this book is a journalist of experience and distinction. He is also a socialist who is thoroughly committed to the new program of growing public responsibility, and international good will. His comments upon the events that immediately preceded the outbreak of the war, as well as during its progress, are revealing as to the impossibility of constructing a durable world order upon the old policies of evasion and concealment. The industrial problems faced by each of the European nations are discussed with intelligence and conviction. One does not always agree with Mr. Russell's enthusiastic socialism, but he is sure to admire the ideals which the book sets forth. (Doran. $1.50 net.)

THE AMERICAN RED CROSS IN THE GREAT WAR. By Henry P. Davison. In this interesting and profusely illustrated volume the Chairman of the War Council of the American Red Cross has told the story of the achievements of that great organization in America and on the battle fronts of the war. It is a thesaurus of information regarding one of the most thrilling phases of America's participation as a helpful and leaderlike ally in the great struggle. (Macmillan. $3.00.)

NOTES OF A CAMP FOLLOWER ON THE WESTERN FRONT. By E. W. Hornung. It would seem a far cry from the adventures of "Raffles, the Amateur Cracksman," to this narrative of Y. M. C. A. work in France. Yet the same writer has produced both accounts. In the first year of the war Mr. Hornung lost his only son, one of England's "first hundred thousand." Partly to find his grave and partly to take some part in the great adventure he volunteered as a Y. M. C. A. worker. These vivid pages are the story of his work for British troops in rest huts and other places of Association service just behind the lines. They present some of the reasons why in spite of all criticism, the Y. M. C. A. held the place it did in the affections of the English and American troops. (Dutton. $2.00.)

ARMENIA AND THE ARMENIANS. By Kevork Aslan. A survey of Armenian history from the earliest times to the present day. The Armenians' early religion, their conversion to Christianity, their literature, and the political tragedies are all interestingly treated, and a separate introductory chapter deals with the "Armenian Question." (Macmillan. $1.25.)

THE SECOND BOOK OF MODERN VERSE. By Jessie B. Rittenhouse. Anyone who wishes to become acquainted with the new and unconventional writers of verse, without being tormented by the eccentric productions of the "freaks" of the new movement, will find what they are looking for in this attractive little volume. Miss Rittenhouse has enough of "old-fashioned" common sense to distinguish true poetry from piffle, and like her other anthologies, this recent collection is exceedingly useful and helpful. (Houghton Mifflin. $1.50.)

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THE SUNDAY SCHOOL

The Penalty of Carelessness*

I REMEMBER when a boy reading an Indian story that impressed me greatly. A body of men were sent out to spy out an Indian camp. All were very careful except one reckless Irishman, who at the supreme moment sneezed, and the whole group was captured. Hair-raising stories are told of the night raids into No-Man's Land by scouting parties in the great war—carelessness meant instant death. The gas-masks taught valuable lessons here, carelessness meant suicide. Sherwood Eddy says that when he heard an instructor telling the men how to use the masks and warning them of the dangers, he was reminded of an evangelistic preacher warning against sin.

God sifted this mob and then sifted it again until every careless, selfish man was eliminated, then with that disciplined, devoted handful he won a battle, he drove away an host. God could not use those self-centered men whose only thought was to secure a good, cool drink regardless of the dangerous enemy lurking in ambush. Those who threw aside their shields and swords and flung themselves down to drink, he sent home. Those who took up the water cautiously in their hands while keeping an eye out for the enemy, he called to service.

It is still true—the careless church member is dangerous. Consider the careless Sunday-school teacher. He puts off until Saturday night the study of the lesson; he then depends upon what slender helps he can use for crutches for his feeble thoughts; perhaps at the last moment some talkative neighbor drops in for an hour. Result, a disappointed class next morning. He wonders why the attendance falls off. In the United States there are precisely seventeen thousand, nine hundred and twenty-three such teachers. They wreck the schools in which they teach. They bring chagrin upon the leaders of the church. God cannot use them; they injure His cause.

Then there are such things as careless pastors—not many, perhaps, but entirely too many. They are mostly men who did not think it imperative to secure a well-rounded education. They dropped out of school because their careless study made them undesirable in such schools. Some careless church board called them and the careless ministry resulted. New members might be secured—but the careless preacher did not look them up and invite them. Sick members were forgotten. Troubled members were overlooked. Lacking a consistent theology or philosophy, the sermon was a thing of glue and paint. It was a crazy-quilt made up of borrowed rags, connected with highly colored "yarns"—a weak and miserable patchwork that turned the auditorium into a dormitory.

There are also careless church members. They forget to pray. They forget to pay. They find it comfortable to "lie between the sheets on Sunday mornin'" as Harry Lauder sings. They spend all day Sunday lounging about the house, making a mess of the whole day. They fail to get the children off to Sunday-school. Wednesday nights, when the mid-week meeting is on, they carelessly drift around to the movies and regale their souls on impossible scenarios, fit only for very immature people. God cannot win victories with such soldiers, they are useless. They bring disgrace upon the church, they bring consolation to the devil.

But Gideon's Band—the careful, disciplined, interested little company, they can win the Lord's battles; they can put to flight the hosts of the Midianites. Their trumpets carry fear because they ring true, their light flashes fear into the craven hearts of the enemy, their bright swords draw blood. Fear not, little flock—God will give you the victory.

JOHN R. EWERS.

*Lesson for April 18, "The Victory of Gideon's Band." Judg. 7:1-21.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Have Organized the Task Of Recruiting Foreign Missionaries.

The task of securing men and women to spend their lives in mission lands is in many ways more difficult than that of securing money to support them. The Presbyterians have built up organized methods of supplying personnel which are a model of efficiency. The candidate department of their Foreign Missions has corresponded with over four thousand young people this year. They have secured the names of these largely from the army and navy, from colleges and high schools. As a result of this work there are now 145 men and women who are ready to go out who meet the rigid tests of the physical, mental and spiritual standards of the board. The society will have seven million dollars to spend during the coming year and it had been hoped that 200 new missionaries might be sent out.

Catholics Will Build Enormous Structure Near Washington

Eventually America may have an ecclesiastical architecture quite as much worth seeing as anything in Europe. The second largest ecclesiastical building in America will be erected soon in Brookland, a suburb of Washington. The building will be dedicated to the Virgin Mary, who is the patron saint of America, by the decision made in 1846. The cost of the new building will be five million dollars. It will have a campanile (which is always detached from the church) 380 feet high. The campanile will be used as an observatory tower, much as Washington's monument is. The only other structure in America that will be greater is the Cathedral of St. John the Divine in New York (Episcopal) which is being slowly erected at a total anticipated expense of twelve million dollars.

Another Baptist Paper is Absorbed In the Denominational Organ.

The new Baptist newspaper, the Baptist, has recently absorbed The Journal and Messenger, one of the oldest papers in the denomination. This paper was founded in 1831 as The Baptist Journal of the Mississippi Valley. It has been edited in recent years by Dr. Lasher and G. P. Osborne. Its theological tendency has been very conservative. The economic problem figures largely in the absorption of this journal as the price of printing has made the future of many religious journals very difficult.

Community Churches Work Well in Hawaii

The Community church idea is not new in the Hawaiian Islands. A century ago the American Board established missionaries in the islands but when the work became successful this board yielded the control to a local board called the Hawaiian Evangelical Association. This organization has offices and a staff of secretaries in Honolulu. The churches in different sections of the islands do not call themselves Congregational churches, though they are organized on the congregational plan and have some sense of fellowship with the Congregationalists of the states. The ministers are of different denominations, three of them being Disciples. Dr. W. A. Tate, the Rev. W. C. Crider and the Rev. Hugh V. White.

Chicago Church Federation Demands Law Enforcement

Last spring a number of bombing outrages were committed against negro residents of Chicago. These were occasioned by the purchase of residences by negroes in blocks where these had not previously resided. The expansion of the black belt was forced by the importation from the south of many thousands of negroes for common labor in the stockyards and in other industrial enterprises. There were twenty-eight bombs thrown and only two arrests have been made. Prominent social workers join in the protest of the Federation, including Miss Mary McDowell. The Rev. Charles S. MacFarland of the Federal Council, reports that the relations between blacks and whites is becoming a more acute national problem and he is supporting vigorously the efforts of the Chicago Federation.

Suburb of Two Thousand People Without A Church

While the surveys of the Interchurch World Movement are telling the story of thousands of over-churched communities in the United States, there is also some evidence of underchurching in other localities. A suburb of New York called New Gardens has a population of two thousand people without any religious organization of any sort, either Protestant, Jewish or Catholic. Recently the residents of the suburb held a community meeting to consider the church question but on learning of the Interchurch survey, they decided to await the result of the survey and a church will be opened which represents the majority sentiment of the residents of the suburb.

Commission on Relations With Religious Bodies in Europe.

The Commission on Relations with France and Belgium maintained by the Federal Council is now being enlarged to the Commission on Relations with Religious Bodies in Europe. It is planned to raise and spend this year nearly a million dollars to restore ruined churches, to promote theological education and in other ways to strengthen the Protestant cause. Most of this money will be spent in France and Belgium but strong representations have been made by the Protestant group in Hungary for relief and a deputation will be sent there to investigate conditions. These ministries will go far in the direction of giving to Protestantism a catholic quality which has been missing in the past.

Epoch-Making Missionary Conference in Central America

Central America has been called the neglected continent. The five republics have been little considered in the world's thought except in connection with intrigues to open a canal between the oceans. There was held in Guatemala City, March 26-29, the most important missionary conference ever held in Central America. This conference was held under the auspices of the Committee on Co-operation in Latin America, which was represented officially by Dr. S. G. Inman, its executive secretary, and Rev. Howard Jensen, of the Interchurch World Movement. The missionaries of the five republics gathered in the meeting to consider the common task. It is well known that the great need of Central America is technical education and it is hoped that the missionary boards may help to furnish this.

Methodist Bishops Back from Europe

Bishops William Burt and William Shepard, of the Methodist Episcopal church, have returned from Europe. They went there last November in company with a deputation from the United States to investigate the needs of the coun-

tries that had suffered by war. In Jugo-Slavia the authorities were asked squarely if they would support a policy of religious liberty. They were given an affirmative answer and the Methodists will provide some relief in that country.

Wesleyan Methodists Send Fraternal Delegate

The Wesleyan Methodist church of England has sent to this country Dr. F. L. Wiseman as fraternal delegate to attend the session of the Quadrennial Conference of the Methodist Episcopal church at Des Moines, Ia., in May. Methodism in England is on the way to achieve union and Methodism in the United States may be united at the Des Moines meeting. The way opens for a world Methodist organization that would include in tis fellowship many millions of Christian people.

Unitarians Will Celebrate Coming of the Pilgrims

The Unitarians have arranged to celebrate the landing of the Pilgrims and it is rather embarrassing to the orthodox Congregationalists that the original church at Plymouth is now in the Unitarian fellowship, though retaining its ancient covenant adopted in 1620. Many other of the original Pilgrim churches are now Unitarian. The Unitarians are inviting the International Congress of Free Christians and Religious Liberals to visit America this coming summer in recognition of the anniversary. This organization was born thirty years ago at a meeting of the American Unitarian Association.

Catholic Church Unifies Work of Women

Last year at a meeting in which archbishops, bishops and laymen conferred on the problems of the church, plans were adopted for the unification of Catholic benevolences, including home and foreign missions and Peter's pence. A Woman's Council has been formed which will unify in large measure the work of the different soldalities that have been organized in Catholic churches. The constituent organizations coming under the federal organization will not have their autonomy taken away but they will be made to cooperate for common ends. The efficiency of Protestant organizations of lay people has at last made an impression upon the old church which, despite her boast that she never changes, is found continually making adjustments to meet new conditions.

Sunday School Isolated from Its Neighbors

There is a Sunday school on the upper Amazon in Brazil which is a thousand miles away from its nearest neighbor. This is located at Manaus. The World's Sunday School Association plans to send a field secretary to Brazil where the conditions have been particularly unfavorable to Sunday school development without outside aid. Most of the schools need buildings more adequate for their work.

Religious Education Association
Discusses Public Opinion

The seventeenth annual convention of the Religious Education Association was held in Pittsburgh March 19-22. Most of the sessions were held at the Schenley Hotel, with meetings also in nearby churches and halls. The principal thought of the convention centered about the theme, "The Formation of Public Opinion." The uestion of propaganda was discussed from various angles, together with the church's relation to this whole matter. The important papers bearing upon these subjects will be printed in succeeding issues of "Religious Education." The importance of this convention was much greater than the modest attendance would indicate. A comparatively small registration was partically explained by the fact that every second year the sessions are conducted by the Council and are designedly less popular in character than the gatherings of alternate years. The 1920 convention was of this kind. The multiplicity of conferences being held these days, together with the present cost of living, are other important factors tending to reduce the size of such gatherings. A vote of appreciation, confidence and support was extended to the General Secretary, Dr. Henry F. Cope, upon the completion of fifteen years of service with the association. Dfinite steps were taken to launch a campaign for a 50 per cent increase in membership during the coming year. The decision was also reached that the organization be urged at the earliest possible moment to secure an Associate General Secretary in order that the program of the association may be extended and enlarged.

Visit Girls in the Presbyterian Colleges

The Woman's Board of Home Missions and the Woman's Board of Foreign Missions of the Presbyterian church have a program of cooperation by which every girl in the United States in a Presbyterian institution will receive a visit. Already the 'life call" has been presented in a number of institutions and fifty young women have given themselves to definite Christian work. It is also a part of the program to unite these young people with near-by Presbyterian churches in some vital way.

Church Federation Believes In the Printed Page

At the close of the two day convention of the Chicago Church Federation presided over by Dr. H. L. Willett, the committee on findings brought in a report with nineteen items. Prominent in this report was the program for bringing the results of religious study to the attention of the laity of the churches. The committee on Social and Civic Service was urged to prepare a brief handbook with regard to its work. The churches were urged to organize study classes to study Dr. Inman's book on "Intervention in Mexico." The Commission on International Friendship will circulate a larger quatity of printed material. The committee on findings further reports: We recommend the encouragement of local church news stories in the daily papers and the enlistment of professional advertising men in local and community publicity plans for churches. We recommend the holding of a Convention on Church Publicity and the encouragement of a department devoted to Religious Education and Church News in the daily press. We recommend a campaign of publicity for Christ and the Church, to include paid advertising space in papers, street cars, on billboards, etc., as funds permit."

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NEWS OF THE DISCIPLES

Disciples First to Coordinate Their Common Activities

Even so highly organized a communion as the Roman Catholics did not coordinate its various benevolent organizations in America until this year. The Disciples of Christ took action last year combining every one of their national organizations save one into the United Christian Missionary Society. The Board of Education was omitted from the combination as a sop to conservative opposition in the church. This opposition has latterly assumed that practically all of the Disciple colleges are teaching heresy. The establishment of headquarters for the society at St. Louis and the legal incorporation of the society makes the change permanent. Home missions, foreign missions, benevolence and church building will no longer be competing interests but parts of a common whole. The choice of St. Louis for headquarters rather than a metropolitan city, while by no means satisfying all interests and opinions, will be generally accepted as a positive advance beyond the old condition of segregated headquarters.

Preacher Becomes a Prohibition Officer

Making prohibition prohibit in Porto Rico is the new job of D. Y. Donaldson who until recently was a minister in Kansas. He will have charge of the law enforcement in the whole island and will have headquarters in San Juan. The Porto Ricans are but little used to the idea of prohibition so Mr. Donaldson has a real job ahead of him.

Church Architecture Is Changing

The changing conception of the church and its function in the community is registered by the new kind of buildings that are now being erected. East End church in Pittsburgh proposes to erect a church much like a Y. M. C. A. with roof garden features and now comes the announcement of a new building in Springfield, O., which will have dormitories for men and for women and a gymnasium for both. The idea of the church as a community center is evidently to have a thorough trial in the next decade. The effort of these churches is not "to keep the world out of the church" but to bring it in and baptize it with the spirit of Christian idealism.

A Church that Ministers to University Students

The future leadership of America is largely in the tax supported institutions of learning and the Christian environment of these institutions was once open to grave question. That the local churches in such communities are realizing their opportunities is indicated by the success of First church, of Bloomington, Ind., which is now worshipping in a beautiful new building of gothic pattern. One hundred new members have been received in this church the past year and over thirty thousand dollars have been raised for all purposes. J. Boyd Jones leads this church.

Reconstruction in the New South

With the development of the new south and the wonderful commercial prosperity of recent years, the churches are making a corresponding development. In Jacksonville, Fla., where there is not only the large commercial interests, but where large numbers of winter tourists congregate as well, church development may be indicated by the success of First church. It has recently raised over a hundred thousand dollars for a new building. This congregation has grown from a membership of two hundred twenty years ago to its present strength and has become the mother of a daughter church in another section of the city through the heroic efforts of its pastor, J. T. Boone.

Benevolent Institutions of the Disciples of Christ

One of the post-bellum problems is the increase of the number of demands for institutional aid. The orphans and aged seeking entrance into the institutions of the Disciples of Christ are quite beyond any present ability of the National Benevolent Association to receive. The Easter offering in the Sunday schools of the communion represents an important item in the annual budget, and the amount asked for this year from this source is $85,000. The total amount received last year including the Robert Stockton gift of one hundred thousand dollars was $441,438.34. The chief work of the organization is in conducting homes for orphans and aged and in providing hospitals in various parts of the country.

Union Movement in Manila Meets Obstacle

Most of the denominations working in Manila, P. I., are in favor of a union church for that city. Already the Baptist, United Brethren, Disciple and Presbyterian churches have drawn up resolutions petitioning the Evangelical Union to establish the union church organization. The Methodist superintendent is opposed to this step. Much union work is now being done, including a Union Theological seminary and a city-wide Bible study campaign which has enlisted 1,000 students. E. K. Higdon, a Disciple missionary in Manila, has been a foremost promoter of the union idea.

Interesting News from the Foreign Field

Herbert Smith and family reached Lotumbe recently and were immediately the center of interest, for their new baby, Mary Lulu, was quite a curiosity with the natives. P. A. Davey is teaching a class in the Higher Normal school of Tokyo and his work has been so much appreciated by the students that they have purchased forty new testaments for the use of the class. Charles P. Hedges presents the difficulties of work in the Congo country in Africa in a recent letter when he says: "I enjoy my work out here so much, but I feel the impossibility of reaching the high standards we are reported as having. There are isolated cases that seem wonderful, but the most of them are babes and unruly ones at that." Emory Ross and family are exploring a new country to spy out missionary possibilities in the Sanga River basin. They will go up the Sanga on the Oregon as far as the condition of the waters will permit.

Establish an Unique Memorial to Fallen Aviator

Central church, of North Tonawanda, N. Y., recently held a memorial service in honor of George F. Rand who was killed by falling from an airplane in England. Following the desire of the man who was killed the family is endowing the church Mr. Rand belonged to with a gift of fifty thousand dollars. Prof. W. C. Bower of Transylvania University, a former pastor of the church, delivered a memorial address recently.

Disciples Establish an Office in New York

Though their strength is almost exclusively in the middle west, the Disciples have opened up an office in New York with J. H. Mohorter of the National Benevolent Association in charge.

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This is for the purpose of furnishing official representation in the Interchurch World Movement. It seems probable, however, that missionary work will never again be done in the old isolated denominational way and the office which Mr. Mohorter has opened may be a permanent feature of Disciple activity.

Memorial Chicago CHURCH OF CHRIST
Baptists and Disciples
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Herbert L. Willett, Minister

Dr. Garrison to Lecture at University of Chicago

Dr. W. E. Garrison will give courses this summer at the University of Chicago on the Disciples' Divinity House foundation. Dr. Garrison is an alumnus of the university but on account of health reasons has lived in the west for many years, in recent years being president of a boys' school in Pomona, Cal. This is the first step in an aggressive program on the part of the Disciples' Divinity House.

* * *

—Allen Gordon, formerly minister at Paris, Ill., and more recently secretary of the Chamber of Commerce of Danville, Ill., has returned to the ministry, accepting a call to the church at Henning, Ill.

—The church at Salina, Kans., has shown its appreciation of the ministry of Arthur Dillinger by voting a six hundred dollar increase of salary and by the purchase of a house to be used as a parsonage.

—The church at Cantril, Ia., will erect a thirty thousand dollar house of worship this year under the leadership of Isaac S. Bussing.

—The Colorado Christian Orphanage has been compelled to refuse admission to 184 orphans during the past six months for lack of accomodations. A meeting of leading Disciple laymen in Colorado was held recently and it was decided to raise a hundred thousand dollars for an adequate building.

—A gasoline explosion in the church at Meridian, Okla., set the building on fire. One child was killed and another lost the sight of both eyes.

—The church at Springfield, O., plans to erect at an early date an institutional plant providing dormitories for men and women and a gymnasium.

—The Follansbee, W. Va., church is greatly encouraged by the results of the past year's work. In the middle of the year, W. A. Hartung, a war Y. M. C. A. worker of Camp Lee, was called as pastor. The budget was met and a thousand dollars extra was put into a new parsonage. There have been ninety-five accessions to the church in recent weeks; these have come through the efforts of the pastor.

—The church at Herington, Kans., recently presented its minister with the latest model Ford car with demountable rims and all improvements. The church has all of its bills paid and carries a balance in the treasury.

—At Paris, Mo., there is a group of "older boys" from sixty to eighty years of age who are accustomed to play croquet in good weather. Recently the church basement was put in condition to permit them to continue their recreation.

—The colleges are being visited for the purpose of presenting the life call. A group of missionaries recently visited Transylvania University. At the same time the traveling secretary of the Y.M.C.A. was at the college and assisted in the work.

—F. M. Rogers was the speaker recently at the laying of the cornerstone of the University Heights church of San Diego, Cal. T. S. Handsaker is the pastor.

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Finis Idleman, Minister

—It is reported that the government has been compelled to pay a ransom of five thousand dollars for the release of Dr. Shelton.

—Bert Wilson expects to leave India about the middle of April. He wants to spend a few days in Egypt and in Palestine on the way home. He thoroughly enjoyed his stay in India.

—There was a Mothers' and Daughters' Banquet in First church, Springfield, Ill., recently at which 300 were present. The church school is prospering greatly this spring.

—The last three Sundays H. H. Peters of the Illinois Christian Missionary Society, has conducted three successful money-raising campaigns. At LeRoy, Ill., he inaugurated a campaign to raise $2,000, the balance on a parsonage fund, raising $1,100 on a stormy day. At Anderson, Ind., he raised in the neighborhood of $8,000 for the East Lynn church to assist the congregation in starting the building of an addition to the church. Last Sunday at Granite City, Ill., he secured in cash and pledges $6,000 for a new parsonage. Mr. Peters reports that he has fully one-half of his Sundays taken regularly in money-raising compaigns of various kinds.

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Board of Education

222 Downey Ave. *Indianapolis, Ind.*

The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, APRIL 15, 1920 Number 16

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Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for Wisdom

SOURCE of all truth, in whom is no shadow of error, we lift our faces toward Thee for light and guidance. Thou hast promised to give wisdom to them that ask of Thee, and we would put our minds and hearts in the way of the fulfilment of Thy promise. Our counsellors and teachers lead us so far and then fail us. Themselves perplexed and unsure, they cannot take us to the goal of our desire where the radiance of full-orbed truth fills all our world with lovely light. Only Thou hast the secret of such knowledge. Only Thou canst satisfy the thirst of our soul for that wisdom which with its attainment brings the peace that passeth human understanding.

O send out Thy light and Thy truth, let them lead us to Thy holy hill. From thence we may look out upon all our circumstances and all the events that befall us and see all things as Thou seest them. Our mortal vision is constrained and fragmentary. We know only in part. Time and space narrow and distort our view. Our perspective is foreshortened and false. Show us, we beseech Thee, the secret known to all Thy saints who had eyes to see this little life of earth under the aspect of eternity. Lift our leaden feet into the mystic path. Take us to the well of living water—we who spend our years following blind guides who say lo here, lo there.

O Christ, who art Thyself the wisdom of God, we would listen to Thee and heed the gracious words which Thou dost speak. Sitting at Thy feet may we learn the wisdom of the heart, so that whatever we may lack of men's lore we may be rich in the insight of the spirit. And if through much labor we have become proficient in the knowledge of the schools, preserve us from foolish conceit. Show us where knowledge ends and faith begins, where our wit fails and we can make no further progress until we become as little children. We would be wise with Thy wisdom, O Master. Thy radiant face and glowing words make all our selfish striving seem as vanity. Thine is the true way of wisdom. Thine is the way we would take. Touch our hearts with desires like Thine own, that we may possess Thy life and the joy that filled Thee. For Thy name's sake. Amen.

A Serious Inter-Racial Situation

THE race problem in Chicago is growing more tense during these spring days. The fact that the Negro population of Chicago has increased during the past four years from seventy thousand to one hundred and twenty-five thousand would have created a problem by itself. Housing facilities have not increased to any measureable extent during this time. Labor conditions have been extremely uncertain, and soaring prices have rendered building operations all but impossible. The colored people have sought homes wherever they could find them. It was impossible that they should be restricted to any real or imaginary "black belt." They have been as anxious to live in decent surroundings where their children would have school facilities as have the white people. Certain nervous sections of the community have attempted to erect legal and other barriers against their approach. An association was formed in Kenwood and Hyde Park to prevent Negroes from encroaching on those areas. Such action

is both impossible and illegal, according to decisions of the Supreme Court. It was not strange that in protest against these attempts the colored people themselves organized protective circles. Meantime violence has resulted. Twenty-seven bombing cases have occurred in which the property of Negroes, or that of white people accused of facilitating the coming of the Negroes into exclusive white neighborhoods, has been damaged. The laxity of official effort to preserve order is shown by the fact that only two arrests have been made, and that the accused men in both instances have been let off on bonds of only five hundred dollars. The coming of spring with the necessary changes in residence is almost certain to increase the tension. Meantime the Governor's Commission, a committee from the Associated Women's Clubs, and a Commission of the Chicago Church Federation are using all efforts to arouse public sentiment to the necessity for justice and fair play to all concerned, to arouse the officials of the county and city to a sense of their duty, and to encourage the ministers to a rightful use of their great influence in a time of crisis like this.

It is Campaign Year

HOW does it come that the blue sky laws of the various states which prevent people being swindled on worthless stocks and bonds do not operate in connection with the sale of "Liberty Bonds" of the so-called "Irish Republic?" Why is it possible for organized propaganda against the integrity of a sister nation to be carried on in America and receive the sanction of mayors and of the American Senate? If a group of Filipinos were to visit Mexico and solicit funds for a revolution in the Philippines and receive millions of dollars for that purpose as well as the blessing of the Mexican Congress, what would the United States do? Why does our American Congress profess in one breath that we are to keep out of all entangling alliances and away from all involvement in European politics, and in the same session vote to interfere in the domestic affairs of the British empire? There is one clear answer to all of these puzzling questions. It is campaign year.

Chinese Students Will Resist American Liquor Invasion

THE project of the American brewers to debauch the belated races of the world, now that they are shut out of the business of ruining Americans, has not met with favor in some quarters. The Chinese students of America, particularly, have decided to resist the plans of the greedy American liquor leaders. A dispatch sent out from Chicago says, "Some of the Chinese students in this country are wet, partial to their own native wines, but they are presenting a united front of protest against the invasion of China by the American brewers. They are united in this appeal regardless of whether they are Christians or not." The experience of our government in handling the Indians has shown us how destructive alcohol is to the less developed races. They have not developed the inhibitions that are a part of the make-up of the more advanced peoples and are soon ruined in soul and body. Were it not for a world organization to fight our ancient enemies in new fields, the exploitation of Latin America and the Orient would go on unhindered by any spiritual forces. The American brewer may count on Christian leaders in America to fight him all the way to Peking and Calcutta.

Mrs. Ward's Change of View About the Church

IN the death of Mrs. Humphrey Ward we are reminded of many interesting aspects of the career of this brilliant English literateur and especially of the development of her attitude toward organized religion. One of her earliest books was Robert Elsmere. In this story the earnest young clergyman debates religion with the infidel squire, only to be worsted in the argument at each sitting. The love of the truth finally led the young clergyman to forsake the church and go into social settlement work. The later novels of Mrs. Ward take a different turn. While recognizing with equal fidelity the thought problems of the modern minister, they do not despair of the church. The hero stays in the church and works at its reformation from within. The change of thought which Mrs. Ward has undergone comes to nearly everyone who wrestles long with the problems of religion. H. G. Wells is so antagonistic to the church that he would not have the disciples of his new religion even meet for worship. Should he continue his interest in religion he will no doubt see that a purely individualistic religion that abandons the church and all social organization of faith is the thing the world is trying to get away from and that it is not by any means the goal of the evolutionary process.

A New Sin is Being Recognized

IN his challenging book, "Sin and Society," Professor Ross suggests that the evolution of human society is continually revealing new sins. Ethical standards are not static; they evolve with the centuries. This is nicely illustrated by the way railroad rebates became taboo. Just now America is undertaking to establish the right and the wrong in campaigning. While Senator Newberry of Michigan rests under conviction for corrupting the electorate, Leonard Wood is being criticized for spending millions of dollars contributed by large financial interests of the country and Governor Lowden is criticized for spending his own money. At the bottom of the problem is the question of the right way to influence public opinion. It would not greatly aid the American voter if all printed matter and all public meetings were discontinued in connection with a political campaign. This would leave him the victim of gossip. What the voter wants is to have a right label on the information he receives. There is no reason why a candidate for the Presidency should not give his views on public questions. But this should never

be camouflaged as the independent opinion of an editor supposedly neutral. It is the disingenuousness of the editorials in some prominent daily newspapers in America which has brought a reaction against all forms of publicity. Let all of our candidates declare themselves in the only way they can reach all the people, through the public prints, and let each man bear the responsibility of his opinions. That should bring the case fairly to the jury of the public.

Waste of Money in Theological Seminaries

PRESBYTERIANS have seventeen theological seminaries. Other denominations likewise maintain a large number of these preacher-factories at an expense which is hardly justified by the output in men. These institutions came into being at a time when traveling was slow and inconvenient. They also came into being when the idea of a scientific study of religion had not yet dawned on men's minds. The success of the great union schools of religion, where seminaries of various denominations unite for study in one great overhead organization, as at Harvard and Chicago, or the success of a purely undenominational school like Union Seminary, suggests that the schools of the future will be organized on a new basis. Any denomination that fears to subject its cadet preachers to the spirit that obtains on a university campus where ideas are being propagated by other denominations has confessed itself afraid of the truth. The money saved in maintaining second rate faculties in many second rate schools would far better be expended in student aid and in research work in religious subjects at the great centers of learning.

Oxford Moves Toward Modernism

OXFORD University has removed Greek from the entrance requirements of all but classical and theological students. The decision does nothing more than to put this historic university in line with modern institutions in this regard, but the fact is real news in that it tells the story of the end of a long struggle for modernization. The reform has been proposed many times but persistently voted down by an overwhelming majority of Anglican clergymen among the alumni. An even more important action than the relaxing of the Greek prerequisite was the decision to remove the ban against all Nonconformist clergy receiving the divinity degrees. Verily, orthodoxy dies hard. We have no up-to-the-minute news on it but we may safely assume that a Nonconformist still has to have a special dispensation to be buried by the side of an Anglican. By the Master's word that the last shall be first the Nonconformist will have the humble pleasure of inviting Anglicans to feast with the saints in heaven. A marked indication of this was given in a recent meeting in Manchester held to promote the Manchester University. For two hundred years Nonconformists were denied the privileges of education at Oxford and Cambridge, and, as above noted, their clergy can only just now receive divinity degrees there. In early days they sought the garrets and quads of the Scotch universities and went to the Continent. Sixty years ago John Owens founded a school "free from religious and sectarian tests" in Manchester. It is now a great foundation with theological schools about it. The England of today and tomorrow is being made, not at Oxford and Cambridge but at these great free municipal universities like Manchester, Liverpool and Birmingham. But England is incurably aristocratic socially. An Englishman does dearly love a bishop and a lord and few occasions are complete that are not "graced" by the presence of one or the other. And here is where the index of Nonconformist invitations to heavenly places comes in. Anglican dignitaries headed the processional, but Nonconformist purses led the subscription lists.

Exhortation or Teaching

A SCIENTIFIC study of contemporaneous religion which commands unqualified respect is the English work entitled "The War and Religion," now published in America by the Associated Press. It is a work of collaboration of many minds headed by Dr. Cairns, the Aberdeen theologian. A similar study has been made of American army men by a committee headed by William Adams Brown. Their findings are also being published. The conclusion of the American committee, amply supported by the English studies, is that the church has failed as a teaching agent. Most of the men in the army were vaguely Christian and but a few of them hostile to Christianity. But most of them did not know very much about it. They had been fed on the alcohol of revivalism instead of the bread of Christian nurture. Until the church comes to differentiate sharply between these two methods, there can be no real progress in religion. It is revivalism that makes the Sunday-school leaders in a local church more concerned about numbers than about education. It is revivalism which leads a church to fix its attention on the front door through which come the new members and to be unconcerned about the back door through which is going a multitude of backsliders. Side by side on Interchurch World Movement platforms one gets such a sound educational presentation of missions as is given by Dr. S. Earl Taylor together with the revivalistic rant to whip up "enthusiasm." There is no hope for evangelical religion until it substitutes nourishment for stimulation.

Hindenburg for President

IT IS freely predicted that General Hindenburg will be elected president of the German republic to succeed Ebert. He is the nation's military hero just as was Lee of the Confederacy and McMahon of the defeated French in the early seventies. Like McMahon he is a monarchist at heart who bowed to the will of his countrymen and accepted the new dispensation. Hs is also credited with having told the Kaiser frankly that the game was up and to have counselled surrender to save the country from

invasion. A defeated people always seeks compensation through its pride in its heroes. Hindenburg was not of the old German military bureaucracy. He came to his fame by military prowess in the war. He is the very incarnation of the best of Prussian military character, devoted to Fatherland and Kaiser but willing to put Fatherland before Kaiser. He is still a monarchist, and it is the extreme right wing of the Nationalist party that is promoting his candidacy. All democratic leaders shrink from his elevation to the presidency, but the average German will feel a certain self-justification in honoring this military commander. Hindenburg will be a sort of incarnation of his country's resoluteness under defeat, and the counsels of democracy will probably not prevail against the emotional wave of hero worship. Once president he can avail himself of a provision in the new constitution meant to help bridge the dangers of Bolshevism: he can by proclamation suspend civil law and substitute military force to meet an exigency. His election will bring a Spartacide revolt and by means of his military regime the monarchists will expect to restore the dynasty. Fortunately it is forbidden that a Hohenzollern shall ever come back. Students of history can view this denoument without great alarm when they recall that the election of Marshall McMahon in France was a monarchist victory and that the present constitution of France bears many marks of that regime. It was a conservative reaction, but no monarch was enthroned, and there is very little probability that there will ever be another king in Germany. The recent failure of the monarchist coup is doubtless much more indicative of the new Germany than any apparent reaction accomplished under cover of national hero worship.

Interchurch and Federal Council

IT is natural that there should be some confusion in present-day thinking regarding the relations of the several movements looking toward closer fellowship among the churches. There is first the effort to promote a World Conference on Faith and Order, which aims at the complete integration of all branches of the Christian faith, in the Orient as well as the Occident. Then there is the recently organized American Council on Organic Union, which is promoting the union of such of the Protestant bodies as are willing thus to unite, in the "United Churches of Christ in America." Again there is the Interchurch World Movement, which has grown out of the desire of many of the Protestant churches to study the immediate problems of Christianity in America and throughout the world, and to meet them in a united manner. It has been from the first the outgrowth of a sentiment that the missionary and educational task of cooperating Protestantism cannot be outlined or prosecuted in separate groups. It is the latest and, on the side of practical technique, the most inspiring of the interdenominational movements which in other years, under such titles as the Men and Religion Movement, the Laymen's Missionary Movement, the Brotherhood Movement, and the like, have helped to interpret and promote the interests of our common faith.

Older than any of these movements, and more definitely organized for continuous directing activity, is the Federal Council of the Churches of Christ in America. Perhaps the easiest way to understand any one of the three lines of activity which are attracting attention at the present time is to describe them in the terms in which they differ from the organization and activities of the Federal Council. For the past score of years the Federal Council has grown from small beginnings until at present it includes thirty-one of the leading Protestant denominations. Its conception was bold, almost startling, in fact. From the milder beginnings of interdenominational conference and programming it pushed boldly out into the domain of effective cooperation in the projection of lines of inquiry and activity in which the churches, without surrender of individual form and function, might participate. Its quadrennial gatherings have marked the advancing moments of interdenominational understanding and fellowship. Its commissions have studied and outlined the most important problems and pronouncements of united Protestantism. Its workers have increased from a handful to a considerable company, working at the tasks of the coordinate churches. Under the inspiration which it has stimulated, although organically unrelated to it, an increasing number of local federations have taken form. These federations—municipal, county, district and statewide—are interpreting the principles of cooperating Protestantism on many of the lines first developed by the Federal Council. And beyond these activities of a national character the Council has been active in interpreting American Protestantism to the European free churches, more particularly in its friendly ministries to the desolated churches of France and Belgium during the war.

It is thus apparent that the Federal Council of the Churches of Christ in America is a clearly defined, solidly constituted organization which springs out of the denominations themselves, owes its authority directly to them, and represents them in the most complete manner. It is not a rival of any other movement, even of those which like itself find their objective in the closer integration of the churches. In the very apparent and growing sentiment in favor of organic Christian union large numbers of the active workers in the Federal Council have the deepest sympathy and concern. This they conceive to be entirely consistent with their activity in the Council which, as they are well aware, includes numbers of denominations and a host of churchmen not as yet interested in such proposals. Yet these denominations and their constituent members, whatever be their attitude toward organic union, are firmly held together in the Council. No doubt to its work during the past decade has been due much of the rapid development of the cooperative and unionizing sentiment.

The chief limitation upon the aggressive leadership of the Federal Council is a certain timidity regarding definite

hospitality to the idea of organic union, which is increasingly the desire of forward-looking Christians. At the time when the Council took form years ago this attitude was inevitable. But the waters have gone under the bridges at a rapid rate in recent years in the direction of this unescapable ideal. To this extent the vista of other movements looking unionward has been counted an indictment of the hesitance of the Council in its leadership.

On the other hand there has sprung into being with great rapidity and immense enthusiasm the Interchurch World Movement, an effort to meet immediately the investigative and evangelizing responsibilities of the Protestant churches at home and abroad. Starting at first in the recognition by the various missionary boards of their common task and of the futility and sin of further independent and unrelated pursuit of their varied interests, it has grown rapidly into a more and more inclusive wave of cooperative purpose, and has become the most amazing religious phenomenon of the hour. Nothing like it was ever undertaken before. Its stupendous programs of survey and its lavish financial projects startle the imagination. It has awakened exhultant confidence on the one side and deep misgiving on the other. No one doubts that it will prove a tremendous success or a deeply disquieting disappointment.

Into this Interchurch World Movement a large proportion of the denominations included in the Federal Council of Churches have entered in one manner or another. Sometimes this has been done by formal denominational action, and in other instances by the resolutions of denominational boards, commissions or committees. In a few instances there has been positive refusal to participate. It is not strange that to many minds there has seemed to be a degree of conflict between the organization and purposes of the Federal Council and of the Interchurch World Movement, and probably there will be needed in the future even more than in the past, clear thinking and careful discrimination lest the activities of one enterprise should invade the domain of the other. Yet there is no need of any such confusion. The Federal Council remains the historic, carefully organized and continuing representative of cooperative Protestantism. In a very important sense it has made possible the emergence of the Interchurch World Movement. It will not be strange if within the circle of its influence and in some degree under its auspices other movements equally significant and inspiring will take form in the future. This will be entirely consistent with its history and ideals. If the Interchurch World Movement should realize the aims of some of the most ardent of its promoters and bring about new and wider phases of coordinating Christian effort, even to the extent of changing all present methods and institutions within the Protestant circle, this will not trouble the soul of any loyal follower of our Lord, but will be welcomed as a new manifestation of that kingdom of righteousness on earth for whose coming we ever pray.

Yet here, even more than in the cases of the Federal Council there is ground for disappointment and warning. The fair promise of the beginnings of this enterprise, which was born in the solemn confession that no more money and effort should be expended for mere denominational and competitive advantage, has been in large measure dissipated. After the first fine impulse of cooperative zeal, the denominational spirit has again asserted itself, and the movement shows alarming signs of becoming less a purposeful meeting of missionary policies and agencies than an opportunity for simultaneous return, with fresh zeal, to the separate denominational trenches. In this fact is found cause for deep chagrin and disquiet on the part of great numbers who hailed the movement with joy. Only by saving it from this limitation and disaster can the high hopes awakened at its inception be realized.

Factory-Made Sermons

PROBABLY there are many old-fashioned persons who do not know that such sermons are on the market. They have not learned of the homiletical bargain counter with its special sales well but cautiously advertised. They suppose all sermons to be of the home-made, hand-made, head-made and heart-made variety. But we are credibly informed that this is not the case. There are firms that make a business of catering to the ministerial trade, guaranteeing to furnish sermons and addresses suitable not only to all regular services, but also for all special occasions, including Red Cross drives, Thanksgiving, the Fourth of July and Armistice Day—times when the preacher might easily be imagined as desiring to put the metaphorical best foot forward. Even beyond this, it is intimated that on the bargain counter are to be found lectures, neatly constructed and fully illustrated, abounding in classical allusions and agreeable pleasantries. With two or three of these as an equipment—and we are assured that where they are sold in sets the reduction in price is considerable—the preacher may gain fame and a substantial addition to his salary by spending his vacation as a chautauqua lecturer. To see himself pictured as both a spellbinder and a commercial success is evidently thought to be especially alluring to the average preacher.

It must require a rarely gifted psychologist to run a sermon factory. The manufacturer of "hand-me-downs," with their clever trick of extra fulness here and eased seams there, has a light task in fitting all kinds of bodies, compared with that of the manufacturer of homiletical garments guaranteed to fit all kinds of minds. By what a multitude of experiments must he have arrived at even fair success in turning out the factory product!

Considering what is promised for them, the price of these bargains in eloquence is remarkably low. The price in dollars, that is to say. The cost in the loss of self-respect on the part of buyers is not, naturally enough, mentioned by the wary advertisers. Surely it would be an embarrassing experience to return from the recitation of a brilliant sermon, and, in the flush of gratified pride,

find oneself unable to take a glance in the mirror. Then, too, there is the awful fear of discovery, which is plainly not reckoned as a part of the purchase price. To be sure, the firm from which the sermon has been bought guarantees secrecy, but how can one be sure that his small son will not "snitch," or that his wife will not become over-confidential with her dearest friend?

We can not but wonder what class of preachers buy these factory-made sermons. Are they ambitious youths who fancy the pulpit a place for oratorical display, and who desire to produce the effect without tedious efforts? Or are the buyers harassed and discouraged men who are beginning to grow old, and who are driven to desperation in their determination to hold on to a pastorate and to feed their starving families? To the former class the church has no obligation. But for the latter, could there not be established a strictly clerical wood-pile, where these forlorn characters could obtain self-respecting employment at so much the hour?

The Keeper of the Inn

A Parable of Safed the Sage

I LIGHTED upon a certain place, and lodged there, I and Keturah. For there was an Inn in that place that was famous, and the master of the Inn had written unto me, saying, Come thou and bring Keturah, and lodge in mine Inn, and it shall not cost thee a Cent.

And when I arrived, behold there were people before the desk who were standing in line, and the Clerk was saying, We have no room, but are full to the Roof. And they were offering Big Money for any old place to sleep in this Inn. But unto me and Keturah did he give a Swell Room and Bath. And he said, Fret not thyself on account of the demand for Rooms, but stay as long as thou canst.

Now I talked with the master of the Inn, and I said, There be men who say of thee that thou art Visionary, and a Dreamer of Dreams; while others say that thou art a Cold Calculator, and that thou chargest to Advertising thine Art Gallery and thy Musick Hall and all the rest wherewith thine Inn is adorned. Tell me, I pray thee, on the level, how much of this is Idealism, and how much is straight Business?

Then he answered me and said, Forty and four years ago did my mother open an Hotel on this lot, and I was a lad who Peeled Potatoes and Hustled Baggage and Ran Errands, and I grew up to the Business. And I have always been in Debt up to my Neck, and have always lacked Fifteen Cents of having enough money to do anything that I wanted to do. And I never dared to dream any Dreams that would not be accepted as Collateral at the Bank, or yield a net revenue of less than Six Per Cent. Fool not thyself with any notion that I am in this Business for my Health. My best advertisement is not mine Art Gallery but my Kitchen, which is open to all comers and where all may see just what goeth into the Soup Kettle. And my next-best advertisement is not my Musick Room but my dining Room, with no spots on the Table Linen, and no dead flies in the food.

But if I can manage the Boarding-House Business so that there is in it a touch of Romance, and a Pleasing Suggestion of Musick and Art, what doth it matter whether I be a Dreamer or a Mercenary Scoundrel, so long as the Bank is getting its Interest, and Guests plead for rooms in mine Inn?

And I said, At least it mattereth to thine own heart.

And he said, A man who is in Business must be honest, or move frequently; and in my Business, removal is inexpedient. It is cheaper to be honest than to move. And it may be cheaper to maintain a Court of the Birds and an Art Gallery than to have Vacant Rooms, or to spend much money for Advertising.

And he said, I like Musick, and so doth my wife; and Birds and Bells and Pictures are not without a charm for me. I am a Seller of Soup, a Compounder of Hash, a Mixer of Mincemeat. And no Art of Musick will compensate for Badly Cooked or Meanly Served Food. But and if the Food is according to Hoyle, and each Bed is a Paid Up Insurance Policy against Insomnia, and besides this if the Inn have a little Touch of Mystery and of Pleasant Memories, is that Idealism or is it Advertising?

And I said unto him, Thou art a Benefactor of Mankind. For thou has made two Blades of Grass to grow where often there was less than one. Thou hast ministered unto a Physickal Necessity in Exchange for Money, but thou hast contrived to touch the transaction with Poetry and Reverence. And the fact that thine Inn is now a Manifest Financial Success is one more proof that this old World is Fundamentally Sound at the Core; and that the things that are worth while have a little more than a fifty-fifty chance of success.

The Welcome

MY little house is set in order . . . . . and very fair within . . . . . and very still.
All the windows are open . . . . to the stars of heaven . . . . . and to You!
And the door is never shut.
Enter freely. I have been waiting long.
Should you chance to see that which your heart is craving,
Doubt not . . . . whoever you are . . . . it is all for you.
There is one thing only which you cannot take from my house,
And that is . . . . harm.
There is no room in my house beyond what you imagine;
There is place for whatever you bring . . . .
The heavy pack—not for your shoulders now—
Drenched cloak that drips on the floor,
And muddy boots leaving their tracks . . . .
(For this floors were made; and there will be no traces shortly)
I welcome all that is yours—
Come . . . . ! Loosen quickly the soiled wet things;
It is my pleasure to relieve you
And if I bring them in the morning
All clean and freshened up like new,
And give them back to you again . . . .
Will you begin to understand?
And . . . . doubter . . . . trust a little in my love . . . . !

NINA BULL.

The Church Immortal

By Joseph Fort Newton

SO far as the disciples were concerned, the life of Jesus was a history of men in the making. Very wonderful was the change wrought in the men who walked with Christ, for a brief time, in the days of his flesh. A variety of natures made up that little band, and each unfolded in his own way under a common Divine influence, though the touch of the risen Christ was needed to complete the process. As has often been said, the lives of these men in after years are ample evidence not more of the fact of the risen Christ than of his abiding, unseen power. No fact is more clear than that Jesus had to do with materials of which it would have been impossible for any one to build his church, unless he could provide, and continue to provide, the power by which it was to stand.

That is to say, the church of Christ is a living temple, building and built upon, and it is upheld today by the same power that first lifted it into being. What impresses even in the casual student is that Jesus not only laid the foundation of his church upon the tragic necessities of human life, but that he had to make the material out of which it was built. When he gave Simon the name of Peter—meaning a rock—and said, in a word-fancy, that upon a large rock of the same kind he intended to erect his church, Peter was anything but a solid man. Shifting sand had been a better symbol of one so impulsive, so impetuous, so unstable. But it takes time to make a rock, and the Master knew that sorrow would harden all that was soft in Simon, and soften all that was hard. Time justified his faith, his patience, his skill, and the unstable enthusiast became a man of granite, a pillar in the church of God.

A LIVING TEMPLE

In the same way, but by a different process, we see John, a son of thunder with a soul of fire, subdued by the gentle strength of the master into a meditative mystic, though, if we may judge from his letters, he retained a slumbering lightning which he rarely used. So through the list, including Thomas, the melancholy man who demanded the material evidence of things unseen, as so many are doing today. They were average, ordinary men, like ourselves, in nowise extraordinary when they became disciples—passionate, vain, petty, often incredibly stupid—yet Jesus chose them and on them risked his cause. Timid and halting at first, they became flaming heralds of the best tidings to the ends of the earth, all of them, save the Apostle John, suffering martyrdom for the truth as it is in Jesus. Judged by any test of greatness, whether it be growth of character or permanency of influence upon the history of mankind, they must be accounted the very greatest men the world has known. Such power had Jesus of discovering and developing men for his service, and he has it today.

Of course, in a very true sense, it must be said that Jesus was not the founder, but the finder, of the church, for it had existed from the beginning. The house of hope, the altar of prayer is one of the oldest of human institutions, along with the home and the state. They are equally divine, equally sacred. If either is to be selected as more sacred than another it must be the home. It came first, and it satisfies more human needs than any other human fellowship. But we need not set the one over against the others, since all are tokens of our community of aspiration and obligation, of the solidarity that knits together the loneliness of innumerable hearts—the dead to the living and the living to the unborn—in a fellowship of origin and destiny, of joy and sorrow, of faith and hope, of pity and beauty and pain, which binds men to each other, and which binds together all humanity. In the church of his fathers Jesus was born; in it he wrought the wonder of his life; in it he died. For the Christian church is the eternal, human church, exalted and glorified by that incomparable life which is the realized ideal of humanity, as it is the supreme unveiling of God.

THE ROCK FOUNDATION

Such is the rock upon which Jesus built—upon the fellowship of good men, and men seeking goodness—fulfilling his own saying that if a man build his house upon a rock it will stand, though winds blow and floods beat upon it. For that reason those who talk, as the manner of some is today, of the passing and downfall of the church, use words without sense, having forgotten the abiding human realities. The church was not born yesterday; it will not die tomorrow. Emerson was right when he said, in speaking of the old gray temples of faith and prayer—mountains of stone uplifted by human love and hope—that nature had adopted them into her race and given them equal date with Andes and with Ararat. "If there ever was one good man," said Emerson, "there will be another and there will be many"; and it is this fellowship of righteousness—whereof our temples, sheltering the holy things of life, are symbols—that is the real church whose blessing we should seek.

What is necessary abides; in the long run only what is real endures. The church exists because it is rooted in the nature and need of humanity, and if by some vast catastrophe it were destroyed tomorrow it would be rebuilt in some form by the same forces which built it in the beginning. That is a wise exhortation which bids us "hold fast the beginning of our confidence steadfast to the end," knowing that the causes which created a thing are the causes which shall uphold and sustain it. If the church arose it will arise, and the gates of hell cannot prevail against it. It is one of the forms of the divine life upon the earth, the organization of humanity in moral fellowship, in human service, in prophetic hope, whereby the holy things that make it worth our time to live are protected, and we are saved from those dark despairs to which in the long run all men are tempted in face of an ambiguous and disheartening world.

On the north side of Loch Etive, in Scotland, there is a gigantic rock, rising sheer and precipitous, in the shadow

of which one follows a winding road. It is of conglomerate formation, gravel, small boulders and large boulders, all at one time separate but held together in a mass so solid that it has resisted the assault of Atlantic storms for no one knows how many ages. Even an amateur geologist knows that two forces formed that beetling cliff, a great heat and a great cold. Once, far back, a great heat melted it into a fluid mass, and then, suddenly, a great cold sea fell upon it, congealing it into the compact rock. Even so the rock on which the church of Christ rests was formed by a great love and a great terror; a love, passionate and purifying, of the vision of God in Christ—the unutterable loveliness of his life, his spirit, his character—and terror at the ghastly and forlorn thing life becomes when that vision fades!

LIFE WITHOUT RESTRAINT

Today we have seen what life is, what becomes of the home, the state, and all the fair humanities of society, when the restraints and refinements of religion are withdrawn, and a shudder has been felt throughout the world. Suddenly an awful horror of deep darkness fell upon us when we discovered the appalling barbarism lurking under the thin veneer of civilization. It is as if, having sat in the drawing room of the steamer, enjoying the illusion of perfect security, we had walked on the deck in a storm and looked over the side of the ship into the wild waters below. It is not an accident that the anarchy of our day is atheistic, and it runs riot in lust, murder and nameless brutality. Inevitably so, because all the moral values are debased if moral origins are purely materialistic, and when the vision of the moral ideal grows dim humanity becomes a mob. Religion is not a luxury; it is a necessity. It is the cement of society, and it behooves those who treasure the hard-won inheritance of the past to renew their vows to the church and its altar of vision.

Jesus spoke great words to the company of peasants on the hillside as they sat listening to his sublime discourse. "Ye are the salt of the earth," he said, meaning that the fellowship of faith, of reverence, of righteousness is that element in life without which the whole human business will rot and go to pieces. "Ye are the light of the world," he said, meaning that it is not learning, nor worldly wisdom, but loyalty to the moral ideal that lights the way along the old human road. "Whatsoever ye bind on earth shall be bound in heaven," he said, meaning that the fellowship of righteous men is that living body whose function it is to form the moral taste of the world, to create and keep alive a spiritual conscience, without which society dissolves into chaos. Nor do we forget those words, spoken by the risen Lord on a mount in Galilee: "Go into all the world, make disciples of all nations, and lo I am with you all the days even to the end of the ages." Here the church has not only its marching orders, but the promise of a power, a presence, by which its heroic and dedicated fellowship is exalted and sustained.

THE CHURCH IS A FELLOWSHIP

The church, then, is a living, creative, conserving, redeeming fellowing; for it is comradeship, not commandments; fellowship, not philosophy, that satisfies the heart hunger of men. It is at once a community and a communion, and if we would improve it we must first conserve it, keeping the continuity of its faith and its historic fellowship. By the same token, if we would conserve it, we must also improve it, adapting it to the needs and issues of the age, following the ways of the spirit, leading us from faith to faith. But if we seek to improve without conserving we shall lose what we have in impatiently trying to get what we want. The faults of the church are the faults of humanity, but its hopes are the hopes of the race as it rises out of "the old dark backwardness and abyss of time" toward a star of happy light. No man liveth to himself. The Bible, said Wesley, knows nothing of solitary religion. The secret of life, of faith, is in the spirit of togetherness, for "he who seeks his own loses the things in common." It is in the fellowship of the church that we realize the presence of God in the common tragedy of man, in the amenities of home and friendship, no less than in the aspirations of our nights when the glory of the day has faded and the stars call us to communion with the eternal.

No one can fight the battle of life for another, and no one can win it alone. We are brothers, to the last man of us, forever, and even the strongest man needs the historic fellowship of reverence and righteousness if he is to keep the faith that makes men faithful—the faith that is, that beneath all that stuns and bewilders, all that fills the heart with agony and dismay, there remains that which, though unattained and unrealized, endures and redeems. For inspiration, for reinforcement, for the quickening of our quest of the ideal, we need the communion of the saints, the heroic fellowship of prophets and seers who have won the victory most worth the winning amid temptations and infirmities like our own. Here, no less, is the secret of finding that truth which makes all other truth true. Josiah Royce had much to say of "the fellowship of interpretation," for, as he followed the vision of the beloved community he learned not only that goodness is community, and that it takes two men and God to make a brother, but that the highest truth is realized only in fellowship.

THE CATHOLIC MAN

Each of the historic communions has a profound and significant insight; but the catholic man—the man who has learned the universality of Christ—will make all those insights his own, discovering in the great fellowship the riches of grace in Christ Jesus. He is at home in all places where men lift their hands in prayer, and he belongs to all churches, so far as they keep that precious thing which is the life of all and the treasure of each. By as much as we discover this simple secret—so simple, indeed, that it has been overlooked—we shall realize that unity of the church which has never been broken from the beginning, and which is profounder and more fruitful than all unions and uniformities. Slowly we are moving out of our provincialisms, our sectarianisms, our exclusiveness toward a new category of Christianity, led by a more magnificent reinterpretation of Christ in which our

separate insights shall be gathered into one sovereign and transforming vision, fruitful beyond our dreams alike in personal experience, in social ministry and in world renewal.

For it is in the fellowship of worship that we learn the unity of spirit, the secret of power and the bonds of peace. When we argue we are divided; when we sing, when we bow in prayer, we are one. On a steamer in war time we had been sailing for two days by dead reckonings, under a gray sky. Ever and again the captain would climb aloft, the better to escape the influence of the metal in the ship which deflected his compass. Just so, when we ascend the shining stairway of worship, far above the attractions of lesser things and the magnetisms of lower interests, we find not only ourselves but one another, in the large liberty of the eternal communion. There is a place of hearing wherein if we listen together we shall hear that still, small voice which will be audible, for such as have ears to hear, when all the confusions of today have followed the feet that made them into silence. In the heights, as in the depths, the church is one, eternal, unconquerable, and the gates of hell shall not prevail against it.

One family we dwell in Him,
  One Church, above, beneath;
Though now divided by the stream,
  The narrow stream of death.

One army of the living God;
  At His command we bow;
Part of His host hath crossed the flood,
  And part is crossing now.

A Moral Mandate for Central America

By Howard E. Jensen

Guatemala City, March 23.

OUR party of missionary delegates from the United States in attendance in the Central American Regional Conference of the Committee on Cooperation in Latin America arrived in Guatemala City Thursday evening. Since then we have been making ourselves at home amid the ruins of what was until the earthquakes of December, 1917, and January, 1918, the largest and finest city of Central America. Situated in the tropics nearly a mile above the sea, it possesses a delightful climate which has given it a distinct advantage over its rivals in this part of the new world. The nights are always cool and refreshing, and the temperature at noonday rarely exceeds eighty degrees. It is on account of this advantage that the city has survived three earthquakes in four centuries, and is now for the fourth time rising from its ruins.

In our survey of the field we are finding this to be a land of missionary opportunity far exceeding our fondest expectations. Yesterday we attended Sunday school and church in the Presbyterian Mission. Back of the ruined church we found over 200 people packed into three small rooms of the residence of one of the missionaries. We were deeply impressed with the intelligent interest, earnestness and devotion of the native church. As we saw one after another of would be attendants come to the door, look into the crowded rooms and turn away, we felt something of the pathos of the missionaries who for two years have been working amid the ruins without equipment and who have been compelled to witness this sight Sunday after Sunday. The harvest is indeed plenteous but the laborers are few.

More significant, perhaps, than the attitude of the people, has been that of the government. The morning after our arrival we were called upon by the jefe politico, or governor, who came to welcome us to the country in behalf of the president and himself, to give us formally the freedom of the city and to inform us that his excellency, Dr. Don Manuel Estrada Cabrara, president of the republic, will be pleased to have us to dinner. This formal and official welcome to a missionary delegation is unique in the history of Latin American Republics.

THE "BLIND SPOT" OF AMERICA

The six republics of Central America, whose problems we have come here to study at first hand and to consider in conference with the missionaries, extend for a thousand miles from the Mexican border to the Republic of Colombia. They are inhabited by five and a half millions of people, and comprise an area larger than France or Germany before the war. And yet we have passed them by in shameful neglect. They have constituted the "blind spot" not only of the church, but of the American people in general. We have been accustomed to regard these republics as the adventurer's paradise, as the special preserve of the filibusterer and buccaneer and of those restless souls who are ever seeking new experiences in those remote corners of the world where highways never ran. To all such Central America has been the Land of Heart's Desire, but the colonizer, the missionary and the nation builder have avoided it as a land in constant upheaval of earthquake and revolution, a land where men's souls are, like their hills, volcanic.

This lack of interest in Central America and of accurate information concerning it has been due in large measure to its isolation. Direct contact between these lands and the rest of the world was impossible during Spanish colonial days, when industry and agriculture were hampered by burdensome taxation, and commercial intercourse prohibited with all lands but Spain. But after they had made good their independence in 1821, they still remained more isolated then other sections of Latin America. The centers of population were all near the Pacific Coast, where the ports are only open roadsteads, and the capitals

and other important cities were accessible from the Atlantic only by tedious and hazardous travel through the jungles and over the mountains. The political disturbances and civil wars which raged throughout these lands during the first half century of local independence also discouraged the development of the agricultural and mineral resources of the country on a scale great enough to give rise to commerce, not only by the destruction of property in the incessant guerrilla warfare, but also by the withdrawal of laborers to constitute the constantly organizing factional forces.

PASSING OF ISOLATION

During the last half century, however, the isolation of Central America has been gradually passing, and of recent years the process has been enormously accelerated by certain factors in the economic and political life of the world. Great economic and social changes are now securing for these republics a juster appreciation of their resources and potentialities. The rise of the great banana and coffee plantations near the close of last century led to the development of the Atlantic ports, of railway communication between these ports and the Pacific slope on the one hand, and of steamship service to the United States and Europe on the other. The increasing political stability, especially of Costa Rica, Salvador and Guatemala, has invited foreign capital and business enterprise, until at the present time foreigners are in almost complete control of the export and import trade, while even the retail trade has to a large extent passed into the hands of Spanish, Armenian and Chinese shopkeepers. Many of the finest plantations have been developed by foreigners, chiefly North Americans and Germans, with a considerable number of Frenchmen, Englishmen and Italians.

The war has also served to give Central America an increasing significance in the life of the world. It has accelerated the rise in the prices of food stuffs, and turned attention to those undeveloped lands which promise to be the granaries of the future. Central America has large areas of fertile soil suitable to the cultivation of the most important food staples of the temperate zones, but which are as yet uncultivated or else attended only by the rude mattock culture of the Indian farmer. The mineral resources also, which, although largely undeveloped, are known to be great, will give these republics a new importance in an industrial age.

NEW ROLE OF UNITED STATES

One significant fact in the evolving life of these nations is the increasingly important role played by the United States in their commercial and political development. Before the outbreak of the European war the United States already claimed a larger part of Central America's foreign trade than any other single country. In Salvador, where large German interests had developed, especially in the coffee plantations, and where in consequence the proportion of commerce with the United States was smaller than elsewhere, the United States was in possession of nearly a third of the total, while in Honduras and Panama where the principal export, bananas, had been developed largely by American interests, the proportion of foreign commerce with the United States was respectively seventy-five and ninety per cent. Since 1913, however, the percentage of foreign commerce with the United States has doubled in most of the republics. The latest statistics available show that in Salvador 75 per cent, and in Panama over 90 per cent of the total foreign trade is with the United States. The other republics range between these two extremes.

The United States has also come to exert the dominant influence in Central American political life. The various filibustering expeditions, with their sordid alliance with commercial domination, represent the selfish side of this influence, as do such movements as the recent revolution in Costa Rica, fostered by American commercial interests desirous of forcing concessions for the exploitation of the country. The unselfish, though, some believe, unwise political influence we are increasingly exerting is illustrated by the intervention in Nicaragua by which we expelled the dictator Zelaya and which has led us to keep a force of marines there to maintain a government that seems to us to be for the good of the republic. In taking such action, the Taft administration said that the United States has a moral mandate for Central America. This "moral mandate" has led us further to tend our friendly offices to Honduras, to refuse recognition to a revolutionary government in Costa Rica, and in various other ways to assist in keeping the peace and protecting life and property on the Isthmus.

But certainly a moral mandate can not be carried out by our soldiers and traders alone. If these lands are lands of commercial opportunity, they are lands of missionary opportunity as well. If they need our cooperation to develop their natural resources and to establish political stability, they no less need our assistance to realize their human potentialities. The specific character and magnitude of this task it is the purpose of the Central American Regional Conference of the Committee on Cooperation in Latin America to consider.

Song

WHAT trees were in Gethsemane,
What flowers were there to scent,
When Christ for you, and Christ for me,
Into His garden went?

The fragrant cedar tree was there,
The lily pale and slim;
They saw His grief, they heard His prayer,
And wept their dews for Him.

And that is why the cedars green
And why the lilies white
Do whisper of the Master's love,
In gardens, late at night.

CHARLES G. BLANDEN.

The Power and Weakness of Law

By James M. Campbell

THERE is something awe-inspiring in the power and majesty of law. It moves with mighty strides, silently, sleeplessly, to the accomplishment of its ends. It reaches its strong arm across continents and smites the wrongdoer. It is powerful to punish, powerful to hold in check the vicious and lawless impulses of the heart. It is a wall of protection around human society. It constitutes the underpinning by which the whole social fabric is supported.

The power of the law lies in the fact that God is behind it. In him it has its origin. It is rooted in the order of the universe which he has established. To say that human government, with its system of laws is founded upon civil contract, or upon the consent of the governed, is to take a shallow view of things. Lying back of all human compacts and agreements there is something divine and immutable to which, in these compacts and agreements men have mutually tied themselves up. That divine and immutable thing is the order upon which the whole system of things under which men live, is structured. To discover what that order is and to declare it in some practical formula, is the primary end of all legislative endeavor; for as Froude has said, "Our civil laws are a copy more or less imperfect of the eternal laws, so far as we can read them." It is in this sense that "law is of God," as Paul affirms; it being in some more or less imperfect way the expression of his mind or will. And being of God, all the forces of the universe can be depended upon for its support and enforcement.

It is no wonder that men, in their efforts to uplift the race, have magnified the power of the law, and have pitched their expectations high as to what it is able to accomplish. It is pathetic to see how firmly many ardent social reformers believe in its power to effect, as by a magic touch, the regeneration of society. The modern woman in the exercise of her new found political power turns confidently to law as the great panacea for all sorts of social evils. But all the hopes of social transformation, built upon law, are vain.

> How small of all that human hearts endure
> That part which laws or kings can cause or cure.

Even divine law has its limitation. Paul refers to certain things which it "could not do in that it was weak through the flesh." Its weakness comes from the frailty of those whom it seeks to control. Because it has to deal with feeble mortals it often fails in its end. And if this is true of divine law, it is still more true of human law.

The weakness of the law is seen, in the first instance, in its failure to express the divine ideal in human terms. Human laws at best are imperfectly framed. They never can be put into final form; but have to be frequently revised and repealed. Divine law while not repealable can be revealed only according to man's capacity to understand it. What a long course of divine tuition lies between the law given by Moses for the regulation of outward conduct, and the deeper and more spiritual law of life given by Christ!

We speak of human laws as good or bad. Good laws are man's successful attempts to approximate to the divine ideal, bad laws are his blunders and failures in the same direction. The divine ideals, expressed in human laws, rise or fall to the level of man's moral development. Hence a study of human laws is a study of the moral progress of man.

Faultiness in administration is another element which accounts for the weakness of law. Law is administered by fallible man. It often mis-carries; it is often circumvented. It has been truly said, "Laws are like cobwebs, where the small flies are caught and the great break through." The same indictment is presented in the old Corn Law rhyme:

> The law condemns the man or woman
> Who steals the goose from off the common,
> But lets the greater felon loose
> Who steals the common from the goose.

LAW'S LIMITATIONS

Law can do much but there are things which it cannot do. Law is often palpably unjust. It fails to bring redress to innocent sufferers; it leaves loopholes by which favored offenders may escape. And when not in itself unjust, it is often unjustly administered. The judge who holds the scales of justice in his hand instead of being blindfolded, keeps his eyes open so that he may tip the scales on the side of personal advantage. Because of his weakness the law becomes a broken reed which pierces the hand of him who leans upon it.

In the very thing in which the law is supposed to be the most effective, namely, in deterring men from crime, it frequently fails. It hedges the way of the transgressor with thorns, but it constructs no barrier which he cannot break through. Nor, indeed, can divine law itself erect an insurmountable barrier between man and wrong doing. If it did the principle of moral freedom upon which moral government is founded would be sacrificed. The question is sometimes raised, Why does not God suppress sin with an iron hand? Why does he not crush it out of existence? Simply because he cannot. Is anything too hard for the Almighty? Yes, *that* is. To coerce man would be to destroy his self-hood; it would be to treat him as a thing, and not as a man. In the moral sphere of things,—

> "Heaven but persuades, almighty man decrees,"

and there is no law, human or divine, which man has not the power to break. Law can restrain him only if he is willing to be restrained.

How foolish it is then to imagine that human law possesses any compelling power. Its true function, as Glad-

stone has stated, is to make it difficult to do wrong, and easy to do right; and this is the utmost that it can do. All the power which it possesses comes from the ability of the law-maker to carry it into execution, and the ability of the law-maker to carry it into execution is determined by the measure of public sentiment which is behind him. To legislate beyond public sentiment is to court defeat, by making law abortive. "Of what use are laws inoperative through public immorality?" asks the poet Horace. They are an encouragement to lawlessness, and stand in the way of true progress. And what is true of laws inoperative through immorality is true also of laws inoperative through ignorance.

LAW AND HUMAN NATURE

The delusion that human nature can be renewed, and the world saved by law, is one which holds many good people in a firm grip. In that way socialists look for the millennium. And many earnest Christian workers impatient of the slow progress of moral reform, and deeply distressed by the sight of the destructive evils which they seem powerless to remove, in their discouragement and despair yield to the temptation to invoke the power of the law to bring these evils which afflict society to a sudden end. Do they suffiiciently realize that in appealing to law they are appealing to force; and that in doing so they are tacitly confessing the utter breakdown of their faith in moral measures? The law is expected to do what the gospel has failed to do; the iron sword of temporal authority takes the place of the sword of the Spirit; the banner of the Cross is trailed in the dust; and the hope of the church is turned away from its true source of power.

Very different from this was the attitude of Paul touching the province of law. He held no exaggerated view as to its power. He says, "If there has been a law given that can make alive, verily righteousness would have been of the law." That is to say, if salvation could have come to the world by law the sacrifice of Calvary would not have been needed. God would have taken the easier and simpler way. The necessity for his taking the costlier and harder way is thus explained: "What the law can not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the Spirit." (Rom. 8:3.) Because of the failure of the law, resulting from the weakness of those through whom it had to work, God sent his Son, incorporating him into the life of humanity, that through the power of his indwelling spirit he might enable disabled men to fulfill all righteousness. Jesus was a Saviour, not a lawgiver. He formulated no new code of laws; he presented no dazzling scheme of economic reform; he made no appeal to force; for the working out of his program he trusted entirely to moral means. In the popular mind he was expected to follow a political role; but in this he was a sore disappointment. Upon one occasion when he was asked to arbitrate in a dispute between two brothers touching the rights of property, he refused to do so. Instead he pointed to the source of all trouble about property by simply saying,—"Beware of covetousness."

By the creating of a better spirit in the hearts of men he sought to regulate their actions in their social relations. By changing hearts rather than by changing laws he sought to eradicate the evils of society. His method was not legislative, but inspirational and creative. To supply the master motive to obedience; to give strength to the strengthless that they might be enabled to keep the law of God, was the end of his mission. For that he died upon the Cross.

LAW CANNOT SAVE

The law was never meant to save. As Milton said, "It can discover sin, but cannot remove it." It possesses no redemptive power. It is merely a pedagogue to lead men to Christ. After it has done its utmost it leaves men in the same need of regeneration as before. And this is equally true of human law. Where it ends the moral forces which make a man over must begin to work, or no radical changes can be effected.

If Tacitus is correct in affirming that "the multiplication of laws measures the decay of a state," we are surely warranted in affirming that the dependence upon the law measures the decay of the church. By substituting trust in the *law* for trust in the *Lord,* the Church falls from her place of moral supremacy. And when she does this it is generally because she has become pessimistic as to the successful operation of moral forces. Fain would she hasten the process of moral reform; fain would she uproot at once the evils that desolate society. But this cannot be. God himself has to wait patiently for the working out of moral processes. Christian patience is rebuked by the sublime patience of Socialist leaders. They do not expect their principles to be carried out at once, and they are willing to wait. La Salle declares that "One or two centuries count as an hour in the universal sunrise of history." With a like faith in the final outworking of the moral forces lodged in the gospel of Christ, we can well afford to wait. If slow in their working, they are sure in their ultimate results.

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Shoes, Coal and the Railroads

Who Sent Shoes
Climbing So High?

THE boot and shoe manufacturers have issued a statement on the increased cost of making shoes. It is a very informing statement as far as it goes—and it goes far enough to locate the gentleman of color in the woodpile. Here it is as published in the "Boot and Shoe Recorder." In 1914 the leather for a pair of average shoes cost $1.78; in 1919 it cost $6.47. Yet we read the other day in a government report that the supply of leather had increased. Of course the innocent and wholly public spirited packers who control the leather, are only making a fraction of a per cent on their leather turn-over even though the farmer gets much less than 100 per cent more for his cattle. Shoe machinery is rented and the rental has not increased in these five years. It might be that the increased cost lay in the trimmings, but unfortunately for this excuse hooks and eyes have not increased a mill and the other trimmings have gone up only fourteen cents per pair. The management and sales have increased from 29 to 62 cents per pair or just a little over 100 per cent on these two items as compared with 360 per cent on leather, the main item. Of course it is labor(?). With unconscious collusion all agree to damn labor and ask no questions. And when one asks for the facts he is an enemy of prosperity and a disturber of the peace and doubtless a socialist. Strident talk of this kind threatens right now to curtail the Congressional appropriation for bureaus of inquiry in the labor department at Washington. There is nothing so dangerous as facts. But these facts are given regarding the labor cost of shoes, even though it may spoil some easy declamations. The total labor cost in this average pair of shoes increased from 60 cents in 1914 to $1.12 in 1919. That is, leather increased 300 per cent and labor 90 per cent, while the cost of living doubled. The increase in labor cost is a much smaller percentage than the increase in shoe cost as a whole. This is as far as the manufacturers go in their recording of facts. The dealers have made no record of confessions but the Harvard school of business tells us that 37 per cent of the increase of from 150 to 200 per cent in retail price is due to labor.

* * *

Old King Coal Must
Work in the Summer Time

If all the plans work out the Coal Strike may prove to be a great gain for the miners and the public. It awakened the nation and will result in the introduction of common sense in the place of personal and company profits in the operation of a great public utility. In the end it will have inured to the profit of all—public, labor and operator--by reducing waste. It is worth noting that labor is granted an increase of 27 per cent—much nearer the 31 per cent Secretary Wilson thought the increased cost of living demanded than the 14 per cent Dr. Garfield thought coal profits could stand without raising the price. Secretary Wilson based his arbitrament on the labor factor and Dr. Garfield based his on the price factor to the public. The award gives preference to the labor factor on a clear finding that miners' wages are not equal to the increased cost of living. Dr. Garfield would have had labor given the first cut in cost, but the Commission and Secretary Wilson would not. The solution of the whole difficulty is to be found in stabilizing and equalizing production throughout the year, and the National Coal Association and 200 railroad executives have agreed that it can and ought to be done. If the government's rate fixing authorities will order coal cars run in the summer time for 25 cents per ton less the trick will be turned, they say. Hugh McAuliffe, Manager of the Fuel Conservation Section of the U. S. Railroad Administration, and himself a big operator, says there was reason in the demand of the miners for a minimum 30 hour week because they work overtime in four rush months and little or none for long stretches at a time during the other eight months of the year. He advocates an eight hour day for 300 days with a 25 per cent reduction in freight rates for the dull season and says that there are plenty of cars if this is done and that it should save the people 75 cents per ton on coal. His mines lost as high as one-third of their time in the rush season of the past year, and others as much as one-half because cars were not available. The anthracite operator lowered the price 50 cents for the dull season and increased it 10 per cent each month up to the rush season and so stabilized the industry. President Wilson has ordered all government departments to buy their coal in the dull season. The old fiction that coal cannot be stored without loss is now denied by engineers after years of experimenting. Our experience in war time should convert us all to the practicability of the new plan but it will require that little touch of economic determinism given in cheaper coal to drive the conviction into action.

* * *

Turning Back
The Railroads

If a railroad train was late or any other annoyance experienced under government management it was charged to Uncle Sam's inefficiency. The writer heard a very emphatic denunciation of government management because the engineer on a long, heavy train bumped the dining car in starting. He rode the same train a few days ago and got all the same bumps. Uncle Sam had to put up several million dollars in deficits while operating railroads as a war-time measure. We forget that he also spent sundry billions on other parts of the war-machine and that he is daily salvaging a few millions out of war goods and contracts that cost tens of millions. We forget also that he paid the owners of railroads a good round rate of interest on their properties on their own valuation without raising the question of watered stock, that he raised wages to the tune of hundreds of millions, spent sundry millions on restoring equipment that had run down in the first two years of the war, utilized the whole property for war purposes without counting the cost, and did it all without raising rates more than a fraction of the rise in the cost of everything he paid for in carrying on his operations. In fact the cost of operation increased by an amount as great as the entire deficit or from about 70 per cent to more than 84 per cent of the revenue, and yet our Uncle was "breaking even" in his railroad business when he gave it up. As a clinching argument that private management is much better for the public than government management, now that the roads are in the hands of the owners we are confronted with the demand that rates shall be raised 25 per cent. This will mean an increase in income of $875,000,000 per year to the owners. Had Uncle Sam, the "poor manager," been given that amount per year he could certainly have been a "good manager," too, that is he could have operated the roads without deficits. But the Railroad Administrator refused to raise the rates to cover an annual deficit of $300,000,000 because, he said, it would mean a total increase in the cost of living of a billion and a quarter dollars through extra levies being laid by every agency handling goods in the chain of middle-men reaching from raw materials to consumer. If he was right the present demand for an increase will result in an increase of three and one-half billions on the already insufferable cost of living.

ALVA W. TAYLOR.

Prayer is the central and determining force of a man's life. Prayer is dominant desire, calling God into alliance.

H. E. FOSDICK in "The Meaning of Prayer."

THE SUNDAY SCHOOL

My Friend's Religion*

RUTH decided to worship the God of her best friend. Naomi had won her love and admiration. Naomi had impressed her by her sincerity. The character of Naomi caused Ruth to change her religion. It has always been so. It is true today. What a charming speech that is, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest, will I die and there will I be buried: Jehovah do so to me and more also, if aught but death part thee and me."

Naomi was the center of great influence. Her silent fidelity deeply impressed the plastic soul of the beautiful Moabitess. Generations before Jesus, beautiful souls were being fashioned that were destined to influence the most remarkable life of history. This helps us to see the value of Naomi's demonstration of the influence of the true God. Who knows how far our influence may extend? Who knows what life we may fashion for good? Garfield liked to tip his hat to boys. Loyola was willing to devote his talents to the teaching of one child. In a certain Sunday-school the boys voted unanimously that they would rather grow up to be like their superintendent than any other man in town. Think of that. In our churches young men are turning to the ministry under the influence of good men and women. In every case it is the power of personality. It makes us shudder. It drives us to our knees. In our homes our children imitate us in speech, disposition, manners, dress and ideals. They join the church to which we belong; they worship our God. If we are narrow, they are narrow; if we are broad, they are broad. If we are stingy, they will be stingy. If we are generous, they will be generous. Why are you a member of the Christian, Methodist, Baptist or Congregational church? The answer nine times out of ten is because your parents or some other powerful personality led you into it. In a recent conference on Christian union it was found that nearly every man present had been led into his particular church by his wife. Baptists had become Disciples because the wives wished it and vice versa. Most of us are what we are because of our parents, and our children follow in our footsteps. Our boys may follow their wives into other fellowships. Our girls may go with their husbands into different churches.

Constantly we are discovering young people coming to our church because of new friendships here, or we miss someone and upon investigation find that a new personality has led him or her through that new friendship into another church. It is a testimony to the power of friendship. In Nanking they worship the God of Dr. Macklin. There is nothing wrong about winning a person through your attractive life to God. On the other hand, it is right. God ordained that such should be the case. I love to brood over the various personalities who have helped me to a better understanding of God and to a closer walk with him. I would be very happy to feel that I, in turn, had led several people to God who otherwise would not have found him. It makes life worth while.

On the other hand, one always faces the possibility of driving people away from God. Our insincerity, our dogmatism, our stinginess, our hypocrisy, our selfishness, may repel even as the opposites of these attract. But for Naomi, Ruth would have remained a heathen. But for you, someone will remain away from the church and from God. With such terrible consequences hanging upon our actions, we are compelled to ask God's help. To train the feet of children to find God's house, to lead our friends to find our Christ, to influence men and women to live like Christ because they admire us and believe in us, best of all, to attract young people to Christ because they trust you—this is the fruition of real religion.

JOHN R. EWERS.

*Lesson for April 25, "Ruth's Wise Choice." Ruth 1:14-22.

BOOKS

THE CHURCH WE FORGET. By Philip Whitewell Wilson. This book by the author of "The Christ We Forget" follows much the same homely and racy method of discussing the incidents of early Christianity as presented in Acts and the Epistles. The point of view is entirely practical and uncritical. The author attempts to put into the language of the street the narratives and teachings of the New Testament. It has the same suggestiveness and the same limitations as the former work. (Revell. $2.00).

FREEDOM AND ADVANCE. By Oscar L. Joseph. A dozen admirable essays on various themes of religious interest, such as the Bible, the person of Christ, the Christian ministry, Christian Worship, Christian education, and the like. There is sanity and constructiveness in the presentation. The author's attitude is mediating and helpful. There is a wealth of citation from recent literature, and an excellent bibliography at the close (Macmillan $1.75).

CERTAIN AMERICAN FACES. By Charles Lewis Slattery. Of the fifteen brief biographies gathered in this volume by the rector of Grace Episcopal Church in New York City the first three alone would make the volume quite worth while. They are those of Phillips Brooks, William James and Josiah Royce. They are chatty and intimate, such sketches as a man would write who recalled with gratitude certain casual relationships with some of the greatest men of his time . The other characters who receive comment are such people as Andrew Preston Peabody, Alexander V. G. Allen, Bishop Whipple, the architect Henry Vaughan, and Bishop Huntington. (Dutton. $1.50).

THE TWENTIETH CENTURY CRUSADE. By Lyman Abbott. During the war the editor of the Outlook published in his journal a series of letters to different sorts of people, some real and some imaginary, dealing with various perplexing problems of personal experience in the light of the world conflict. These to the number of nine have been gathered into this little volume, which interprets the gospel of sacrifice both to the Christian and the outside man. Counsels of comfort they are, and helps to the reconstruction of courage and faith in a time of suffering and hesitation. (Macmillan. 60 cents).

THE DYNAMITE OF GOD. By Bishop William Quayle. A collection of sermons and addresses on miscellaneous subjects, in the florid style which many of Dr. Quayle's hearers find so attractive. (Methodist Book Concern.)

MOTION PICTURES AS A PHASE OF COMMERCIALIZED AMUSEMENT. By Rev. J. J. Phelan. A careful study of one of the most important social problems of modern times, as illustrated in the city of Toledo. Dr. Phelan has gathered a very large body of facts which the student of social questions, and particularly of amusements, will find it important to review. (Little Book Press. $2.00)

LEAVE IT TO DORIS. By Ethel Hueston. "Prudence of the Parsonage," published two or three years ago, brought Mrs. Hueston into notice as an artist in the understanding portrayal of the typical American girl of the small town variety, with an especial understanding of the thrilling conditions of parsonage life in America. This later book is full of good cheer, humor and a surprising abundance of adventure. (Bobbs-Merrill. $1.50.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptists Asking for a Hundred Thousand Minute Men

The part the layman plays in religious work grows larger as the distinctions between clergy and laity tend to grow less. The Baptist leader, Dr. Aitchison, is asking for a hundred thousand Baptist laymen who will make addresses for four minutes in Baptist churches. These addresses have a uniform theme every Sunday and will run from March 14 to May 2. The topics announced are "The World Challenge," "Our Responsibilities, or the Baptist Home Mission Task," "A Living Wage for the Ministry," "From Death to Life, or Hope to a New World,' "Our Stewardship," "Denominational Day," "Prayer—the Dynamic Conquering Force," "Consecration, Dedication, Thanksgiving."

Southern Baptists Come North For Convention

It is an unusual event for the Southern Baptists to hold their national gathering north of the Mason and Dixon line. Their meeting will be held in Washington, D. C., May 12-17 in Liberty Hut, the large tabernacle used for the Billy Sunday meetings. The Metropolitan Baptist church near by will accommodate the overflow meetings. The Rev. H. T. Stevenson has been appointed the publicity manager of the convention and the denomination has determined that this shall be the best advertised convention of any in their history. The Northern Baptist convention will be held in Buffalo beginning June 22.

Hold First Convention Following The War

It has been the custom of the Young Women's Christian Association to hold its convention biennially, but during the war time no effort was made to hold a national convention. The first national gathering in five years will convene in Cleveland, April 13-20. Special interest attaches to the departmental meetings for students and industrials. It is hoped to secure the attendance of a representative from every hamlet in the United States.

Trouble in Christian Science Church Goes to Supreme Court

The Boston newspapers have carried this winter many columns of matter setting forth the legal difficulties arising from a conflict of authority within the Christian Science denomination. The Christian Science Publishing Society and the "Mother Church" in Boston have run afoul of each other. The court decision has been in favor of the publishing society but this decision has been appealed to the Supreme Court of Massachusetts. It is stated that the majority sentiment is in favor of the directors of the Mother Church and that in many sections of the country there is an embargo on the Christian Science periodicals.

Auburn Seminary Meets Problems with Courage

Recently Auburn Theological Seminary at Auburn N. Y., called in its alumni for a council with regard to the future of the institution. The war has made it hard for this institution of learning as well as for many others. There are only forty-three undergraduates as students. As a preliminary step, it is proposed to pay the professors an advance of two thousand dollars a year. This is the first general increase since 1873. The curriculum will be enlarged by courses on social ethics, missions, public worship and religious education. New buildings which are projected are the club house, a gymnasium and an administration building, the latter providing an auditorium which will seat 400 to 600. It is proposed to found a minister's circulating library, since the seminary already loans outside the student body five hundred books annually. It is hoped to increase this book circulation to ten thousand volumes.

Ministers and Clergymen Discuss The Problems of Union

There was held recently in Brooklyn a noteworthy meeting of the Brooklyn Brotherhood and the Clerical Club, the former composed of Congregational ministers and the latter of Episcopal clergymen. They discussed the proposed Concordat of Episcopalians and Congregationalists with great frankness, considering the urgent need of more unity and at the same time the historic difficulties that have to be overcome.

People Leaving the Church in Germany

By filing with the government a statement that one is no longer a member of the church, any German may be exempted from taxation for church purposes. In the city of Cologne last year in a period of nine months there were 8,512 church renunciations. The free-thinking population in that city now outnumbers the Catholic population by 23,000. The church renunciations in Berlin are going forward at about the same rate. The economic pressure in the country has something to do with this movement but the growth of Socialism and the spiritual poverty of the German church are also strong contributing factors. Adolf Harnack, the great church historian of Berlin, has declared that the German Protestant movement is bankrupt.

Canadians Raise Money for Interchurch Movement

The Interchurch Forward Movement, which is the Canadian Movement analagous to the Interchurch World Movement, has just completed the canvass for funds which was begun a year ago. The objective for the Dominion was $11,440,000 and already $13,000,00 has been raised and the money is not yet all subscribed, for some communities have been hindered by epidemics of influenza. Five denominations have cooperated, Anglicans, Baptists, Congregationalists, Methodists and Presbyterians. These churches have about a million members and four million adherents. Half the money raised will be used for missions and the remainder will be divided between education and ministerial relief.

Will Build Hospitals for Incurables

One of the interesting results of the Interchurch Survey of the philanthropic work done by the Protestant denominations of the country is the discovery of a great lack of facility for caring for incurables. Four great hospitals for incurables will be founded through Interchurch funds, and six million dollars will be devoted to this purpose. The hospitals will be located in Massachusetts, Missouri, Ohio and Virginia. They will admit all persons in need without regard to their religious faith.

Prominent Clergymen Wants Turk Eliminated from Armenia

Dr. William T. Manning, rector of Trinity Episcopal church of New York, recently spoke in the Synod Hall of the Cathedral of St. John the Divine, on the Armenians. He declared "Rather than see Armenia left in the hands of the Turk we should reopen the war tomorrow. I say that if it were necessary we would fight this out until an end is made of the Turk and all that he stands for in the world. I do not believe that this is necessary. We have the power of decision in our

own hands; we must insist that this decision and no other shall be made." Copies of the resolution adopted by the audience were forwared to President Wilson and to the Supreme Council in Paris.

Congregational Churches Are Raising Salaries

The Congregationalists have recognized the needs of the ministry in these days of mounting prices and already the names of 1,117 churches have been published which have raised salaries from one hundred to one thousand dollars a year. In some cases the church has made several increases in the past year.

War Losses of French Protestants

More than 130 French Protestant chapels were under fire during the war and many of them were totally destroyed. Over half of the 900 Protestant pastors entered service as soldiers or chaplains. In addition, 102 ministers' sons and fifty-nine students for the ministry made the supreme sacrifice. The total Protestant membership in France before the war, including the Lutherans of Alsace-Lorraine, was 800,000. American Protestants will aid the rebuilding of the French churches. The Presbyterians are especially interested in this task.

Congregationalists Have Divided Mind on Sunday Question

The matter of the amendment of the Sunday laws in Massachusetts is now before the legislature and the bill has been referred to a committee. Rev. A. Z. Conrad, of Boston, has taken strong ground in opposition to any change in the existing laws of the state, and his position is seconded by Worcester South Association in a resolution recently passed. Rev. E. B. Robinson, pastor of Grace Congregational church of Holyoke, has recently declared himself in favor of the liberalizing of Sunday. He is chairman of the Congregational Conference committee which has recently taken a strong position in favor of the amendment of the law.

Report of Dr. Hillis' Resignation is Erroneous

There have been wide-spread reports of the resignation of Dr. Hillis. These reports are now being denied by the well-known pastor of Plymouth church. He is taking a two-month's leave of absence, spending the time with his family at Rye and is doing some lecturing between times. Dr. Hillis plans to resume his work at Plymouth church the first of May. During his absence from his church, Dr. C. H. Parkhurst is filling the pulpit.

Churches Defend Labor Demands of Clerks

The churches of Evanston, Ill., headed by Dr. Tittle, pastor of the First Methodist church, have been defending the demands of the clerks of the city for a half holiday on Wednesday afternoon. Most of the stores of the city have closed but one large grocery store has proved recalcitrant. The churches have made a large use of display advertising and the clerks have picketed in front of the store which has refused to cooperate in the community plan.

Los Angeles Has Christian League of Healing and Helpfulness

The people of the Pacific coast country seem to do nothing but hear or tell some new thing and it was inevitable that the numerous individuals who go to California for health reasons should seek some form of faith healing. There has been organized in Los Angeles recently by prominent evangelical ministers a Christian League of Healing and Helpfulness. Some of the ministers support the new organization while others are opposed to it. The League does not have in its program, as does Christian Science, a system of theology, but directs its energies in channels of practical helpfulness. Simultaneously there has been established a "Faith Church" in Los Angeles headed by Rev. Charles Brandon Booth.

Memorizing of Scripture Creates Fellowship

Mr. Charles J. G. Hensman, of London, established fifteen years ago the Berean Band Movement. This organization makes the test of membership to be the memorizing of a verse of scripture every week, to be recited every day for a month. The organization provides the members with the verses to be memorized. The Moody Bible Institute of Chicago has been made the American representative of the movement.

House Bill Gives No Rank to Chaplains

The question of the reorganization of the religious work of the army is before the House at the present time. The committee that considers this matter has reported out a bill which is particularly obnoxious to the chaplains in the service. It denies to these men any kind of rank in the army and makes no provision for corps organization as in other branches of the service. The Senate is considering a bill which provides for the work of the chaplains in a more effective way.

Try to Secure Railroad Men as Church Members

During the Easter season, the Chicago Y. M. C. A. has been holding large numbers of shop meetings in various sections of the city. Most of these meetings were held at the noon hour and were addressed by prominent ministers and laymen with the accompaniment of good music. Arrangements were made for religious interviews for interested men.

Presbyterians Spend Money On Advertising

The Presbyterians have a Bureau of Publicity of which Herbert H. Smith is head. This bureau advises a standard of expenditure for the local church of a dollar a member a year. Westminister Presbyterian church, of Utica, N. Y., has nine hundred members and will spend nine hundred dollars a year on its publicity. The bureau also gives advice with regard to the relative efficiency of the different types of publicity.

Contributors to This Issue

Joseph Fort Newton, D.D., minister Church of the Divine Paternity, New York.

James M. Campbell, D.D., author "Paul the Mystic," "After Pentecost What," and many other helpful books on religion.

Howard E. Jensen, A.M., B.D., graduate of the University of Chicago Divinity School, now connected with the Committee on Cooperation in Latin America.

CORRESPONDENCE

Compulsory Bible Reading

EDITOR THE CHRISTIAN CENTURY:

SIR: Readers of the article by Mr. E. J. Davis on "The Bible in the Public Schools," in The Christian Century of March 25, ought to have his statement regarding the position of the Chicago Church Federation corrected by the information that the Commission on Religious Education of this Federation officially took a position precisely the opposite to that set forth in his article. This Commission appointed by the Executive Committee of the Federation spent considerable time in the study of the question of the Bible in the public schools, and at a full meeting of the twenty-one members unanimously passed a series of resolutions definitely opposing the plan of required reading.

As a further indication of the opinion of the churches the Hyde Park Council of Churches in a regular meeting on February 3, 1920, unanimously passed the following resolution:

"It is the judgment of the Hyde Park Council of Churches that it would be unwise to seek any provision in the State Constitution requiring religious instruction by or in the public schools, and, further, that nothing in the Constitution shall prohibit or prevent a coordinate arrangement in any community by which public-school children shall receive instruction in religion in the churches. We express our opinion that it is highly important that provision be made to enable the churches to carry out a more adequate program of week-day religious instruction."

It appears to be worth while to insist that although Mr. Davis in his article speaks as though he were writing officially for the Chicago Church Federation, this is not the case; the Federation's Commission especially appointed to deal with religious education differs with him entirely and there are certainly few who today hold his medieval doctrine of the divine nature of the State. The action taken, at Pittsburgh on March 20, 1920, by the Council of The Religious Education Association fairly sums up the opinion of many people. The resolution was as follows:

"The Council of the Religious Education Association, believing that the public schools should promote the development of the moral and spiritual unity of the American people, deprecates all attempts to compel by legislation the reading of the Bible in these schools. Such compulsion, by producing civic discord, tends to defeat its own purposes. It is the compulsory feature to which we are opposed."

HENRY F. COPE.

Postscripts

The "Century" is a timely paper, one that dares to face the issues of the "now." H. L. OLMSTEAD.
Des Moines, Ia.

I like the "Century" and wish you success in presenting Truth. MRS. M. A. BARGHMAN.
Denver, Colo.

You are contributing to the world a worthy religious journal.
Dunmore, Pa. C. O. HAWLEY.

I would not be without the "Century" for several times the price of it. JACKSON SMITH.
Beckley, W. Va.

I want to give my unstinted praise to the "Century." Count on me to help in every way. W. M. LONG.
Hampton, Va.

"Better and better" is true of The Christian Century.
Eustis, Fla. H. H. WALKER.

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NEWS OF THE DISCIPLES

Ministerial Salaries in Japan Are Inadequate

The high cost of living is a world wide phenomenon and it is felt in Japan where it has the usual concomitant of strikes and lockouts. R. D. McCoy, a missionary, has been making a tour of native Japanese churches for the purpose of impressing upon the minds of the people the necessity of raising ministerial stipends. With but one or two exceptions the churches have responded favorably to the appeal.

Japanese Now Have Foreign Missionaries

The missionary passion is taking hold of the hearts of Japanese Christians and they are raising funds to send the gospel into still unreached fields. The money of the Japanese supports a work in the Hachijo islands, a hundred and fifty miles out in the Pacific ocean. It has been recently decided that F. E. Hagin shall go on a tour of inspection of these islands to estimate the value of the methods employed.

Large Disciple Assembly of Middle West

The most popular summer assembly of the Disciples of Christ is that held at Bethany Park, near Indianapolis. The program is conducted on broad lines as is seen by the fact that the Epworth League is given a period in the assembly program. W. F. Rothenburger will interpret world problems this summer, J. J. Castleberry will continue his popular vesper talks of last year and John E. Pounds will lecture to the preachers on sermon building.

Churches Are Anxious to Build

The high cost of materials does not seem to intimidate the churches in their projects to build new houses of worship. In a single month the Board of Church Extension has received requests for loans from 31 churches. In the same month loans were actually granted to the amount of thirty thousand dollars. All of the loans granted were on the basis of four per cent interest.

Problems of Sunday Afternoon

Evidently the Christian solution of the problem of spending Sunday afternoon is bringing forth a number of interesting experiments. In Massachusetts some prominent churchmen are advocating amateur sports on Sunday afternoon. Meade E. Dutt has inaugurated in his church at Tulsa, Okla., a Sunday afternoon organ recital which is proving popular. There were five hundred present at the first recital.

New Director of Religious Education

In various sections of the country the Disciples are establishing regional directors of religious education. The most recent appointment is that of A. O. Kuhn of Albuquerque, New Mexico. He will be located at Denver in the Rocky Mountain district. This district includes the states of Colorado, Wyoming, Utah, New Mexico and Arizona.

Stormy Easter Does Not Daunt Workers

Throughout the middle west a blizzard which drifted high the streets and roadways, raged on Easter but this did not daunt the worshippers in many of the cities. The reports of the day are distinctly encouraging. At Lafayette, Ind., 600 were in attendance at worship and 87 people took membership with the church. The presence of the Knights Templar commandery added to the interest of the occasion. Sixteen new members who had been pledged for the day did not appear.

Parish Papers Form a Merger

In North Yakima, Wash., there were three parish papers printed at considerable expense by Disciples, Methodists and Presbyterians. At the suggestion of S. G. Buckner, these were merged on the first of April into a single city organ of religion in which the interests of all the churches are represented. The missionary problem of the community can be understood by the figures on church membership. One hundred Disciples live in the community without identifying themselves with the local church.

Has Erected a Memorial In Far Way Land

O. L. Gregory of Paris, Tex., had a little crippled grandchild of whom he was very fond. In establishing a memorial to her he has made a generous contribution to the founding of a memorial hospital in Tokyo which is to be called the Jesse Louise Robinson Memorial Dispensary.

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CONTENTS

A Week of the World 435
The Growing Dislike of Work ..... LOUIS NARQUET 441
From the Revue Bleue
The Egyptian Dream ..... GUELFE CIVINIMI 446
From Corrieree Della Sera
Bulgaria and the Peace Treaty ..... MAX ROSEN 450
From the Berliner Tageblatt
Revolutions in Theory and Practice ..... EDUARD BERNSTEIN 452
From Vorwarts
The Westward Course of Revolution 455
From the Arbeiter Zeitung.
Holland's War Losses 457
From the Journal de Geneve
Alsace-Lorraine in Reconstruction 459
From the Neue Zurcher Zeitung
Pictures from Shivering Vienna ..... LUDWIG HIRSCHFELD 461
From the Neue Freie Presse
Germany's Emigration Problem ..... MAURICE BARRES 463
From L' Echo de Paris
A German in the Argentine ..... SENOR LIEUTENANT BERG 465
From the Hamburger Nachrichten

French Peasant and Foreign Soldier: A Frank Discussion ..... PERCY ALLEN 468
From the Anglo-French Review.
The Treasure Box: A Poem ..... ROBERT GRAVES 473
From the New Statesman
The Child and the Toy: A Story ..... FREDERIC BOUTET 474
From L' Humanite
Shelley and His Publishers ..... ROGER INGPEN 476
From the London Mercury
The Louvre Today ..... ARSENE ALEXANDRE 484
From L'Echo de Paris
The Immortal Soul ..... FRANCIS STOPFORD 486
From the Hibbert Journal
The Arts and Letters 494

A PAGE OF VERSE

The Buzzards ..... MARTIN ARMSTRONG 496
From the London Mercury
A Country Mood ..... ROBERT GRAVES 496
From the London Mercury

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, APRIL 22, 1920 Number 17

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer of Communion With God

FORGIVE us, our Father and Comrade, for the selfishness which has marred our habit of prayer. We have come to Thee only to ask favors of Thee—our daily bread, the protection of Thy strong arm, the rescue of our bodies from pain, our minds from the clutch of drastic difficulty or our souls from the penalty and shame of our sin. Always we come asking for some gift from the treasure of Thy goodness. And always Thou art giving us more than we ask or think. Yet how unfair has been our praying, how self-centered! How narrow and cramped has been our fellowship with Thee! We have brought Thee our tongue, when Thou dost also crave our ear. We have darkened Thy counsel with our many words, and have given Thee no chance to speak to our hearts. We have been suppliant and servile, approaching Thee with mendicant minds, when all the while Thou desirest to walk by our side in companionship and comradeship and equality of spirit.

Thou who so patiently hast heard our prayers, forgive us that we have not waited to hear Thy prayers. Thou who hast so abundantly supplied all our needs, forgive us that we have not asked after Thy needs and listened for Thee to disclose them. O lonely God, to whom men come with all their cares and woes and hopes and doubts, dost Thou feel as men feel? Dost Thou carry burdens as men carry them? Is Thy heart vibrant with hope and is there place amid the purposes of Thy mighty mind for any hazard of doubt? Dost Thou pray as man prayest—and dost Thou pray to us? Dost Thou yearn for friendship, for a simple freemasonry of soul with us, Thy children? And is Thy joy and Thy very being left incomplete when we take so much from Thee and give Thee so very little?

Create in us, O mystic friend, a new attitude toward Thee. We have been crass and dull of heart. We have come to Thee only when driven by our need, but when have we come to Thee because we were drawn by Thy need of us? Thou hast answered our prayers, but when have we answered Thy prayers—when indeed have we even heard Thy call for help? Re-shape, we beseech Thee, our habit of prayer. Give us some sense of the incompleteness, the finiteness, the loneliness of Thy life except as we give ourselves to Thee even as we ask Thee to give Thyself to us. Teach our hearts that until we share our lives with Thee, even as a man shares himself with his friend, Thou canst not be Thine infinite self; that Thou findest Thine own greatness only when we give Thee our hands and feet, our eyes and ears and our hearts, in an equal fellowship of labor and understanding. So may we often walk by Thy side in the silence and have unselfish communion with Thee. In the name of Jesus.—Amen.

Archbishop Opposed to Pulpit Interchange

THE sermon preached by Dr. Jowett in the Durham Cathedral is awakening echoes around the world. The forces of progress and reaction are definitely engaged in a contest concerning the nature of churchmanship, and of the Christian ministry. Is the possession of some mystic grace received through "apostolic succession" necessary to constitute one a Christian minister? Is something quite outside the purview of the New Testament to be

regarded as of equal importance with a right attitude toward the person of Jesus Christ, as a recent high-church writer has insisted? The Archbishop of York joins in protesting the action of the Dean of Durham in admitting Dr. Jowett to the cathedral pulpit on the ground that the dean has substituted individual action for corporate action on the part of the church, and this tends to anarchy. The history of Christendom, however, reveals the fact that there would have been no progress but for the initiative of individuals who aroused opposition in their own generation but were acclaimed as prophets in the next. So long as the archbishop regards himself as a creature quite apart from other faithful ministers who have never had the hands of a bishop on their heads, his talk of Christian union will sound about the same as the talk about Christian union which proceeds on occasion from Rome. It is the sort of union of which Germany once dreamed.

An American Sociological Congress

THE Southern Sociological Congress has justified itself so thoroughly as a clearing house and promoter of social welfare for the south, that it will this year be enlarged into an American Sociological Congress. The national meeting will be held in Washington early next month. The platform to be proposed will affirm that the home, the school and the church are the fundamental social institutions. It will declare for such coordination of social, civic and industrial activities as will enable these institutions to function in the largest possible degree; for the safeguarding of womanhood, that women may have health and opportunity to perform their sacred function; for adequate support of schools, teachers and ministers; for human welfare as paramount to commercial profits; for the reasonable reduction of hours of labor so that every worker may have time for mental, moral and social culture; for an equitable division of the products of industry between capital and labor; for six days of work and one kept sacred for rest and worship; for justice and good will in inter-racial relations; for an end of mob violence and lawlessness, and strict impartiality in the enforcement of law; for the systematic prevention of disease, community conservation of health, the suppression of prostitution, the strict enforcement of prohibition, and legislation requiring physicians to report all communicable diseases; for the proper care and treatment of defectives; for thorough Americanization and patriotism that will express itself in intelligent voting, honest tax paying, and scrupulous respect for law.

A Creed for a New Crusade

SUCH a program reads like the manifesto of a crusade. And, indeed, it is of little use for us to have scientific social facts unless crusades are organized to utilize them. The Sociological Congress will offer a creed for such a crusade. It will declare the belief that all men are created with equal rights to health, justice, fellowship and happiness; that Jesus is the supreme interpreter of the principles that should govern human society; that poverty and disease should be as in the main they can be abolished; that the reproduction of the unfit should be prevented; that crime should be prevented by the adequate moral training of childhood and the removal of fear and hate; that health, lying is it does at the basis of happipiness, is therefore the first duty of the home, school, church and government; that the supreme object of government, industry, education, religion and the individual should be the conservation of human life and those elements and values that minister to human well-being.

Upon the basis of this creed the Congress will call on "every American who believes in the ultimate achievement of brotherhood" to combine with all likeminded citizens the country over in united effort "that health, justice and good-will may be secured for the individual, the nation and the world." This all sounds as if the day is dawning when Christian passion shall be yoked with scientific method to bring about the reign of the will of God in the social order of mankind. And is not that what is meant by the Kingdom of God?

Talking Religion in a Modern Language

MARTIN LUTHER rendered no greater service to the German people than to translate the Bible into the common vernacular, into the best of the common vernacular. His translation was neither academic nor was it cheap and vulgar. John Wesley sought no easy Billy Sunday success by slangy versions of sacred things, nor did he try to interpret religion in the language of the Oxford dons. He talked religion in the very best of the common speech. The doctrine of sin is not worn out, but the way it is phrased, is. If any minister does not believe so, let him try to preach one of his old sermons on sin. We need new words for salvation, atonement, incarnation and many other of the great ideas of the Christian religion. No man would promote the missionary cause more than by giving us a good word to substitute for "missions." Only when religious phraseology breaks the bonds of tradition without descending to cheapness can it get the ear and the soul of the public.

Foreign Students and the American Universities

ONE of the most impressive results of the war has been the diversion of the current of international student life from European, particularly German, institutions of learning to those of our own land. Nothing could have exceeded the stupidity of the Germans in starting a conflict which instantly shut off the supply of student life from other lands, and deprived them of that opportunity for intellectual leadership which can never be regained. During and since the war the tide of student immigration has set in with unprecedented volume toward America. They are coming, both men and women, from all lands and all the islands. The national Committee on Friendly Re-

lations Among Foreign Students has just issued its annual report. It is a surprising body of material regarding the numbers and the names of these young people and the lands from which they come. There is a classified list of nearly seven hundred young men and women now in attendance upon four hundred and seventy colleges and universities in the United States, and the committee ventures the assertion that the total number thus registered would reach ten thousand if all the institutions had responded to the request for information. When it is noted that a very considerable proportion of these students are taking studies preparatory to some form of Christian work, the facts become even more impressive. The opportunity of the churches and colleges to function efficiently in world evangelization is seen to offer three methods of access: the direct preaching and educational work in the non-Christian lands; the presence of immense numbers of foreigners in our cities and towns; and this inspiring company of foreign students in our educational institutions.

The Growth of the American Library

THE benefactions of Andrew Carnegie helped to popularize the public library idea, but there are still great sections of the country without adequate library facilities. In Illinois, the county library system has been worked out. A new feature for the coming year will be the library wagon which will bring the books to the door of the farmer. One of the great needs of the country is to make provision of books for the blind. This is an expensive task but one which has become more urgent since the war has increased the number of the blind. The American Library Association worked out for the army and navy a library system during the war which has been taken over by the government. This excellent organization will now direct its attention to promoting the library idea and securing for books the publicity which they deserve. Efforts are being made also to reach men in industry and business.

Ought the Turk to Continue in Europe?

IN the midst of a growing weariness over the whole question of America's relation to her late allies in the war, and an increasing depression of spirit caused by the failure of official leadership in the nation to take a definite attitude regarding either the Peace Treaty or the League of Nations, there is a comforting unanimity of opinion regarding the place the Turk should be accorded in the future arrangements for the Near East. At the present time there seems serious danger that unless vigorous protest is made from this side of the Atlantic the old jealousies and rivalries on which the Ottoman Empire has always built its fabric of continued existence will permit a repetition of the same follies that rendered odious to civilization the decisions of former peace conferences. It is the increasing conviction of Christian people in all lands that the iniquitous and crazy rule of the Turk must be brought to an end, at least so far as European domain is concerned. In harmony with this sentiment a memorial has recently been submitted to the government at Washington by a group of distinguished leaders in the various Protestant churches, under the auspices of the Federal Council, insisting in strong terms upon the use of American influence with the allied powers to prevent the continuance of Turkish rule in Europe. Here at least is a theme upon which there should be no division of enlightened opinion.

Woman's College Proud of its Alumnae Who Are Mothers

IN the past women's colleges have advertised themselves most as institutions which prepared their graduates for public life or for some profession. Recently Mt. Holyoke College started a financial campaign and in calling the roll of her daughters of which the institution might be proud, she named the mothers of President Taft and Ralph Connor. The curricula of the woman's college have too often been laid out in imitation of the courses in colleges for men. There has been too little recognition of the distinctive life experience of woman. In consequence the list of college alumnae has had the names of fewer married women than any other. The college failed to educate women for their fundamental task. So long as motherhood as a profession is confined to the women of the less fortunate sections of society, there will be no real social progress.

Time to Get Ready for the Vacation Bible School

THE Daily Vacation Bible school is here to stay. Few modern church innovations have fitted so certainly into a niche in the community life as this. The summer time presents more educational opportunities than any other to the inquiring mind of the child. It is the time when we relax the discipline of education and turn the children over to chance. Our crop has been harvested in the juvenile court. The Daily Vacation Bible school is not just an extended Sunday-school. While there is Bible study in the program every day, just as there should be at any other time of year, the school busies itself with many of the industrial arts and the various forms of summer recreation. Boys and girls do not have to be "sent" to this kind of school. They just naturally want to go. It is now the time of year when the churches which take seriously the operation of schools of this character are securing their teachers and laying out their programs. This year is sure to see a marked extension of the movement.

The Passing of Unitarianism

AT Passaic, New Jersey, there is a Unitarian church which advertises that it was "formerly Unitarian." There are now a number of these "formerly Unitarian" churches in the country. The old denominational label

evokes in most communities antagonisms which make the success of the church either neglible or quite impossible. The Unitarian denomination continues to decline in numbers and never so rapidly as now when the world seems full of radicalism. This does not mean, necessarily, that the people in the world who look upon Jesus as simply one of the prophets and who hold no higher view of him, are growing less numerous. It simply means that an organization has tried for a hundred years to live largely on negation and has failed. As the orthodox attack on Unitarianism has dwindled, the zest of battle no longer warms the pulse of the organization. The lesson of this history needs to be learned no less by certain "orthodox" movements than by those of heretical tendency. The practice of denial has never been the permanent basis of any human movement. Protestantism itself would have failed if it had long concerned itself with denouncing the "errors of Rome." The Unitarian churches will not all perish; some will wipe out the denominational label, others will find a positive community program and live on the merit of their constructive ideals. But it seems inevitable that the historical phenomenon called Unitarianism has seen its day.

Building a Wall Against Bolshevism

MANY conservative business men of the country are seeing things at night. One of them said the other day: "I feel like selling every thing I have and burying the money." One of Job's comforters was there with the suggestion that the time might come when he could not buy anything with money. The idea of constructive measures to oppose the bolshevist movement in the world does not seem to occur to such men. Giving the teachers, the ministers, and other brain workers a decent living would help mightily in preventing the intellectual leadership of the country from going over, as it did in Russia. There is no bolshevism among the farmers of America. The United States government makes loans to men to buy farms and the land-owner is never a destructionist. Why not government loans to city workmen with which to buy cottages? Probably nothing so promotes bolshevism as the imprisonment of radicals. Other nations have found out long since that this does no good. Debs in prison is more dangerous to orderly society than Debs on the streets.

Gold and Ashes

"I am come that they might have life."

HOW must He smile, the Spirit of eternal Spring,
The glad Lord Christ, to see His zealous "followers" bow
In long-faced prayers, turning from God's sweet April *now*
To beg for "mercy" from an implacable "King."

THOMAS CURTIS CLARK.

Criticism and Cooperation

IN comments upon the four movements which are seeking to coordinate the Christian forces of America and the world, The Christian Century has not hesitated to point out certain limitations and weaknesses in such of these efforts as stand hesitant and timid in the face of the manifest and growing interest in organic union.

The proposal of a World Conference on Faith and Order is so ambitious as to astonish and in a measure perplex the student of religious history and the practical worker at the problems of church organization. There are many points at which one may ask questions and express doubts. But at least the testimony of this movement is clear and emphatic in behalf of that ultimate union of all sections of the church of Christ throughout the earth. Nothing less than this can in the end satisfy those who have set their faces to this great adventure of faith.

Equally explicit, though comprehending a smaller and more homogeneous group of the branches of Christendom, is the plan of the recently organized American Council for Organic Union, which proposes at an early day the realization of the union of such of the Protestant bodies as are minded to become a part of "the United Churches of Christ in America." Viewing the present divided condition of the church of God as scandalous and sinful, the greatest obstacle to the realization of our Lord's purposes in the world, these two movements have set themselves to correct that mistake of earlier sectarianism, and to realize some measure of the apostolic hope for unity.

Meantime there remain the other two great movements promotive of coordination and common service within the limits of Protestanism. The first of these is the Federal Council of the Churches of Christ in America. Its service to Christianity in the republic and beyond the seas during the past score of years has been notable. Few could have predicted in the day of its organization the measure of coherence and effectiveness it would attain. Many denominations of Protestants cooperate through its agency in the promotion of a dozen different ideals, all of which are inspiring and fruitful.

Nevertheless the leaders of the Federal Council, perhaps too much influenced by the denominationalism of their constituents, have not only shown no particular interest in the promotion of actual unity but have implied by their general attitude that the forms of cooperation undertaken by the Council were sufficient to be the permanent form of cooperative endeavor. Instead of a leaderlike advance in the direction which Providence appears to be pointing out as the goal of the churches, the Council has arranged from its eastern offices, rather remote from the life of the nation as a whole, its plans and programs which, so far as unity is concerned, continue almost unvaried from the days of the fathers.

Forward-looking Christians in all the denominations are unsatisfied with this limited degree of progress. The economic waste and tragedy of denominationalism are finding less excuse daily in the thought of multitudes both within and without the church. No mild and amiable forms of conference and cooperation satisfy a generation

that is confronted in all but the most broad minded circles with the spectacle of contending creeds and rival organizations. Without always knowing what the Federal Council of Churches really is, multitudes of people know and respect it as a name and an institution from which important things have proceeded and ought to proceed, and the greatest of these things in the life of the church as viewed by the common sense and the critical judgment of this generation is a vital measure of union.

Still less satisfactory is the present attitude of the Interchurch World Movement. One need not withhold his admiration for this impressive up-rolling of Christian enthusiasm for the attainment of the common tasks of inquiry and achievement in the fields of education and world evangelism. The movement had its inception in the effort of the various missionary boards to administer their great denominational trusts in a spirit of comradeship and with the elimination of administrative rivalry and friction. At first it appeared almost certain that to a large degree Christian unity was about to be achieved, and it is gratifying to observe the extent to which at the beginning denominational programs were subordinated to the common design. But as time has elapsed and the enterprise has developed, in spite of the inspiration which it creates it is apparent that it is serving the purpose rather of a simultaneous strengthening of denominational ends than of ministering to the ideal of a united church. Under the urgency of placating alarmed sectarianism some of its most distinguished leaders have frankly confessed that it proposed no limitation upon the denominational spirit. Indeed there is serious danger that if the common financial drive is successful in gaining the very large sums which the denominations have planned to secure, the cause of Christian union may be retarded a generation in America. Can denominations be trusted to administer vast sums of money without competitive effort? We doubt it.

Why then in the face of these manifest limitations and even dangers in the structure and activity of the Federal Council and the Interchurch World Movement, does The Christian Century advocate a full measure of participation in the plans of both these organizations? It is because even with the handicap of a partial surrender to the denominational spirit, they are promoting, sometimes consciously and with hesitance and sometimes unconsciously but with inevitable momentum, the attainment of that unity toward which multitudes of Christians are wistfully looking. No one who believes in those ideals which were pointed out by our Lord and his followers can doubt the privilege and responsibility of fellowship with these great movements within the church, as far as they are willing to go. Men must often cooperate with movements and institutions which fail to express the full measure of their individual hope and effort. Yet in this cooperation they still reserve the right of criticism.

There is in holy Scripture a classic example of this willingness on the part of a prophet of God to accept service with a movement which could have expressed only very partially his hopes and convictions. No one of the great moral leaders of Israel was more sensitive to the futility of the ceremonial and formal type of religion than Jeremiah. The recently discovered Law of Deuteronomy was the effort of priests and prophets to revive the ancient religion in the terms of institutionalism and sacrifice, albeit with a new spirit of ethical enthusiasm. Every element in the nature of the great contemporary prophet Jeremiah must have protested against the limitation of emphasis involved in the Josian reformation. He was the unfailing protestant against a movement which sought an institutional and ceremonial goal. The task of the greater prophets was never to promote forms and sacrifices, but to protest against them. Nevertheless, if the testimony of the volume that bears his name is to be trusted, Jeremiah threw himself with whole-hearted devotion into the effort to promote the great revival, and joined to the full measure of his powers with those who believed it was the ultimate expression of the religious spirit.

So today we believe there are multitudes who are glad to be of service in those movements within the church of Christ which promise greater cooperative effort and efficiency, who at the same time are far from satisfied with the limitations deliberately set by these movements, timid and hesitant as they are before the vision of the full measure of that unity which can be the only ultimate objective of the church of God throughout the world.

The Open Air Gospel

THE first scenes of evangelism were the open air spaces. The Master and his disciples were for the most part pilgrim preachers, finding their audience in city gates and on the hillsides. The wider ministry of the apostles must have been largely pursued in the great out-of-doors. The preachers who have stirred the multitudes in all the ages of the Christian church have been those who like St. Francis, Bernard of Clairveaux, Whitfield and Wesley spoke to crowds for which there was no sheltered accommodation.

Open air preaching is one of the needs of the present time. There are few people who can be induced to enter a church as compared with the throngs who are willing to stop, even from curiosity, to hear what a preacher on the street corner or in a park will say. To a large extent the men who have been willing to adventure this more informal type of evangelism have been unrecognized by the church as a necessary part of the ministerial force. They have held forth where they could, and with scant show of approval from the regular ministry. But new occasions teach new opportunities.

Many ministers have discovered that an open air vesper service attracts far more people than one indoors. In the summer season it is now the common practice to hold meetings, either of one church or of a group of churches, in some open space convenient of access. Vacant lots and public parks are proving admirable places of assembly for the preaching of the gospel.

Many a minister is finding that his first alarmed shrinking from the thought of a street service vanishes with a little practice of the art of approach to the throngs that pass his church without a thought of entering. There is

no reason why the public street should be left to the ministries of the soap-box advocate of the single tax, bolshevism or millenarianism, or the hardier evangelism of the Salvation Army or the Volunteers of America. There are few cases in which a frank, manly, simple and enthusiastic interpretation of the message of the Cross would not receive a respectful and attentive hearing if given on the street corner by a minister who can forget for the time the conventions of a regular service in church.

Almost any one could try it with satisfaction. In residence districts the method would be simple. If there were no near-by open spaces, a service can be held at the door of the church, with a group of singers and any other members of the church who are willing to form the nucleus of an audience. A quarter of an hour of that sort of free and friendly message of song and speech might well interpret to a neighborhood the spirit and message of a church hardly known to the people of the vicinity.

In the more crowded sections of a city, to be sure, the holding of a successful street service is something of an art. Attention is harder to secure. Now and then there may be discourtesy or even interruption. But with the passing of the saloon such disturbances are likely to be infrequent, and a great and effectual door is opened by this order of preaching. Moreover it ought not to be left to the people whose only qualifications are zeal and a loud voice. The crude and sensational interpretations of the Bible and Christianity too frequently heard in street preaching ought to give place to intelligent and convincing preaching. The larger and the more miscellaneous the audience, the greater the need of sanity and sound teaching in the message.

There was recently held in this city a conference on open air evangelism. It was under the auspices of the Chicago Church Federation. Representatives of many groups and institutions were present. A great body of testimony was presented regarding the value and effectiveness of the gospel of the open air. Instances were given of the gradual removal of official opposition to street preaching in the Loop district, where now several different companies of Christians hold regular meetings in the evening and at successive periods on Sunday; of open air meetings in parks and vacant spaces; of shop meetings, in which the Y. M. C. A. is the efficient leader; and of numerous churches that utilize the method of out-of-door preaching as a prelude or aftermath of the regular service, whenever the weather permits. It was a unique and vital gathering. It was freely confessed that what had been an occasional and sporadic practice should be a recognized and regular function of the church that possesses the evangelistic spirit.

Furthermore there is a silent ministry of publicity that can be carried on by nearly every church through the use of posters and bulletins that are both attractive and effective. Many a church preaches a sermon a week long in some telling sentence placed conspicuously on the street. Not the least valuable part of this and every other form of open air ministry is the proof which it offers to the community that the church is not living an isolated and self-centered life within its four walls, but is making an honest effort to utter its message without as well as within its gates. And this is no small gain in a time when the church stands in such need of being understood and taken seriously.

The Moving Vehicles

A Parable of Safed the Sage

I RODE in a Railway Train, and it was late at a Junction where I changed Cars. And a man rode with me and changed at the same place. And we got out of one train and into another and were quick about it. And he said unto me, For a man of thine age, thou leavest and boardest a train with agility.

And he asked, What is thine Occupation?

And I answered and said, I am employed in jumping on and off Moving Vehicles, such as Cabs and Taxis and Automobiles and such like.

And he said, In what Race dost thou perform these Stunts?

And I said, The Human Race.

And he said, Thou speakest in Riddles.

And I said, There are two processions that never stop, and they go in opposite ways, and I ride in them both. And I jump constantly from one to the other. For I ride behind the Hearse and have no time to change my clothes or my mind before I ride to the Wedding. And the sounds of the Dirge mingle ever in mine ears with those of the Wedding March. And the rattling of the rice on the windows of the carriage is echoed by the sound of the dust falling upon the coffin in the grave.

And he said, I cannot understand how a man can stand it. I should think it would drive thee crazy. But perchance it cometh not so hard when a man getteth used to it?

And I said, Friend, I never shall get used to it. There lieth some part of my heart in every grave where I have stood and committed dust to dust. The joy of the bride and the hope of the bridegroom are as mine own joy and hope.

And he said, Thine must be a sadly mixed life. I envy thee not thy job. Yea, I have thought mine own job an hard one, but thou canst give me cards and spades.

And I said, O my friend, there again thou art mistaken. For my work is one of joy. When I go unto the house of mourning, there do I go with a message of comfort and hope. And when I meet the bride and the groom before the Altar of God and bless them ere they go forth to the establishment of a new home, then do I add to their joy. And when they come again and meet me there and bring with them a little child, of whose like is the Kingdom of God, then again is their joy the more perfect by reason of that which I say and do in the name of the Lord.

And he said, Nevertheless, I shall remember hereafter that the business of being a prophet of the Lord calleth for more agility than I had supposed.

And I said, There may be no harm in that.

A Bourgeois Church in a Proletarian World

By H. D. C. Maclachlan

BROADLY and humanly speaking, the influence of the church on civilization has depended largely upon its control of the dominant, creative forces of successive epochs. During the centuries of decline the only vital element of Roman culture was its thought-life as expressed in its major philosophic systems. These from the very first Christianity began to appropriate and leavened with its spirit until, in the end, the political interests of the empire became inseparable from the Catholic Creed. Later, when the barbarians overran the provinces, Christianity had already by its missionary propaganda begun to have an understanding with the invaders; and as the process of conquest continued, it was the church, inheritor of the old imperial idea, that was the mould into which the new virile blood was poured, eventually to solidify in the Holy Roman Empire.

When the era of chivalry dawned, so strong was the hold of the church on the imagination of the dominant warrior class that while, materially, the new system owed its origin to the feudal system, spiritually, it was impregnated with the spirit and ideals of Christianity. When great feudal lords like Richard I. of England and Philip Augustus of France mustered their followers for the Crusades, and orders like the Knights Templar and Hospitallers fought under the sign of the Cross, the future of the church as the leaven of society was secure until the bottles of feudalism should burst with the new wine of the Renaissance. Then, again, was the church put to the test and responded *suo more*. Instinctively divining where the future lay, it made common cause with the new learning, the new discovery and the new idealism—half-heartedly, to be sure, in the case of Rome, which has remained part mediaeval and part modern to this day, but whole-heartedly in the Protestant Reformation, which was the Peace Treaty, operative with amendments until today, between the old religion and the new creative forces of science and democracy.

A NEW ERA

Now, in our own time, we are witnessing the birth-throes of another era. In August, 1914, the curtain was rung down on a decrepit and world-weary civilization, and today we are hearing the groanings of the ropes and pulleys, as the Unseen Hand raises it on a world of new purposes and ideals. Already we can discern at least the larger outlines of the new order. It is certainly going to be a people's world. A new volcanic democracy is heaving heavily under the lava bed of our old social habits and traditions. The workers of the world, the socalled proletariat, are becoming not only class-conscious but power-conscious. The merely political and largely lip-democracy of the past is being thrust aside by social democracy. Men rough, unkempt, unskilled save with their hands, having discovered during the war that their blood was as red, their loyalty as true, their spirit as sacrificial as that of their comrades of the "upper classes," are demanding that the equality of the trenches be translated into as genuine an equality in civil life.

John Oxenham, one of the most spiritual interpreters of the World War, has given vivid expression to this challenge of the new democracy in his poem, "The Cross-Roads":

> Together we lay in the trenches,
> Together we held the foe,
> Together we sped across No Man's Land
> And laid the Alleman low:
>
> And now that the fighting is over,
> Shall we take opposing roads?—
> You to the joys of the Primrose Path,
> We to the gall of the goads?
>
> We are here at the cross-roads waiting;
> We claim of our right fair-play;
> **Shall we work as we did in the trenches,**
> **Or win by the rough red way?**

In these lines, which voice what multitudes of the world's workers are thinking today, there is both an appeal and a threat. So far, in the countries of the Entente at least, the note of appeal has been dominant; but even there the threat lies in the background in ominous shapes of Bolshevism, Syndicalism, I. W. W.ism and the General Strike. The "rough red way" is always a possibility.

THE CHURCH AND THE NEW FORCES

Meanwhile, the center of gravity of political power is shifting. Some form of social democracy is the prevailing government in Germany, in dismembered Austria, in Poland, in the new states created by the Peace Treaty. The socialists are numerically strong in Italy, Holland, France and Belgium. In England, the future seems to lie with the Labor Party, whose ranks—and this is of profound import—are being recruited from the "Intellectuals" and underpaid professional and clerical class. Lord Haldane, than whom there is no saner political thinker, in a recent article, says that the hope of the future lies with the Laborites, first, because they are the only party in England with a vision, and, secondly, because they are building "their roof wide enough" to include the brain as well as the brawn—the trained administrative and executive mind, the scientific expert, etc.—as well as the laborer, mechanic and artisan. "Today," he says, "we see the brain-workers turning more surely towards the Labor party and the party more and more ready to welcome them. And the combination of those who work with their minds and those who work with their hands must be irresistible."

The significance of this appraisement lies in the fact that a statesman like Haldane should not only foresee but

welcome this radical departure from tradition. We may or may not like the prospect; we may or may not think it for the best; but the fact of its incubation in the womb of a not far distant tomorrow has been "writ large" in every daily newspaper almost since the war began.

If the foregoing conclusions are even approximately correct, the supreme issue before the church is its attitude towards these new forces being released into the world. An elemental energy of this nature is in itself morally indifferent—a bare fact of unknown possibility: all depends on how and to what it is harnessed. The radium atom can either destroy healthy tissue or cure cancer. So, the new democracy is a potency either for good or evil, according to whether it is used selfishly or unselfishly; and it depends exclusively upon the Christian forces of the world whether it shall be one or the other. On the one hand, it may be spiritually controlled and so write a new chapter in the history of the kingdom of God on earth, or, on the other, it may be materialistically controlled and so merely perpetuate in the form of the class struggle the age-long selfishness of human nature.

SPIRITUAL POTENTIALITY OF LABOR MOVEMENT

The latter is no foolish fear. The leaders of the labor movement—and I am not speaking of the Reds—are with scarcely an exception unsympathetic with organized Christianity and in most of the European countries they are definitely anti-Christian. While a sentimental reverence for Jesus may still survive, it is charged against the churches that they have not shared his passion for social justice and have even betrayed Him to the money-power. The real prophet of the European movement is Karl Marx. Economic determination, not good will, is its gospel of regeneration. While the churches have been sleeping, or treading the crooked paths of denominational rivalry, an insidious propaganda of atheism has been going on in labor circles. Within the last twenty-five years, hundreds of thousands of cheap copies of Haeckel's "Riddle of the Universe" have been disseminated among the more intelligent of the working class, poisoning the higher brain-centers of the movement with the conviction that science had finally settled the question of God and immortality in the negative. And while an aristocratic culture can afford to indulge in the finer sentiment of Arnold:

> Is there no other life? Pitch this one high—

the practical reaction of the negation of a future life in the uncritical brain, is to "pitch this one" just as low as is consistent with the fullest creature enjoyment here and now. Neither can the heart remain right where the head is wrong. The "liberty, equality and fraternity" of the French Revolution has already frankly become revenge and counter-oppression in Russia. Very significant is the name adopted by the German radicals: Spartacans, followers of the leaders of the revolted slaves in the Roman Servile War. God help a world ruled even temporarily by men in whom there is the memory of the slave-stripes without the restraining love of God!

At the same time, there is spiritual potentiality in the labor movement. Optimi corruptio pessima; and even the economic follies and excesses of the Soviets may be, after all, only a sort of inverted passion of brotherhood, a sense of right turned *wrong* side up, which, turned *right* side up, might conceivably usher in a new era of inter- and intra-national good will. At all events, in the movement at its best there are three potentialities that are definitely Christian. The first is liberty, which even if, as yet, it be defined only in economic and selfish terms, is certainly in accord with the developing purpose of the kingdom of God. "For liberty did Christ make his people free." The second is the assertion of human over property rights: "How much, then, is a man better than a sheep?" The third is the international sense: "For there is neither Jew, nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all." The Internationale has crimes enough to its credit, but at least it was the first assertion in history—fifty-seven years prior to the League of Nations—of the belief that the future of civilization was the task of the whole race; and it is becoming more and more evident that the League itself cannot be effective until "nations" be interpreted in terms of "peoples"—"not kings and crowns but men."

A MIDDLE CLASS CHURCH

What, then, can the church do, nay, what must it do to save the labor movement, and along with it, perhaps, our whole western civilization from the materialism of a merely economic revolution? *It must regain the confidence of the workers.* Its wisdom lies in the fearless facing of facts, and the outstanding fact of its history during the last fifty years is the steady alienation of labor from its ministrations. For this it must accept the major blame. Future historians will be amazed at the blindness of organized Christianity during the late nineteenth and early twentieth centuries to the signs of the times as evidenced in its lack of sympathy with the working classes in their efforts to better their material condition. The fight for shorter hours and better pay, for the protection of women and children in industry, for the recognition of the right of labor to organize in its own protection, for more human conditions under which to work, for the abolition of the "truck system"—has been waged without, and sometimes even in spite of the official leadership of the church. Pathetic enough when penned, is the entry in Lord Shaftesbury's diary concerning the vicissitudes of his Factory Acts in the House of Commons: "'Sinners' were with me, 'saints' against me. . . . Prepared as I am, I am oftentimes distressed and puzzled by the strange contrasts I find; support from infidels and non-professors; opposition or coldness from religionists or declaimers . . . . I had more aid from the medical than the divine profession." But these words are far more pathetic, more ominous, when one recognizes that the attitude of the "saints" has not changed very materially from that day almost to our own. I am not forgetting the splendid emergence of the social conscience within the last quarter of a century; but nothing but a far more sincere and general repentance

than the church has hitherto shown, can wipe from its escutcheon the shame that what should have been a spontaneous reaction has been only an after-thought.

But the source of the evil lies deeper. The indifference of the church to the struggles of labor is closely connected with the fact that since the beginning of the socalled "industrial era," it has tended more and more to become crystallized as a middle-class institution. This is the root of the trouble, and, lest I be accused of lack of filial duty to the Old Grey Mother, I use the thoughts, if not the actual words, of a friend—a labor sympathizer, not unsympathetic with the church: "The point of view of the church is that of the middle class—not that of the worker. I try to visualize its difficulties, but think it should have been heroic enough to overcome them, or at least not to hug its chains. Supported by the well-to-do, it has catered to that philosophy of life which puts material success first —the very antipodes of Jesus' evaluation of 'The last shall be first and the first last.' Your typical saint while he is alive (after they are dead you recognize the St. Francises, Livingstones and Shaftesburys) is the 'successful business man' who endows a college or gives a cool million to missions. Your virtues are the bourgeois ones of a smug, uneventful, ease-loving domesticity with scarcely a touch of the adventurous and the heroic: the war had to come to remind the church that human nature *was* heroic. Your vices are not the big ones of a David, but the little sordid ones of a Judas who 'kept the bag.' Your very church services often leave the impression that they are designed to be spiritual opiates to tired money-makers—like the massaging of the pugilist between rounds—instead of trumpet-calls to 'fight the good fight of faith.' Your theory of salvation is parasitic, as Henry Drummond long ago pointed out. Your freedom of the gospel is the 'freedom' of the Manchester School of Economics—the typical production of a nation of shop-keepers—which left a man free to starve if he were not strong enough to keep his place in the procession: what if bad heredity and environment, *for* which the church itself is partly responsible, in effect deny your 'freedom to believe?'

CLASS-CONSCIOUS ETHICS

"And your ethics! How class-conscious they are! Your heaviest indignation has been reserved for the vices of the poor. Vulgar gambling is denounced, but have you always had the nerve to administer the same medicine to the rich bulls and bears who pay your bills? The extravagance of high society is folly, that of the poor, sin; but the diamonds and seal-skins of your parishioners are the legitimate rewards of piety—a sort of *quid pro quo* for their votive offerings, as though God were a partner in their race for wealth! Baseball parks and ice cream parlors frequented by the masses must be closed on Sunday, while the privileged few can work their chauffeurs and caddies to their hearts' content with only a playful 'slap-in-the-wrist' from you by way of conventional protest. You have done good work against the liquor traffic and the social evil, but you have been strangely silent about the economic exploitation which has been fruitful soil for these to grow in. You have not applied the Ten Commandments *socially*. You have not educated your parishioners to call murder, murder, whether it be by the assassin's knife or the 'lung-block,' and theft, theft, whether it be by the pick-pocket or the 'melon-cutting' route. You have been long on charity and short on justice—strangely oblivious to the truth that the very number of your charitable institutions, while creditable to your piety, is discreditable to the 'Christian' civilization that has made them necessary. Your Interchurch World Movement is well meant and magnificent in its physical sweep; but why does its literature persist in holding up John D. Rockefeller, Sr. (not Jr.) as an example of Christian tithing? Why does Raymond Robins, who was one of the original projectors of the Movement, no longer appear on its platforms? Is it because he calls himself a 'Radical Democrat?' Is there any truth in the rumor that the Movement was conceived by certain rich men as a sort of police-measure against the menace of the proletariat?"

CHURCH IS NOT WRONG-HEARTED

Now, of course, I do not endorse all of these strictures: there are lights and shades in the real picture which have been, perhaps, deliberately, left out. The strictures against the Interchurch World Movement are, no doubt, unjust. The church may be often wrong-headed, but it is not wrong-hearted. Many are the voices today within the church that are crying out against the very evils my friend denounces. Not all preachers are cowards; not all church-members are in a league against the economic under-dog. Many employers of labor are today acknowledging the wrong that has been done labor in the past and are seeking light on their duty in the present. But neither are these the arguments of a Devil's Advocate. There is enough truth in them to give us pause, and to justify the use of the word "bourgeois" in the title of this article. The church is the victim of its *milieu*—a middle-class church in a middle-class world. Only such a church could send out the following choice piece of stewardship propaganda, taken from "The New Christian":

> "At the close of a tithing sermon, a man pushed forward and said, 'Here, take this. I am going to prove this thing you have been preaching about,' and he handed the preacher quite a sum of money. He was not a Christian. A few weeks afterward, a letter was received from him inclosing a check for religious work, and this statement: 'I have been more prospered since making this test than I have ever been before.' *He is rejoicing in his new-found religion.*"

This, then, is the immediate task of the church, if it is to have any survival value in an increasingly proletarian world:—it must overcome the suspicion of class favoritism under which it rests and break away in some heroic fashion from its entangling alliance with an economic point of view which forces it into that most fatal of all attitudes—the attitude of a defender of privilege and the *status quo* (literally) *ante bellum*.

SALVATION AND SOCIAL OBLIGATION

To do this it might well begin by revising its theology. This must be the task of thinkers who are also prophets. Dr. Rauschenbusch has already pointed the way in his

"Theology of the Social Gospel." We need not agree with all the conclusions of that book, in order to recognize that the thing Dr. Rauschenbusch has pioneered in must be done, if the church is to have a gospel for the new age. A starkly individualistic gospel can have little value in a genuinely socially-conscious world. The concept of God must be made more democratic. Salvation must be interpreted in terms of social obligation and well-being. The gospel of the kingdom must be restored to the place and emphasis it had in Jesus' teaching—enriched with the warnings of the past and the inspirations of the present. The popular, parasitic, safety-first "evangelism" with its exhortations to—

> Read my title clear
> To mansions in the skies—

conceived after the pattern of brown-stone fronts in a very exclusive neighborhood:—must be replaced by the less ambitious, more strenuous, and, therefore, less popular salvation of the social conscience and character, achieved by individuals, it is true, but in order that human society here on earth may become the complete and perfect Brotherhood of Man for which Jesus taught us to pray. The damning sin, the "sin unto death," must be declared to be what Jesus said it was, the sin against the Holy Spirit of love—the assertion in the name of a false theory of God that the casting out of the devils of cruelty, injustice, selfishness and all their damnable crew of poverty, inefficiency and vice, is of Satan and not of Himself.

LOVE THE ONLY SOLUTION

This is, of course, commonplace enough. But love is commonplace, and the gospel of Jesus is just the theory and practice of divine love in all human relationships. There is nothing that can save the world socially, politically, temporarily, eternally, but love. The late Albert, fourth Earl Grey recently left this legacy: "It is Christ's way. Mazzini saw it. We've got to realize that we are all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't—*perfectly sure*—except love. Love is the way out and the way up. That's my farewell to the world." All other plans to unify the race have proved abortive. Force has been tried over and over again and failed alike in the ordered force of the Roman Empire and the disordered force of the Russian debacle. Authority misnamed spiritual has been tried, and where the Catholic Church has failed none else need make the attempt. Until yesterday, we were dreaming that "an enlightened self-interest" might be the unifying word. This sounded like liberty, and *was* the old individualistic theory of liberty; and for a while Darwin seemed to come to the rescue by giving it the support of a law of nature—"the survival of the fittest," "economic determination," and what not. But the great war is God's answer to that blasphemy against human nature, and the natural selection theory of society stands revealed as only a more refined law of "tooth and claw." Love is the one centripetal force; all others are centrifugal. Only the gospel of brotherhood—which is the very antithesis of the survival of the fittest: "Ye that are strong must bear the infirmities of the weak"—can unify the world.

The immediate task of the church, therefore, is to get down to the practice of love:—an impartial love which plays no favorites; an honest love that speaks the truth alike to capital and labor; a patient love that waits on the slow and faltering steps of good but weak intentions; a practical love that is more interested in the housing conditions of men here and now than in heavenly mansions for them after they are dead; a sympathetic, understanding love that can detect the true ring even in the debased coin of a too radical democracy; a flaming mother-love that will fight for its children, and show the fierce indignation of Jesus against those who wrong His little ones; a fearless love that shall say to the Bolshevist, on the one hand, "Thou red-handed murderer," and to the respectable profiteer, "Thou sneak-thief and cut-purse"; a socially-aware love that shall dare to say with its Lord, "Blessed are ye poor"; a mammon-hating love that shall preach the "How Hard"-sermon without apologies and qualifications; a sacrificial love that knows the "fellowship of Christ's sufferings" and can agonize not only in prayer, but in the sweat and blood of the Burden Bearer of the World! To such a church a proletarian world will listen. *Only* such a church can mediate between the warring factions of selfishness, and spiritualize the issue of the class warfare, which the old bourgeois church has been powerless to prevent.

This does not minimize the need of regeneration. Rather it intensifies it; for this sort of love is so hard a thing, so contrary to the natural instincts of man, that only God himself can bring it to birth in the hearts of men. The Sermon on the Mount is a visionary's dream, unless it be accompanied by—"Verily, verily I say unto you, ye must be born again."

There is a legend of the Franciscans which carries its own lesson. A certain friar went to matins with sandals on his feet. Later, he dreamed that he was captured by robbers who cried, "Slay him, slay him!"—"But I am a friar," he pleaded. "Thou liest," said the robbers, "thou art not barefooted."

Past Numbers in the Series

The article by Mr. Maclachlan is the eleventh in the series on "Will the Church Survive?" Previous articles were: "The Future Church," by Dr. Charles E. Jefferson; "The Church an Ever-living Necessity," by Robert E. Speer; "Stagnant Religion in a Changing World," by Dr. Joseph E. McAfee; "The Church in a Plastic World," by Mr. H. H. Fletcher; "Religion and the Public Schools," by Dr. Henry F. Cope; "The Church and the Industrial Revolution," by Prof. Harry F. Ward; "The Church and the Industrial Situation," by Graham Taylor; "Christianize the Social Order!" by Mr. Louis F. Post; "The Church and Social Courage," by Judge Ben B. Lindsey; "The Church Immortal," by Dr. Joseph Fort Newton. The ample files of the issues containing the above articles are nearly exhausted. Copies of back issues, as long as they last, will be furnished recent subscribers at ten cents each.

The Mysticism of Isaiah

By Von Ogden Vogt

I KNOW of no other writing which so brilliantly, briefly and completely sets forth the nature of a human experience of God, its character and consequences, as does the narrative in which Isaiah describes a great experience which came to him "in the year that King Uzziah died." With few and bold strokes, he draws a picture of religion-ecstasy, humility, salvation, clarification, consecration. He reports the power and effect of public worship and the whole course of his own repentance, cleansing, illumination and enlistment.

Isaiah was a man of extraordinary gifts of mind and person. He was a leader in the nation, a courtier, close to the throne and the affairs of state. On the death of his king after a long and prosperous reign, he was disturbed and troubled by internal conditions of wrong and by impending perils from without dangerous to the nation and the royal power. Pondering these things, he went up to the temple of his God. There, whether it was the smoke that rose from the great altar of sacrifice, or the music of the singers responding from side to side of the temple courts, or the golden figures of the winged cherubim, or all these together, something set his thoughts and imagination rising. He had a sense of the divine. He had an experience of the presence of God, ineffable and awful, like those of Paul and Augustine, Tauler and Saint Theresa.

> In the year that King Uzziah died, I saw the Lord, high and lifted up, and his train filled the temple. Above it stood the Seraphim; each one had six wings; with twain he covered his face; and with twain he covered his feet and with twain he did fly. And one cried unto another and said Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried and the house was filled with smoke.

Such an experience few men have in the course of mortal life. Plotinus said that in his life time he had enjoyed only four such supreme seasons of divine communion. Bernard wrote that only once or twice could a man rise to such a sense of the mystic union with God as he tried to describe. Yet something like this many men have had, and many times.

THE HOLINESS OF GOD

Isaiah's first response to this sense of God was a feeling of great humility and sinfulness. He beheld how high and holy God is; how unapproachable and awful and dangerous is His being and presence:

> In the year that King Uzziah died, I saw the Lord high and lifted up———
>
> Then said I—Woe is me, for I am undone,—because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts.

Then swiftly—as winds fly to fill the empty space, as waters rush through opened gates, swiftly as the Spirit of the high and lofty One that inhabiteth eternity ever moves to visit contrite hearts, so swiftly

> There flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged.

To have some sense of the universe, to behold the starry heavens, to see the lifted Christ, to think on God, and so to be overwhelmed, humbled, shamed at the littleness and sin of your life is to invite the coming of power, the rush of the wind of the breath of the Spirit of God to heal and cleanse, to fill and enlarge and restore and leave the joy of salvation.

And then Isaiah remembered his common world, his city, his king, his nation with its troubled and perilous life. It had become clear to him what word needed to be said and he knew that he must say it.

> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

This is the course and order of an experience of worship, an experience of the sense of God—up from the world of the many to the overworld of the One, back to the world of the many to fulfill the will of the One.

Something like the great experience of Isaiah is what the worship of the church ought to help people to have. Something like that experience people do have over and again outside of the church, not always or even usually complete, but rich, varied, overwhelming, exalting, enjoyable, vitalizing, in their contact with nature or the arts.

THE EXPERIENCE OF BEAUTY

Possibly the experience of beauty is the same thing as the experience of worship. Some of its elements at least would appear to be identical with the course of that illumination described by Isaiah as the mystical source of his prophetic insight and power.

The experience begins with attention to some object, that body of beauty or reality outside us which induces the experience. I do not pause here for any discussion of what might be called the mystic's preparation, the process of elimination, the cutting away of other objects and interests and desires, both outer and inner, which would prevent entire absorption in the single and supreme object. The great worshippers have always insisted upon this preparation and have themselves practiced the most severe rigors to insure its character. But we are here rather beginning on the lower and ordinary plane of the experience of beauty which may befall without any preparation. The object presents itself, we are passive. "Sir Henry Irving 'presents' Macbeth." So a flower, the light on a wide water, an opera, a poem, a statue, a song, a noble building, a symphony, a mountain presents itself to us; it comes forward to meet us, it enlarges, it draws and ab-

sorbs, it becomes for the moment our world. So, too, if the object be seen of the inner eye only—humanity, the universe, God.

The first reaction or feeling is that of self-abnegation, littleness, humility. You go to the opera and say,—I could never write an opera like that if I lived a thousand years. You ride alone over the desert. The weight of years, the spaces of land and sky overwhelm you. This body of loveliness, a rose, a sonata, so finished and exquisite, this indescribable perfection of form or color or sound, this is of another order and another world than our own. It humbles and belittles. You are outclassed. You feel small; your own life and labor and lot are not right or good to you now that you have seen this excellence. You are dissatisfied with yourself and all your works. You have no taste for common life now that you have tasted God. Here—you say—here let me abide, here is life, life desirable and original and sweet, immortal life; here is my true home and dwelling place. Your common life seems pale and awry and wrong. You are ashamed of your achievement in the presence of this perfect beauty; you are humbled and penitent before the awful sublimities of the divine presentment.

FROM PENITENCE TO SALVATION

Then a strange thing happens, strange for its swift and powerful force. This body of beauty, this symbolized idea or truth, this great existence comes into you, fills and possesses and enlarges you. You say: No, I could never write such an opera. . . . No, but something I can do, something I too can make, with the same finish and power; I too can produce a noble work, perfect as this vase or tower or starry heavens. Your humiliation is changed to dignity, your dejection to exaltation. St. Augustine very precisely describes this swift change from penitence to salvation in the experience of worship, the experience of God. "I tremble and I burn; I tremble feeling I am unlike Him; I burn feeling that I am like Him." Self abnegation is followed by self realization, weakness by power. Your smallness is gone, your shame removed and your sins forgiven. You experience ecstasy, renewal, salvation. Warrior kings have always known and used these power engendering arts. The pipes and drums and bugles have always gathered troops and led them to the fray; they have put fire in the blood, courage in the heart and probably actual physical strength in sinew and muscle. I believe that one of the unfailing accompaniments of a genuine experience of beauty or a genuine experience of worship is a heightening of all the vital powers.

Swiftly still the experience moves forward to another stage and scene. Between the single object and the fascinated eye there moves a screen of memory. Into this holy place obtrudes the common world. That ordinary life from which you have come and to which you must soon return breaks in upon your mystic hour. But what a strange world it is. It cannot look the same, for now you have new eyes. You see it as from the heights. Your new vitality has given the imagination an unwonted lift and range. Here between the masses and harmonies of a symphony and your rapt sense there floats in the world of practical life, but it floats like clouds with ever-changing shapes. Its values shift and change. The unworthy sinks, the true and the good emerge and grow. Faiths and hopes are given new life. Certain realities are freshly freighted with import and significance. Old things pass away, all things are become new. The mystics have always claimed new revelations. According to the view we are considering, it is not really a new scene that is given in the experience of worship but a new eye to see, not new truths but a new seer.

INCREASE IN POWER

The actual increase in physical and imaginative power in the midst of the experience enables men to see their world more clearly and truly. It is questionable whether the experience of beauty as such gives an entirely new world, an improved morality. It seems rather to clarify the world that is brought to it. If that world already contains a noble and adequate ethical principle, it will be revivified and expanded, but not necessarily changed fundamentally. This would appear to be the explanation of the very different thought content set forth by equally devoted and assured mystics. This would appear also to explain somewhat the lack and shortage in the merely aesthetic world. The enjoyment of beauty is sought for its own sake by those who come to it without any previous moral idea or purpose. To such the experience does not necessarily offer any moral content. The power and vitality engendered is consumed in its own fire and has no valuable practical issue. Many have defended this very conception as the true and characteristic aesthetic experience. I do not believe that it is, even from the strictly aesthetic point of view, certainly not from the fuller view of a more rounded ethical person.

The experience, if true to type, then passes, still swiftly, to its final stage. Not long since you were saying: Here is life, desirable and original; this is the moment I have sought; it is so fair. But into that moment came drifting the world of common life, faint and shadowy, obscuring the great object, perhaps to pass and return and pass again. At length it must remain changed, clear, alluring, illumined. At some point comes the choice. You can not stay in the theater all night, and soon you will not want to; the flame dies out of the western sky and you are ready to let it pass; the singers wind out of the sanctuary, the temple courts will be silent soon, but not sooner than you are eager to be off on the enterprise you have seen to be right and good by the mystical light. In your heart is new loyalty and dedication, a clear and practical attitude toward the common world. If this is not good aesthetics, it is good religion. There is no sufficient reason to deny that it is good aesthetics save an arbitary definition and the limitation of the effect of beauty to the static only. So to limit the content of the experience is to foster aesthetic debauchery and the literal dissipation of the noblest human powers. The true experience of beauty and of

worship would seem alike to have issue in this mood of consecration and purpose.

ISAIAH'S EXPERIENCE

We who love the church have ourselves chiefly to blame if so large a part of the community finds its instinct and desire for worship satisfied by the theater and the music hall, the museum of art or the free and individual enjoyment of the out of doors. Yet the world of the artist and nature lover is also to blame that its culture of the spirit has so often stopped short of the true heights of the spirit. It has too often been content with an experience of lifted feeling without valuable practical issue. It has tried to persuade itself that its own world is the only real world, a world of refuge from common life, a compensation for common toils. Religion would take up the common world and look at it with new eyes and go back to it with new power and commitment, not compensating for common toils but suffusing them with its own glory.

There are important differences between the aesthetic and the religious experiences. We are here interested rather in these points of likeness or perhaps more properly of identity. Entirely apart from the nature of the absorbing object, whether it be finite or infinite, and apart also from the moral or intellectual content of the experience, there would appear to be an identity in course or process or in some of the major elements of the sense of beauty and the sense of God. There is something about the experience, whether of art or of worship, to be enjoyed for its own sake, an end in itself, but also something essentially untrue and wrong in any claim of mystic communion which does not result in new values seen in the common world, cleansing from littleness, sin and isolation, and the definite dedication to some service of that enlarged vitality engendered in the experience.

Contributors to This Issue

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VON OGDEN VOGT, A.M. B.D.; graduate of Beloit College and Yale University Divinity School; formerly general secretary of the World's Christian Endeavor organization; now minister Wellington Avenue Congregational Church, Chicago. Mr. Vogt will in the near future contribute several articles to The Christian Century on aesthetic aspects of religion, especially in the field of worship and architecture.

VERSE

Song

TODAY I heard a meadowlark
His melody outpour;
My soul put off her raiment dark
And spread her wings to soar.

Full twenty years bade me adieu,
Nor gave a reason why—
Go hear the meadowlarks, if you
Would be as young as I.

CHARLES G. BLANDEN.

Barter

A BOOK you may buy for a shilling
Where quaint little shops tempt the throng,
And love, though your guineas are useless,
Perhaps may be had for a song.

You may, should the volume displease you,
Exchange it or sell it again;
But love that you buy with your singing
Can only be bartered for pain.

EARLE V. EASTWOOD.

Blind

SO rapt was he with dreary vows
That sunrise found his spirit dead,
And lo! God's gift of golden dawn
Broke all in vain about his head!

THOMAS CURTIS CLARK.

What Shall it Profit?

IF I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death,
If I deny the things past finding out;
Or, if I orphan my soul of one
That seemed a father, and make void the place
Within me where he dwelt in power and grace,
What do I gain, that am myself undone?

WILLIAM D. HOWELLS.

Of One Self-Slain

WHEN he went blundering back to God,
His songs half written, his work half done,
Who knows what paths his bruised feet trod,
What hills of peace or pain he won?

I hope God smiled, and took his hand,
And said, "Poor truant, passionate fool!
Life's book is hard to understand:
Why couldst thou not remain at school?"

CHARLES HANSON TOWNE.

Two Blades of Grass Where One Grew Before

BOOKER T. WASHINGTON once said that if he could choose between teaching the native African how to make two blades of grass or two strands of wool grow where one grew before and thus slowly build up a native, self-respecting Christian community or converting the heathen negro into a campmeeting Christian he would unhesitatingly adopt the slower but surer method. One need not go far to Africa to justify this doctrine. The negroes in America are religious, but their religion is all too much like that which Paul found at Athens. Their great need is for true religion to be educated into them. The negro preacher is a key to negro redemption. He is the natural community leader simply because he administers on the native religious interest. If he is an ignorant, ranting, "praise de Lord" sort of a shouting evangelist he sets the tides of emotion going and stimulates certain by-products that look like religion but are really mainly an expression of an emotional debauch. The camp-meeting is not always a culture bed of morality for this very reason. If he is a sober, educated advisor who counsels industry, thrift, truthfulness, and other bed-rock virtues, and upon them builds his people into a better community life, he lifts them all up and saves many by taking away the temptations that lurk in the old ignorance and superstition.

The negro in America has not been saved by the revivalism of the past. The educational activities that have slowly given him a self-supporting, self-respecting, literate leadership and put moral fibre into his religious nature, these are saving him. It has been the toning down of his emotional nature, not its tuning up that has saved him. It is better to induce in him the desire for a home and a few acres or a small business of his own than to give him "ligion and sanc'fication." The neighboring chicken roosts are made safer and his own fuller. Hampton and Tuskegee and a glorious company of smaller and less known but none the less worthy industrial schools, like the Disciples' Southern Christian Institute, have done vastly more for the negro race than has "old fashioned camp meeting religion." We mean to cast no reflections on evangelism but only upon the emotional type with its excesses. Any number of Hamptons and Tuskegees could do but little for the negro without the help of its churches working through persistent evangelism that educates, inspires and saves, an evangelism that carries the self-help, self-respect and intelligent character-building messages of Hampton and Tuskegee down to the humblest cabin.

* * *

Building Hamptons In India.

Many of our readers have heard of Sam Higgenbottom and his new enterprise in India, but some probably have not. This "inspired farmer" went to India a number of years ago as a missionary and was given work to do among the lepers. He made up his mind that lepers could be really "saved" only as they saved themselves and that the greatest need was not charity, but a chance to make a life and living for themselves. Society denied them this chance, so he proposed to give them a community where they could make it for themselves. His experiment convinced him that Indian famine and poverty needed the same sort of thing and that the greatest single need of the Church in India was a more prosperous and a literate membership that would be able to make and care for its own churches in time and to build itself up a type of home and community life that would be free from the old evils and handicaps to Christian living. His appeal for funds brought him a six hundred acre farm and some equipment. His enterprise appealed to the progressive Gaekwar of Baroda and he was given much governmental encouragement and offered enticing positions. He accepted help and position only in so far as it would forward his missionary purposes. He is gathering around him today a potential leadership for the Indian masses and his idea is taking firm grip both in India and at home. He asks for two million dollars to enlarge his experiment station and college to accommodate 600 young men and 200 young women and to carry his message and methods down to the villagers in a manner that they can appreciate and will accept and utilize. The average Indian farm in his section of the country has only three and one-half acres. American tools will not work on such a plot, and if they would the farmer has no capital to purchase them. But tools must be adapted, seed and stock improved, soil builded up, crops increased and cooperative societies organized if the 250,000,000 of India's masses that live by agriculture are to be made prosperous, intelligent, and fitted to build the foundation of a Christian civilization. Our "inspired farmer" proposes by education to produce for them their own leaders, knowing well that he thus makes the uplift indigenous. The foreigner, be he ever so able and faithful, can only administer for a time and can leave but little that is permanent except what he is able to bring to the level of self-help. Mr. Higgenbottom proposes to send native Christian workers out to teach Christianity and to make two blades of grass grow where only one grew before. He proposes to train Y. M. and Y. W. C. A. workers for the villages, and native evangelists and teachers and home and farm demonstrators all in one. In other words, he proposes to educate a native leadership which will be the vessels of Christian grace to the souls of the people and at the same time be competent to clothe the Christian spirit with homes, fertile acres and credit in the place of perpetual debt to the native Shylock. He would thus build up a self-supporting constituency that will banish poverty, fortify against famine and make Christianity and literacy inseparable companions. He would build the civilization of Christian communities into rural India and banish that ignorance, poverty and superstition which all too often drags the convert down. It certainly is as truly worth while to build a Christian community as a culture bed for civilization as it is to convert persons and leave them to the precarious environment of unconverted customs.

* * *

The Evangel of Health, Wealth and Intelligence for the Masses.

Twenty-five years ago three young men, just graduating from college, worked out a plan to go to India and start Christian community building on the basis of the then quite new sociological ideas of building an environment congenial to the inner experience of the Christian evangel. One was to start a hospital, one a farm and the other a school, and all were to be evangelists. In this experiment they proposed to heal diseases and teach the ways of health, to lift the people into better incomes and thus turn the sands of poverty and perpetual hopelessness into the gold of opportunity and resourcefulness. They may have been dreaming; their missionary board answered that the need was for evangelists. Today 83 per cent of the native Christians in India are illiterate and except where they have been taken out of the sordid poverty of the farm village, they are about as poor as ever they were. No Christian civilization has yet been builded upon poverty and illiteracy. The lighted candle cannot reach far in fog and gloom. The International Association of Agricultural Missions

is now organized. The secretary is a missionary whose board refused to approve his plans for an agricultural mission only fifteen years ago. If our sole business is to save souls out of this wicked world, then we should do nothing more than to rescue men and women from heathen life. But if we are to build a Kingdom of God among men then we should build into it all those environing elements of life that contribute to better living. The English government, after 200 years, leaves 94 per cent of India's millions in illiteracy. Christian missions, after more than 200 years, leave 83 per cent of their own converts in illiteracy. The English government has not cared much about educating beyond providing a personnel for the service and until recent years Christian missions have put more emphasis upon saving individual Indians than upon saving India. Missions have done marvels in the saving of individuals and, with the adoption of a social program they are beginning to do marvels in the saving of Indian society. Sam Higgenbottom's plan will do more to make a self-supporting church than any enterprise ever set on foot in India. It will help put an end to poverty; and a civilization is Christian in about the measure that it does that. It will make it possible to support schools and in time give the masses education. It will tell again the old, old story, of making a new democracy. Intelligent and profitable agriculture will not save India, but Christianity will never save India without it.

ALVA W. TAYLOR.

BOOKS

MAN AND THE UNIVERSE. By Sir Oliver Lodge. A reprinting of an earlier work which was entitled, "Science and Immortality." This book deals with the interaction of Science and Theology generally. It begins with a statement of the conflict —a conflict which raged fiercely in the latter half of the Nineteenth Century—and it formulates the antagonistic views uncompromisingly in the first chapter. Then follow: a reconciliation of the opposing view; a reasonable scientific attitude toward the miraculous; a section on ecclesiastical matters, urging greater freedom, less intolerance; a section on the Immortality of the Soul, and the Permanence of Personality; a careful treatment of the relations between Science and Christianity; the difficult subjects of Sin and the Atonement; and the concluding chapters on both the material and the Divine elements in Christianity. In particular the author would draw the attention of all who read the book to the concluding portion entitled "Ecce Deus." (Doran. $3.00.)

AN HONEST THIEF AND OTHER STORIES. By F. Dostoevsky. Of especial interest since the coming into world notice of the remarkable Russian people, are the books by this great interpreter of Russia. He passed through the flames of poverty and injustice, and yet his spirit was ever courageous. This latest collection of his stories contains ten selections. (Macmillan. $2.00.)

THE CHORUS GIRL AND OTHER STORIES. By Anton Chekhov. The Macmillans deserve high praise for their enterprise in bringing to English readers the tales of the greatest modern story-writer of Russia. The translations of his works are by Constance Garnett. Besides the title story, this latest volume of the series contains eleven other stories. (Macmillan. $2.00.)

THE BOY'S OWN BOOK OF GREAT INVENTIONS. By Floyd L. Darrow. This is the kind of book every ambitious parent desires for his boys as they come to an understanding of elementary science, and as such a book this volume of stories of the telephone, telegraph, wireless, the aeroplane, etc., is unexcelled. Among the chapters is one on "The Story of Iron and Steel," which is especially fascinating. (Macmillan. $1.75.)

THE SUNDAY SCHOOL

That Boy*

THE latest government statistics inform us that there are more men in the church than there were ten years ago. There is a reason. Not only have the churches paid more attention to men's classes and to a man's job in the church, but we have had several years of Boy Scouts and similar movements for boys. The church growth keeps up to the growth in population and the proportion of men is on the increase. This furnishes cause for rejoicing.

One of the most striking sentences I ever heard in my life struck my ears just when I needed it, when I was about fifteen. It was: "It was the boy Samuel, brought up in the house of God, who never sowed any wild oats, whom God could use as His prophet." God cannot use every one as a prophet. There must be a clean youth and a Christian education as a basis nowadays. Samuel was brought up in God's house; his life was unstained; he could speak for God.

One loves to read over that beautiful story of Hannah praying for a child, of God sending the boy Samuel, of the Mother's dedication of her God-given son to the ministry, of his training and development in the temple, of God's voice speaking to him in the silence of the night, of his growing power, of his great service to Israel, of his blameless life and mighty influence.

Boys should be held to the church. Their parents should go to Sunday-school and the boys should go along. Parents should stay for church and the boys should sit in the pews with their parents. There should be a bit of Puritanism here, if necessary. I require my two boys to stay for church. Sometimes they tell me that the sermon was "bum"—but I hold them to it and now they are getting the habit of attendance and to enjoy it. Too many parents are soft at this point. They let the children go home after Sunday-school, often to get into mischief. Children *must* go to Sunday-school and church. I had to do it as a boy and I thank God for it. I sat with my parents until I was fourteen years old and then I moved over and sat with the big boys. My only regret now is that I did not sit with my parents as long as I lived at home.

Having said so much about the duties of the boys to be brought up in the church we may go farther, now, and insist that the church be made the most attractive place in town for boys. A room should be set apart for boys. The Scout leader should be the best man in the organization. The church should lavish money on the Scouts and on boys' work. Bowling alleys and moving pictures should be put into the church for week nights. "Feeds," to which the boys may invite their friends, should be set up. One of the happiest nights I ever had in my life was when I took seventeen boys up into my attic and set up the "Feed" and the games. The church must appreciate boys. Boys are the most appreciative creatures God ever made. It is almost pathetic—this boyish appreciation. I suppose you can account for it because so little is usually done for boys.

Boys can be used to work for the church. They will carry messages on Saturdays through all sorts of weather. They will toil like beavers at some hard job. They will repay your investment a thousand times. Yet, we Protestants are thick-headed when it comes to boys. We make a great fuss over men; we do a lot for the women; we think out attractive things for the young people, we do little for the boys and girls—especially the boys. God waits for the Samuels brought up in the church. Of them he will make prophets.

JOHN R. EWERS.

* Lesson for May 2, "The Boy Samuel." I. Samuel 3:1-21.

A COMMUNICATION

Interpreting America to Christian Europe

The following statement has been issued by Dr. Charles S. MacFarland, secretary of the Federal Council of Churches of Christ in America, in reply to inquiries received from European correspondents concerning the attitude of the American people toward the question of international responsibility.

I HAVE no hesitancy in saying that not only the more thoughtful and informed elements of the American people, but the American people as a whole, deeply desire that our nation should take its share of international responsibility, and that in this matter the people are in sympathy with the ideals set before the Peace Conference by President Wilson. This is entirely regardless of the question as to whether or not they personally approve President Wilson's course and the methods which he pursues.

I am equally unhesitating in saying that neither the action of the United States Senate nor the attitude of the President express the mind and will of our people. If one desires to properly estimate that spirit and attitude, he would do best to go back and view it as it existed in 1918. The purpose of our people, with regard to justice and righteousness in the world, has not changed, nor are they desirous that we should selfishly shirk our responsibility any more than we did then.

They as a whole deprecate the injection of the Peace Treaty and the question of the League of Nations into the confusion of a party political campaign. They believe it could be better settled by a conference of our truly representative leaders on its own merits, and entirely apart from party politics, if this were possible, as it ought to be.

Ultimately the will of the people will prevail. It is to be remembered that we were very slow in the gathering of the sentiment which brought us into the war. Truly democratic processes are always slow. The day will come, however, when you will find the United States of America taking her place loyally, faithfully and unreservedly in the Council of Nations for peace and righteousness, not only in America, but in every part of the world.

The heart of the American people is still with the people of Europe in their problems and in their needs. Undoubtedly there were actions by the Peace Council, allotments of territory and matters of that kind, with which our people are not in sympathy. They believe that some, and perhaps many of the decisions of the Peace Conference will need to be reconsidered, revised, and in some cases, reversed. They believe, however, that these questions could hardly be adequately settled in so short a time and that they could be best settled by long and patient conference of the Council of the League of Nations.

The great majority of our people believe also that many of the questions considered by our Senate, relative to our own interests, could be fairly considered by a Council of the League of Nations, and that we should not be in danger of impairing our interests if we were willing to consider them in mutual conference along side of the interests of other nations.

I would, therefore, bid our brethren in Europe to wait patiently, to reconsider, perhaps, some of their own attitudes, to view the decisions of the Peace Conference as in considerable measure tentative, and subject to revision, in the light of practical experience and consequences. Meanwhile, after a little time, our people will find themselves as they did in 1917 and 1918.

Our people as a whole are absolutely against the principles of national selfishness, whether in America or in European nations. They believe that the interests of one are involved in the interest of all.

CHARLES S. MACFARLAND
General Secretary,
Federal Council Churches of Christ.

New York City

Bread and Roses

AS we come marching, marching, in the beauty of the day,
A million darkened chimneys, a thousand mill lofts gray,
Are touched with all the radiance that a sudden sun discloses,
For the people hear us singing, Bread and Roses, Bread and Roses.

As we come marching, marching, we battle, too, for men
For they are women's children and we mother them again,
Our lives shall not be sweated from birth until life closes,
Hearts starve as well as bodies, give us bread but—give us roses.

As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient song of bread,
Smart art and love and beauty their famished spirits knew,
Yet, it is bread we fight for but—we fight for roses too.

As we come marching, marching, we bring the greater days,
The rising of the women means the rising of the race;
No more the drudge and idler, ten that toil where one reposes,
But a sharing of life's glories, Bread and Roses, Bread and Roses.

LOUIS UNTERMEYER.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Eminent Hindu Christian Now On Ship For America

Sadhu Sundar Singh, the noted Hindu mystic who has been interpreting Christianity in terms of oriental mysticism, has made a profound impression upon Great Britain. He spoke recently in Westminster chapel at Dr. Jowett's invitation. At the present time he is sailing to America, where he will visit the principal cities and present his religious views.

American Preachers Will Visit Britain This Summer

There is beginning to be an organized interchange of pulpits between Great Britain and America. The interchanges are arranged by the Interchange Commission and the English-speaking Union. The two American preachers officially chosen to visit England this summer are Dr. Merrill, of the Brick Presbyterian church of New York, and F. B. Smith, of the Federal Council. Other American ministers by their own arrangement, will visit England this summer. These are President Hough, of Northwestern University; Rev. Harry Foster Burns, of Boston; Dr. Henry Atkinson, and Dr. Rufus Jones.

Church Publicity Develops New Plans

Church publicity is justifying itself, if one may judge by the money and ingenuity that is now being expended upon it. The men's class of First Christian church, at Houston, Tex., has projected a ninety-day campaign of advertising, purchasing a full page each week in a Houston paper. The first Sunday after the enterprise was begun, the building was filled. In some sections, the churches are not only using the display space to advertise church activities, but also to advertise religion itself. Rev. O. F. Jordan has written this winter in behalf of all the churches of Evanston, Ill., a weekly religious editorial which was set in display type in the midst of the church advertisements on Saturday. The newspaper found that the public interest in religion justified it in devoting a whole page to a sermon on Monday, and the sermon is furnished by various ministers of the city in turn.

Miss Royden Makes Innovations in Public Worship

Miss Maude Royden has associated with her in her ministry ot Kensington Town Hall in London, Dr. Percy Dearmer. He appears in the pulpit with scarlet hood and other of the impedimenta that go with dignity. There are many innovations in the service. It begins with a few minutes of complete quiet. During the offering the congregation is invited to talk and each one may address his neighbor. This is to take away the stiffness and form of conventional service. In the meeting is a band of stewardesses. In connection with the scripture lesson there is a reading from the best of literature outside the Bible. On a recent Sunday Bacon's essay on "Truth" was read in connection with the scripture lesson. It is hoped that the audience that gathers from Sunday to Sunday may become sufficiently committed to the project to undertake its support. Miss Royden proposes to organize an aftermeeting in which her sermons may be discussed. She has promised to say she does not know if on any given point she lacks information. She says the professional theologian finds this very hard to do.

Secretaries Will Give More Time to Administration

With over a million dollars a year going into foreign missionary expenditures, the Disciples of Christ are arranging for their secretaries to give more time to administration. In the past these men have been almost exclusively confined in their activities to the raising of funds. At the present time Secretary Bert Wilson is making an extended visit to the mission fields of India. Mr. R. A. Doan, who was formerly in commercial life and who now pays his own salary as a secretary of the society, gives much time to the care of property interests abroad and is at the present time in Japan where he will make a thorough study of the administrative problems of that field.

Wide Use of Boy Scout Movement in Churches

The Boy Scout movement made its beginnings as a secular movement though with large ethical significance. It becomes increasingly evident, however, that it will make its habitat for the most part in the churches, for otherwise it will lack a roof and a permanent meeting place. The troops in the churches have interesting programs which are often led by the minister himself. Rev. W. G. Winn is leader of the troop in Irving Park Disciples' church, of Chicago. In Richmond Avenue Church of Christ, Buffalo, the boys in the local troop are having a contest in building bird houses.

Life Enlistment Addresses

No more significant Christian work is being done this year than that by the life enlistment addresses which are being given in the high schools of the country by speakers of the Interchurch World Movement. Rev. R. H. Miller, pastor of Independence Boulevard Church of Disciples, Kansas City, has been giving such addresses with great effectiveness. At Vandalia, Mo., the students were invited into the local Disciples' church for dinner and Dr. Miller addressed the students there.

Americans and English Would Drive Out the Turk

The demand for driving the Turk out of Europe is being presented most strongly to the allied governments by various religious organizations. A hundred American Episcopal bishops recently sent a communication to the Archbishop of Canterbury on this theme. One of the leading Episcopal laymen of England, Sir Robert Newman, who will become the president of the English Church Union in June, recently interrogated Lloyd George on the matter of the future of Turkey but secured an evasive and unsatisfactory reply. The churchmen of two continents are specially committed to the proposition that Turkish rule over Armenia should cease.

Anglicans and Presbyterians in British Columbia Talk Union

Although the Anglicans of British Columbia are reported to be the highest of the high churchmen in Canada, they have favored negotiations for union with the Presbyterians in that province. The plan proposed is to a large extent the same as that under consideration in south India. The church government proposed is a combination of Presbyterian and Episcopal which would preserve the "apostolic succession" so much insisted upon by Episcopalians. The Presbyterians will not sign any agreement which beclouds the churchly standing of their forbears or which would express any doubt as to the validity of their own churchmanship.

Christian Healer Continues Triumphant Tour

James Moore Hickson, the English healer who works in connection with Episcopal churches, is having a triumphant tour through the country. He appeared recently at St. Mark's church in Minneapolis. Dr. James E. Freeman says of the service there: "Probably not in the history of the Church in this city have such scenes been witnessed as those which took place, and certainly no such congregations have ever assembled. Thousands daily thronged parish house and church."

Make Advances in Metropolitan Territory

The Disciples of Chicago, through the activity of their city missionary society, are entering new residential fields. Their church in Edgewater has recently purchased property which makes it a permanent factor in the community. A community work in a new suburb at Chatham Fields on the South Side has developed a thriving Sunday-school. The principle of interdenominational cooperation in city mission work is nicely illustrated by the action of the Baptists in withdrawing from the south side of Oak Park and giving the field to the Disciples, whose Oak Park membership mostly lives in this district. The Baptists will concentrate their forces in a large church to the north. The work of the Disciples in Oak Park will be led temporarily by Rev. Karl Borders, who is superintendent of the Disciples work

among Chicago's foreign language population. The difficulty of securing men trained for metropolitan work is seen in the fact that both the Edgewater and the Oak Park churches have spent much time in looking for ministers suited to the task.

Negroes Given Justice in Methodist Union Plan

There has been considerable adverse criticism of the union plan which may unite the northern and southern branches of Methodism if adopted by the two national conferences this year. On both sides of the old battle line the negro question is the important one. The negroes will have the same ratio of representation in the General conference of the united church that the whites have. There is only one check imposed upon negro representation and that is that this representation shall never exceed five per cent, the present ratio. This will make improbable the absorption of the African Methodist Episcopal church and the African Methodist Episcopal Zion church. These independent denominations have not evinced any desire to unite with the larger Methodist body so there is probably no real difficulty here.

New Minister Welcomed in Automobile City

Dr. Edgar DeWitt Jones recently accepted the pastorate of Central Christian church, in Detroit. This is a city of unusual promise in religious work as well as in business. That the new pastorate is starting well is evidenced by the fact that in its opening month the church received forty persons into its membership.

Chicago Church Federation Defends Major Dalrymple

Major A. V. Dalrymple has become a national figure since his recent experiences in enforcing the prohibition laws in Michigan. The Chicago Church Federation has passed resolutions of confidence in Major Dalrymple and called upon churchmen in the middle west to cooperate with the prohibition officer. The resolutions were mailed to President Wilson and to the press. The Chicago Tribune has made an attack on E. J. Davis, of the Illinois Anti-Saloon League and Mr. Davis was made the subject of eulogistic resolutions complimenting him on his long and faithful service to the cause of prohibition.

Recruiting Work Has Prospered

Most of the denominations have been stimulated through the Interchurch World Movement to renewed activity in the way of personal evangelism. The Methodists have set a goal of a million new members this year. The Disciples were led by Rev. Jesse M. Bader, of Kansas City, in a "Win-One Campaign" at the Easter time. The churches cooperated very largely, since the plans did not involve professional evangelists but rather the development of the local resources of the churches. The reports are not at all complete but it is apparent that there has been a great harvest over the country. Rev. Meade E. Dutt, at Tulsa, Okla., in a quiet campaign with his own church received 181 new members, a larger ingathering than most professional evangelists have reported in the past, and a much more permanent addition to the church. Rev. C. L. Waite, of Colorado Springs, Colo., received into his own church 70 new members; Rev. Kirby Page, at Ridgewood Heights church, of New York City, 20; C. M. Burkhardt, at Springfield, O., 33; Allan T. Shaw, at Greensburg, Ind., 12; J. H. Craig at Beaver, Pa., 39; Chas. M. Watson, at Norfolk, Va., 90.

Rev. Capt. F. W. Norwood Becomes Pastor at City Temple

Capt. F. W. Norwood, of Australia, has been filling the pulpit of City Temple in London recently vacated by Dr. Newton. He had a call to head up the work of the Y. M. C. A. in Australia so the church board in London was called upon to make an immediate decision. They have made the Australian war chaplain their permanent pastor.

Dr. Black Arranges to Bring British Theological Students Here

Dr. Hugh Black spent some time in Scotland the past year and a part of his labor was to announce to the British the creation of a fund by Americans which would support a certain number of British students at the Union Theological Seminary in New York. This is part of the plan for cementing the friendship of Great Britain and the United States and to render abortive a certain Roman Catholic propaganda to estrange the two great English-speaking nations.

Meeting of English Free Church Council

The National Free Church Council of England held its annual meeting in Leicester recently. This city is one of the most noted in connection with Free church history in England. It was the home of William Carey. The meetings were presided over by Dr. A. F. Guttery who during the session yielded the chair to the incoming president, Dr. F. B. Meyer. At one of the sessions a welcome was given to the Patriarch of Armenia. The report of the finances of the organization showed a deficit but this was reduced during the past year. About thirteen thousand dollars is collected and disbursed by the organization which is a clearing house for the various denominations. Special interest attached to the address of Dr. Scott Lidgett who has been criticized by some for having too much of the spirit of compromise in his attitude to the state church. He read a paper on "The Future Relations of the Reformed Churches." He laid down four conditions which he regards as necessary to any considerable union of Anglican and Free churches. These are: "1. The amplest recognition, by all concerned, not only of our common Christianity, but of a common churchmanship. 2. Preservation of all the permanent deposits of faith and order by which the various uniting denominations have been enriched. 3. No attempt to substitute uniformity for diversity, or to subject the United church or any parts of it to autocratic rule. 4. Abrogation of the state establishment in order that the United Church might have complete freedom and full power of sharing its life and action in the exercise of the amplest spiritual autonomy." A new secretary, Rev. Thomas Nightingale, was inducted into office. The meeting of the council closed with a communion service.

Noted British Scholar Is Living in Retirement

Sir W. M. Ramsay, who is known everywhere throughout the Christian world by his book, "St. Paul, the Roman Traveler" and other books relating to the apostolic age, is now living in Edinburgh in a retirement from which he seldom emerges. He recently took part in the organization of the Edinburgh Oriental Society and was elected its first president. He told the stories of the different roads that have connected the east and the west, not forgetting to mention the abortive Berlin to Bagdad railway of the Kaiser. He declared that the west has not yet understood the religion that it has secured from the east.

Saloon Becomes a Mission

In West Hammond, Ill., near Chicago, where resorts of the most notorious character were operated in the old days of the wet regime, they have found out what to do with the old saloon buildings. One of these is being converted into a mission. The Church Extension Board of the Chicago Presbytery has the matter in charge. There is a population of 10,000 adjacent to this mission and no other Protestant work is being done in the community.

Mexican Consul Joins a Philadelphia Church

An event of more than usual interest in ecclesiastical circles in Philadelphia occurred recently when the Mexican consul and his wife, Señor and Señora Gracia, were received into the First Baptist church along with their three children. This suggests that Protestantism in Mexico is producing some men of eminence.

Time Propitious for Raising Money for Churches

The financial situation has given the churches an easier road in raising the funds which are necessary to their work. Both the Evanston and the Austin churches of Disciples of Christ in Chicago, burned their church mortgages at the Easter season. The Hyde Park church of this fellowship is circulating pledge cards for a two hundred thousand dollar building enterprise with a third of the money already raised. In many other sections of the country there are similar evidences of a new liberality in financing church buildings. With regard to building enterprises, Dr. E. S. Ames, of the Hyde Park Disciples' church is

quoted as saying, "This is the time to raise the money for the new building and a little later will be the time to build."

Methodist Bishop Attacks Interchurch Movement

Bishop of Neely, of the Methodist Episcopal church, recently addressed the ministerial union of Philadelphia and he criticised vigorously the Interchurch World Movement. He was opposed to their heavy expense budget, and their renting of the Greenhut building in New York. The bishop was answered in the Public Ledger of Philadelphia and he has also been answered by articles in the Methodist press, notably in the Northwestern Christian Advocate. The opponents are to be found in all denominations though not in large numbers. The obscurantist journal of the Disciples, the Christian Standard, publishes weekly editorials against the movement. Some Presbyterian ministers and a Presbyterian journal, are counted in the opposition. The movement, however, claims to command a ninety-five percent support among churches and ministers.

Diversity in Missionary Method

The specialization of the profession of missionary goes on apace, and every year a wider range of talent is being employed. Miss Vera Adamson, of the Disciples mission at Laoag, P. I., has been giving her time recently to teaching dietetics in the local hospital. A knowledge of scientific cooking is needed throughout the pagan world and will eventually be one of the great social contributions of missions.

Unattached Christians a Big Problem

The bulletin of First Christian church at Tulsa, Okla., claims that there are two thousand Disciples in that city unattached to that church. The parish paper of Linden Avenue Christian church, of Memphis, Tenn., wrestles with the same problem. In this situation is the explanation of the fact that religious denominations may receive into their churches hundreds of thousands of new members every year and report a loss at the end of the year. Only the more closely organized denominations, such as the Methodists and Presbyterians, have made any start in developing a system to remedy this condition.

Sabbatarian Restrictions Relaxed for Young People

One definite result that has followed the war has been a relaxation of Sabbatarian restrictions for young people. The older saints have been shocked in church after church to find the young people gathering in the church parlors Sunday afternoons for parlor games, refreshments and, later on, a prayer meeting. This plan has been in operation at the Disciples' church, of Rockford, Ill., for a year, with a marked increase in the attendance of young people at all services of the church. First Christian church, of Youngstown, O., has just inaugurated it. Evanston Christian church, of Chicago, has recently secured a fund to finance the lunches at these gatherings and to provide spring outings for the young people in the country.

Well Known Churchman Dies

The treasurer of the Grenfell Association, Eugene Delano, of New York, died recently. He was connected with many philanthropies among which were the American Waldensian Aid Society, the Presbyterian Hospital, the New York Association for Improving the Condition of the Poor. The funeral services were held in the University Place Presbyterian church.

Pleads for More Denominational Modesty

The Northwestern Christian Advocate makes a gentle suggestion to those public speakers who tend to denominational arrogance. It says: "Isn't it time to cease circulating this gratuitous denominational bouquet, 'The Great Methodist Episcopal Church'? Joseph was not blamed for his dreams, but his folly lay in telling them to his brethren." This suggestion of modesty might well be copied by many of the denominational exchanges outside of Methodism and given local application.

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5. Our underpaid college teachers must be given justice. On the average our teachers receive less pay than hod-carriers, unskilled ditch diggers and the scavengers of city streets. If nothing more we must save our own self-respect. **This treatment of college teachers is the outstanding economic crime of the church.**

6. The churches and mission boards are pleading for workers. The demand exceeds the supply many fold. Our colleges

Ask $6,000,000 During 1920 *WHY?*

are struggling desperately to turn out sufficient leaders but they are handicapped on every side by lack of funds. They are trying to make bricks without straw. **A leaderless church is the result of educational neglect.**

7. The whole missionary enterprise at home and abroad needs to be undergirded and backed up by an educational program, consecrated, efficient and adequate. Without great training camps the army of Christ will meet defeat in the field for lack of trained recruits. **A Missionary triumph depends upon an educational victory.**

8. The higher education of our nation must be Christianized. This is the task of the church thru its own colleges and Schools of Religion at state universities. The Christian college can furnish the idealism which will save us in the trying days ahead. **Without materials they cannot combat materialism.**

9. The Disciples of Christ have a message for the religious world. A place of leadership is awaiting them, but their message will not be heard and their leadership will not be respected until they have colleges and universities that will command the respect of the intelligent. **God has always chosen the best trained man of the time to be the spokesman of His truth.**

10. The coming of the Kingdom waits upon our doing our part. Without an adequate educational program the wheels of God's chariot stand locked and immovable. Let us hasten the glad hour of Christ's coming in fulness and power. **By education, the knowledge of the Glory of God will cover the earth as the waters cover the sea.**

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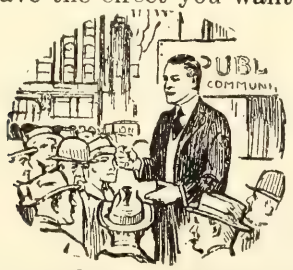

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, APRIL 29, 1920 Number 18

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Parents' Prayer

GOOD FATHER, who hast set the solitary in families and who Thyself dwellest graciously in the circle of all households where Thy name and spirit are known, draw near to us while we talk with Thee of those little ones whom Thou hast placed in our charge. They are Thy gift to us, priceless beyond all the treasures of blessing with which thou hast filled the casket of our hearts. They are Thy call to us, beckoning us toward purity of life, toward youthfulness of soul, toward neighborly kindliness, toward faith and hope and love. They burden us with grateful responsibilities. They keep our imagination alive with ever fresh ideals and kindle our minds to devise ways by which our best hopes for them and the world in which they must live may be realized.

How unworthy we are of such privilege and such responsibility! Our shortcomings smite us continually. Our unpreparedness for the high calling of parenthood, the dullness of our minds, our preoccupation with less important interests, and the selfish habits which have perverted our vision, these all drive us to Thee for forgiveness and help in bearing our sweet burden of fatherhood and motherhood. Yet if ours is the task of pointing our children's thoughts and affections toward Thee, show us that theirs is the unconscious ministry of interpreting Thee to us. What deep lessons their growing minds are evermore revealing to us! Our smooth-worn and faint convictions take on new vitality and vividness in the little school of our household. With a sense of our own inner refreshment we watch their wondering minds take hold of those great simple thoughts about Thee—thoughts which unravel for them some of the mystery of the world into which they have newly come. As Thou dost put them into our hands for instruction, put us into their hands for that deeper wisdom which comes not by way of the intellect but by the simpler way of the heart.

Renew within us, O Lord, the power to thrill with virgin joy and awe, like our children, at the beautiful simplicities of life. We have, alas, lost so much of our power of being surprised. Awaken in us the sense of childlike wonderment at the world's mysteries. And give us the secret of the child heart which unlocks for us as for them the Kingdom of Heaven. In Jesus' name. Amen.

The Injustice of Further Imprisonment of Passive Objectors

DURING the war a considerable number of conscientious objectors and passive resisters were put into prison in the effort to discourage defeatist propaganda. There are still many of this class in confinement. In some cases there is good reason to believe that great injustice has been done. In none of the cases, so far as we can learn, is there any excuse for the continuance of the punishment. The war is over, even if Congress has failed to take the steps hoped for to bring it to a rightful conclusion. But no one can plead that a state of belligerency still exists. The injustice of continued imprisonment is patent to all, and only aggravates the sense of wrong which in many of the cases was generated by the first prosecution. Every day makes more excuseless and intolerable the situation. The office of the Secretary of War ought to be bombarded with protests and petitions for liberation from those who know of instances of this miscarriage of justice.

The Thrift Movement

TWO ministers in Chicago are debating through the public prints the merits and demerits of wearing overalls as an economy measure. Some people assert that these popular movements only disorganize business the more and leave us in worse trouble. No one seems to be examining the non-essentials in our national budgets. The biggest single item is tobacco, since liquor was cut out. The items for soda fountains, for chewing gum, for jewelry, for automobiles for people who have no use for them, all run into the hundreds of millions. A real thrift movement would release the men on the tobacco plantations and set them to work raising cotton. Someone ought to start a movement to release men from automobile factories to make grain binders. Never was a nation in such economic confusion as America. What do we pay a President and Congress for anyway?

How Much Have Wages Been Raised?

ROGER BABSON, the statistical genius who not only originated but has made a success of prophesying future business and wage conditions, tells his 8,000 business patrons, in a recent bulletin entitled, "Will Wages Drop?" that while the average wage in money payment has advanced 52 per cent since 1914, the cost of living for the wage-earner has risen 82 per cent and the purchasing power of the dollar has gone down to 84 cents. He discloses the disconcerting fact that the purchasing power of the average wage income in terms of commodities to be purchased has risen only 6 cents. Mr. Babson warns manufacturers and other employers that they cannot expect a cut in the wage scale. He warns workingmen, also, to the effect that when business depression comes, and it certainly must come as a reaction from present abnormal conditions, the workingman will not benefit by the general drop in commodity prices, because he will suffer unemployment, short time, and a loss of the bonuses. "Although the cost of living will decline," he concludes, "labor's income will drop faster."

Union Labor and Education

AMERICAN teachers asking for adequate pay awakens strong support from the American Federation of Labor. In its convention two years ago resolutions were passed in favor of a Federal Department of Education with a cabinet officer and a budget of $100,000,000 yearly. The Smith Bill aimed to cover problems of Americanization, physical training, illiteracy and the backward community's educational facilities, but it put autocratic power in the hands of the Federal government. The Towner bill made like provisions but put the governing power in the hands of state officials. Labor joins the teachers in opposing any transferring of governing power from the local communities except as efficiency standards may be imposed as a condition for receiving aid, and also all transfer of power over text books and curricula from the teachers themselves to any bureau. They recall the Prussian scheme of school control and fear any centralized scheme that might be wielded by a party or a class. The new Smith-Towner bill meets these objections and adds provision for supplementing teachers' salaries. The 1919 report of the U. S. Commissioner of Education characterizes this stand of the A. F. of L. as "an aggressive, constructive attitude toward accomplishing educational betterment."

Labor's Educational Creed

LABOR'S educational creed was stated in a remarkably clear manner by the Atlantic City convention last June, in the following words: "Education must not be for a few, but for all our people. While there is an advanced form of public education in many states there still remains a lack of adequate educational facilities in several states and communities. The welfare of the republic demands that public education should be elevated to the highest degree possible. The government should exercise advisory supervision over public education and where necessary maintain adequate public education through subsidies without giving to the government power to hamper or interfere with the free development of public education by the several states. It is essential that our system of public education should offer the wage earners' children the opportunity for the fullest possible development. To attain this end state colleges and universities should be developed.

"It is also important that the industrial education which is being fostered and developed should have for its purpose not so much training for efficiency in industry as training for life in an industrial society. A full understanding must be had of those principles and activities that are the foundation of all productive efforts. Children should not only become familiar with tools and materials, but they should also receive a thorough knowledge of the principles of human control, of force and matter underlying our industrial relations and sciences. The danger that certain commercial and industrial interests may dominate the character of education must be averted by insisting that the workers shall have equal representation on all boards of education or committees having control over vocational studies and training."

The New Ambassador to Mexico

ALL Americans who believe in a constructive policy in regard to our neighbor on the southwest must hail with satisfaction the announcement that Hon. Henry Morganthau, former Ambassador of the United States to Turkey, has been chosen to represent this country at the capital of the Republic of Mexico. It is in every way an excellent choice. During his long experience in Constantinople Mr. Morganthau had opportunity to study at first hand the problem of a race only partially prepared

to take its place among the nations of the world. He was also face to face with a continued condition of unrest both among the native populations and in the ranks of the dependent races within the empire. His sympathy with such persecuted groups as the Jews and Armenians will give him insight into the manifold questions raised by the unresourceful type of inhabitants in Mexico. Moreover, his acquaintance with constructive statesmanship as applied to the matters of the Near East will enable him to judge wisely between the two opposite sorts of public opinion in the United States—that which favors military intervention and that which relies upon cooperation in education, missionary activity and other forms of good will in the solution of the present agitating problems that confront this country in its relation with the people beyond the Rio Grande. It will be well if a commission of informed and competent citizens, representing these forces of cooperation, can visit and make inquiries in Mexico soon after Mr. Morganthau takes up his residence there. We shall then he in better position to judge of the real situation than can be done through the biased reports of such commissions as that of Senator Fall.

Getting Ready for the Summer School

THOSE enterprising universities which have built up great summer schools are now mailing out their announcements. Chicago has come to be the most popular of the student centers in the summer because of its cool breezes from the lake. The University of Chicago does regular work and gives regular credit in the summer and this season will have 250 instructors from its own and other faculties to care for from five to seven thousand students who will be on its campus. At Northwestern University the development of summer courses has been more recent than at the Midway institution, but it is expected that the holiday months will bring thousands to her campus. A feature of the Methodist school will be courses for rural ministers which this year, through arrangements made by the Interchurch World Movement, will be open to men of all denominations. The courses in rural sociology are of the greatest importance to the country church.

What is Happening to Disciple Ministers?

SOME months ago, an investigation was made of ministers' salaries among the Disciples of Christ in Illinois. It showed that there are 526 ministers in the state, active and inactive, serving 698 churches. Replies were secured with regard to the salaries of 146 men. The average salary of these was $1,350 per year. The list is above the average, for the "part time" churches are not in the list. The highest salary indicated was $3,600 and only one lucky man was getting that much. The next highest was $3,000. Only ten were receiving more than $2,100. Thirty-three were being paid less than $1,000. In this connection one notes with interest that there was a net loss of seventy-eight Disciple ministers in the United States last year. A study of the lists reveals the fact that the names of many young men graduates of the past five years have disappeared altogether and a surprising proportion are marked "in business but preaching occasionally." The stampede out of the ministry is now at hand. Two years from now the churches will be quite as unhappy over the personnel of their pulpit leaders as the district schools are at this present moment over the personnel of the teachers.

India Wants a Native Church

THE spirit of nationalism now spreading around the world will make fundamental changes in the foreign missionary program within a few years. Among native Christians in many fields there is unrest. In India this discontent has voiced itself recently in a vigorous way. Mr. G. S. Doraiswamy, an Indian Christian, has written upon this question in The Christian Patriot. He says: "Christianity in India wears a foreign garb. When Christianity went from East to West, it became a natural and national religion of the West. But when it was brought to the farther East, it continued in its Western form. Thoughtful Indians have often pondered over this question, and now and then we hear groans from patriotic Indians who ask why Christianity should not be made a religion suitable to the national spirit and heritage of India." Within a few years there will be a native church in most of the larger mission fields. Will the denominationalists in our churches in America refuse further cooperation with these native churches because they may not agree with our ideas about immersion-baptism, or apostolic succession or the Western credal symbols?

The Ascending Fame Of American Poets

WHILE Americans are bemoaning the lack of suitable Presidential material in the host of ambitious native sons, it might be wise for them to give heed to the honors that are being bestowed upon their real leaders, the poets. For, after the autumn elections, which will mark the fall of many a near-crown of tinsel, Sandburg and Lindsay and Robert Frost and Edgar Lee Masters will still be writing and winning wider fame for these States. Mr. Lindsay, it is being conceded, even by critics who were formerly hostile, has won literary immortality by his remarkable work in poetry. This judgment has been fully confirmed by his recent collection, "The Golden Whales of California." The latest honor to be bestowed on the new American poetry comes by way of France. In a thirty-six page article just published in the "Mercure de France," M. Catel, a leading European critic, discusses Carl Sandburg and Robert Frost, who, he says "sing the epic poetry of America." Sandburg the Chicago poet, "voices the greatness of the pioneers who have abandoned the bucolic solitudes of the puritan east; he glorifies the prairies whereon new cities arise." Frost, on the other hand, dwelling as he does in the worn-out farm districts of New England, is "the poet of those pioneers who have

earned their rest." In his treatment of Carl Sandburg, M. Catel waxes especially enthusiastic. He finds him "a poet of broad vision and profound sympathies, a forceful personality who can be brutal in delineating brutal things." Of his style he says: "He chooses the expression which bites or burns. His phrase is a glint of steel or a volley of shot. His verse is a flash of fire, sometimes a steady torch." But the tragedy of it all is that while France and England are going out of their way to praise this new "Shelley of America," hundreds of thousands of his own townsmen, if they should see his name in the Chicago directory, would not know whether he is a poet—or merely a bank president!

Is Poverty a Christian Virtue?

FOR many centuries poverty has been regarded by the Roman Catholic church as one of the steps to Christian perfection. The vow of poverty was one of the three fundamentals of every monastic order. This attitude has hindered social progress in many lands. Only a few years ago Father Cuthbert, a priest at Oxford, sang the praises of poverty. Catholic laymen who have read sociological literature are dissenting from this historic position. Vincent McNabb wrote an article recently for The Catholic World in which he makes a distinction between the voluntary poverty of the monks and the involuntary poverty of the masses. He declares this involuntary poverty is always the result of robbery and should never have the blessing of the church. It is only voluntary poverty which lifts the soul to God. This distinction has entered deeply into the thinking of millions of Catholic Christians and is destined to bring both a remarkable harvest of salutary social conviction one of these days. The Catholic church will not much longer be the teacher of economic servility.

What Must the Church Do to Be Saved?

THE belief that Christ founded the church as a static institution whose form was determined in accordance with a divine plan which fixed forever its methods of activity is no longer capable of defence among informed and modern-minded people. Such a conception was inevitable in ages that regarded Christianity as a deposit of truth mediated to mankind by a chosen and sacred order of ministers. In such a period it was easy and mandatory to accept a rather formal body of dogma, to worship in accordance with a determined ritual, and to find membership in an organization that possessed the sanctions of antiquity and authority. In our time these factors of church regularity have ceased to mean much to an increasing proportion of the seekers after God.

In the present generation the churches are judged by their ability to meet the needs of the communities in which they are set. And it is no secret that by this criterion a very considerable number of them have little or no value. That they continue at all is due rather to the self-sacrificing devotion of a small body of members who continue to maintain their church relations, than to the fact that they are serving any vital purpose in their neighborhoods. It is also the case that some such churches are kept in a show of life by official support and authority from denominational leaders, whose work would be discredited in case the churches should wholly cease to function.

This is no indictment of the church of God. It is merely the recognition of the changing conditions in which it is attempting to do its work, and the fact that it is by nature the most conservative and unprogressive institution in the world. It is not strange that this should be the case. Its heritage is the most precious that the past has transmitted to the present. Its faith and experience have been wrought out through centuries of sacrificial thinking and service. To adjust itself easily to new conditions would seem to many of its convinced and devoted members like a flippant trifling with time-honored and established elements in the fabric of the social structure. Such people are both right and wrong. The church is not in danger of dissolution. It will abide because of the essential need humanity has for religion. But the churches are in grave peril of failure, and need to face the facts.

It requires no particular wit or skill to point out the weaknesses in the present methods and objectives of the churches. It is significant, however, that the most mordant and constructive criticisms come from within and not from outside the Christian society. Any organization that possesses and employs freely the capacity for searching self-criticism is not only not hopeless, but is in the way of progress and attainment of its rightful leadership. The double capacity to estimate its own limitations, and to develop new and vital manifestations of efficiency at the crises of its history is proof of the unfailing value of the church, in spirt of surprising and discouraging signs of failure. How shall the churches save themselves?

They cannot, if they hold to the idea of any divine right to the regard and support of the communities apart from their ability to minister to those communities the vital things of life. The soul of man demands religion, and if the churches are being forsaken and competing institutions flourish, it is in no small sense because people do not find the religious values they need in the churches, and do find them in other organizations. It is one of the tributes which times pays to the church that so many expressions of the life of faith and service, the life which Jesus Christ desired to make universal, are found in associations and activities not technically connected with the church. For them Christianity has the right and the obligation to claim the credit.

In order to save its life the church must provide the means of worship. That is its first and most obligatory function. There are many churches in which the element of worship is wholly missing. There may be singing, the reading of Scripture, and the utterance of prayer; but the spirit of reverence and the dignity which accompanies and makes possible any true experience of worship is quite wanting. It is pathetic that this should be so, for the re-

sponse which the true spirit of worship finds, even when expressed in pitifully inadequate ways, is enough to make clear the need and the blessing of the genuine thing.

The church must give to its people a competent program of religious instruction. This involves a modern and adequate plan of biblical and Christian education for its children, youth and adults. Neither parents nor children are to be blamed for failure to patronize an instructional institution which, like many of the Sunday schools of the present time, cannot stand comparison for a moment in efficiency with the secular schools. And this is further without excuse in the light of the training facilities within the reach of every group of churches. Competent religious instruction implies also a sane and continuous type of evangelism. Of the spasmodic and emotional sort we have had enough and quite enough. Happily, except in belated communties, it is a disappearang phenomenon. Men, women and little children are brought into the church by the presentation of the ideals of the life of the Master enforced with the warmth and urgency of right examples and an opportunity for worthful activity. This is the call to the holy life which demands no apparatus of professionalism.

The church must secure for its pulpits men and women who are modern-minded, informed, prophetic and pastoral. They must know the Bible as the new generation of college graduates is coming to know it, with all the awareness that modern scholarship has made possible. Of credulous defences of verbal inspiration and silly thrusts at the higher criticism intelligent seekers after the truth of religion are increasingly weary. The facts of science both in nature and human life must be interpreted in the light of modern studies, and not from the viewpoint of ancient Hebrew records. Only in that manner can the essential message of Jesus Christ to the world be interpreted and made convincing. The mind of the twentieth century is increasingly uninterested in the theology of the fourth. And in spite of the advantages offered by a multitude of institutions for the education of the ministry, it is too frequently the theology of the fourth or the fourteenth century that is preached in the pulpits.

If the church would save its life it must have the wit and the courage to try new experiments in every department of its worship and work until it finds out how best to serve its people. The ministry often stands hesitant and tremulous before the opportunity to change some time-honored custom, and fails to meet a present need. Who will arise to say that the customary forms of preaching, prayer meetings, young people's organizations, or instructional activities are essential and unchangeable? Many a church has abandoned its evening service to advantage and with economy of effort simply because it did not prove itself worth while, and has dared to maintain the wisdom of its action in the face of astonishment and protest. In many instances the midweek prayer meeting has given way to some more serviceable use of the time, in spite of the time-worn but untrue assertion that the prayer meeting is the spiritual thermometer of the church.

A score of experiments are being tried today by alert and practical ministers, not because they are seekers after novelty, or are failing to secure results of a certain kind with the old methods, but because they are haunted with the feeling that there are degrees of efficiency which have not yet been attained, and it is their business as forward-looking leaders to find them out. This is the hope of the hour. The church is rightly conservative. Its heritage is holy and venerable. But it is not a fixed and final institution. Its value is not to be determined by tradition but by the service it is able to render to individuals and the community. When tested severely, as at the present time, it has always been able to vindicate its title and efficiency. We believe that it can do so today. But it is facing grave perils, and it can save its life only by great courage and wisdom. That courage and wisdom it finds in the leadership of choice men and women who are willing to pay the price of effort and experiment. They are the people of faith and prayer. They are competent to speak for God because they have spoken with God.

Busy-ness and Laziness

BUSY-NESS is the most delusive and mischievous of all excuses for laziness. A busy lazy man can always persuade himself and can sometimes persuade others that he is industrious, whereas an unemployed lazy man is an object of public censure and is sometimes even a little ashamed of himself. The busy idler is the person who is willing to do anything else rather than to use his mind for all the work of which it is capable. This kind of make-believe is excusable only in him whose mind is capable of but very little.

The ordinary employee who prefers busy-ness to work will remain an employee—if indeed he is so fortunate as to retain the semblance of a job. But how about the preacher? He is of all men the most likely to forget how to work through keeping up the mere pretense of work. Unless he has been singularly fortunate in his marriage he has no boss. He is expected to set the day's task for himself and often without a proper standard of measurement. Moreover, his habits of inconsequential busy-ness are aided not only by the invisible old Adam within but also by the very plainly visible Adams and Eves without—the church officers and committee members who are always eager to have him give the best of his time and attention to the departments of work for which they are severally responsible. With so many enemies of his real usefulness in league against him, is it any wonder that many a middle-aged preacher begins to fear the dead-line? The average pastor can always find something to be busy about, but indeed he must see clearly and struggle heroically for a chance to do his real work.

Pastoral work is a part of the preacher's real task. He must know his people if he would help them, especially if he would have them seek his help. But there are many preachers whose "visiting 'round," disguised under the name of pastoral work, has been their intellectual un-

doing. A filing cabinet may be a most practical aid to systematic work, but there are many preachers who are beguiled by the elves of mental indolence which lurk in an innocent-looking filing cabinet. A card-index rightly used is a labor-saving device but there are many preachers who put fussiness with a card-index in the place of study and constructive thinking.

Whittling a pencil is not preparing a sermon. Every preacher should learn to be his own inexorable task-master. He should learn what work is, of what work he is capable or can make himself capable, and should, with the beginning of each day, demand of himself not merely that he be busy, but that he be doing the thing that counts in a way that counts.

The Barometer

A Parable of Safed the Sage

THERE was a day when I went down to the Sea in Ships, and made a Voyage on Great Waters. And when I returned to my Home, I bought a Barometer which Sailors call a Glass. And Keturah esteemeth it not, and declareth that it telleth what the Weather was Yesterday. But I think Highly of it.

Now there came to me a man who had been a Sinner, and he had Repented. But at times his Temptations beset him so that he Fell. And he wept as he told me of his sins.

And I said, How often didst thou Get Drunk in the old days?

And he answered, Just once, and it Lasted Over Continually.

And I said, When thou didst first repent, how frequently didst thou fall?

And he said, About once in a Month.

And I said, How long is it now Between Falls?

And he said, Sometimes Three Months, and Sometimes Six. I gain a Little, but it is Very Slow. And the Longer it is between Falls, the more I Despise Myself that I should fall at all.

And I asked him, What dost thou think of the Weather?

And he was astonished at my question, bue he answered, and said, It is a Rainy Day.

And I said, This is a fine Barometer. What doth it say?

And he saith, The Finger pointeth to Rain.

And I tapped lightly on the Glass and the finger moved upward a Very Little.

And I said, Before tomorrow Night it will be Fair.

And he said, How can that be when the Barometer saith Rain?

And I said, There was an old Sailor man who swore to me by the gods of the sea, even Neptune and Davy Jones, saying, A Barometer is an Everlasting Liar if thou readest only the words around the Dial. For it is Not a Question of Where it Pointeth only, but Which Way it Moveth.

And I said, My friend, thy Soul's Barometer Moveth Upward. Trust God, keep up thy Courage and thou shalt Surely Conquer.

And as he went on his way, Lo, the clouds parted, and there appeared a Little Patch of Blue Sky.

Two Poems

By Thomas Curtis Clark

God Is One

THE heart of nature is the Heart of God,
The life that speaks in springtime dreaming,
In summer gladness and autumn brooding,
In the life-in-death of winter stillness,
Is the Life that spoke through the God-in-Christ Man;
The Life that suffers with mankind's travail,
That yearns for the friendship of erring children,
That hopes for a Love-Time of perfect beauty.

The heart of history is the Heart of God.
He spake of old through a dreaming people;
He speaks today in all kindly thinking,
In the spirit of service, the love of brothers,
The rising tide of friendly nations.
His Book still leads, with its added chapters
Of striving peoples and pacts of friendship,
Of leagues drawn up for the Soul's protecting.

By the unsheathed swords of reeking eras,
The strifes of centuries rapacious,
The dread Dark Ages of superstition,
Love finds itself. The beasts are conquered;
The clouds are driven, the sun's fresh splendor
Enwraps the waking world in glory.
From out the death of hatred's slaughter
Springs Faith, enduring; Hope, far-seeing;
And Love, triumphant.

For a Foolish Age

WHAT age of all the world has been as this!
Men cease to cherish high and holy goals;
They serve their bodies and deny their souls;
In pride and lust they find their only bliss.
For gold they barter all; their loyalty,
Their love of truth, affection for their kind.
They see no God, and boast of being blind!
They say, self rules the world, that charity
Is nothing but a simple, childish dream.
They sneer at those who claim to find in earth
The promise of a heaven, something worth
A whole life's willing sacrifice. The gleam
That glorified the Saint of Galilee
Is not for them, who do not choose to see.

Christianity and Industry

By Albion W. Small

BETWEEN 1914 and 1918 the most obvious and constant urge of the Christian spirit, the most timely duty of the church, was to visualize the attitude which Christians ought to take toward the war. The more elementary and constant duties were not ignored, and ought not to have been, but the problem of peculiar importance was how to be the best Christians possible in the exceptional condition of the world at large at that particular time.

Since the armistice, the main problem of the western nations has shifted. The central human question now, and probably for generations to come, is, *What is right, and how may we realize the right in economic relations?* Even in the countries which are least pacified and between the countries that are trying to organize stable peace, this demand for economic justice is the pivot of all the rest. Since this fundamental question of economic justice has taken possession of the big world, the direction of religious dynamics must and should change accordingly. So long as any of us are likely to live, the church will be unable to get ahead very much, or even to hold its own, if it is content to ply children and adults with the same details of educational stimulus which were in order two thousand years ago or even six years ago.

At the opening of the Christian Era the big need of Israel and Palestine was escape from the moral dungeon of Phariseeism and arrival at glimmerings of spiritual light. In principle that was the crisis of the whole Roman world. The New Testament is a two-thirds closed book to us if we do not know how to read it as a reflex of the wonderful struggle between primitive Christianity and prevailing obscurantism. On the other hand, over and over again Christianity has been turned into a two-thirds closed book because its authorities have tried to identify Christianity with a taking of sides upon intellectual and moral issues that had been dead for centuries. Never since the death of Saint Paul has the world looked to itself quite as it did to most of the people to whom the bulk of the New Testament was addressed. The like is true of any two later theological eras. One of the most tragic failures in the history of the human race has been the persistent fatuity of Christian leaders all through the intervening ages in the hallucination that men must first be compelled to look at life as the dupes of both Jewish and pagan Phariseeism did in the first century, before they can be converted into Christians.

CHRISTIANITY OWNED BY POLITICIANS

Then from Constantine to the Constitution of the United States Christianity was mostly owned and operated by the politicians. Whether the politicians wore crowns or tiaras, chain armor or cassocks, the essentials were the same. Theologies were often so many campaign books in support of the party in power or one fighting to take over power. The spark of the spirit of Christ that kept aglow through these centuries was a forlorn hope for the revolutionary truth that Christianity is a private right, not a state monopoly. Yet during the fifteen centuries in which this truth was muzzled the Christian teachers mostly played into the hands of the politicians. They did this either directly and willingly or indirectly and unconsciously, by equivocating about the timely matter, and by trying to interest their contemporaries in rudiments so obvious that Paul, it would seem, might have settled them once for all at the feet of Gamaliel. But now we have entered a historical stage which pivots upon a problem in essentials as old as Cain and Abel, but brand new in particular.

Herewith I come to the application of all this introduction to the religio-economic situation. For a period which cannot be measured in advance the moral center of social struggle in America must be the implicit question: *Is Christianity in a perpetual offensive and defensive alliance with the kind of property which is today dominant?* The two big distinct questions, *What is Christianity?* and *What is property?* have been thrown into the social calculating machine together. No matter who likes it or who dislikes it, the answers that will pass current in the era that we have entered will be ground out together in the life of the generations now to come.

Both Christianity at large and each local church and minister will face peculiar phases of the tasks of adjustment to this latest variation of the world's need. Both in general and in the concrete the Christian demand is for a Christianity able to vitalize economic righteousness. If one ventured to speculate as to how the methods of particular local churches and of particular ministers will be changed to meet this demand, one might easily lose one's self in theory about details. I shall venture into no such labyrinth, but I shall refer in conclusion to the larger strategy of the present Christian campaign.

The one outstanding fact which to my mind marks an incalculable difference between the Christian situation of today and that of any earlier day is that the mechanism for exchange and aggregation and direction of Christian impulse is far more sensitive, far more penetrating, far more pervasive, far more comprehensive, than it has ever been before. We have been taught to think of the Roman Catholic church as the most successful unifying organization in history. Relatively, yes. As contrasted with the decentralization of Protestantism, the Roman Catholic church is a stupendously efficient machine. We have been taught that this machine was operating at its maximum during that brief interlude in the drama of the Holy Roman Empire in which there was the least doubt that the Pope ranked first, the emperor second. Yet up to the twentieth century no Roman pontiff, not even Hildebrand nor Innocent, commanded means of instant and circumstantial intercourse with the churches of Europe equal to

those today at the service of every intelligent Christian in the United States about every part of the world. I am not thinking merely of the commercial organizations for gathering and distributing news. If an Anglican bishop in Africa or a Baptist missionary in Asia says or does something out of the ordinary today, it will be talked about tomorrow at ten million breakfast tables all over the world, and the day following it may divide a church council or a national denominational convention. I mean far more than that. The expansion of the world's system of communication has done no more in proportion for business, and government, and general intelligence than it has to develop a common Christian consciousness.

EQUIPPED WITH A NEW POWER

But it will not be long before all Christendom will be aware that it has equipped itself with a new power to which this commercial agency is auxiliary. Ever since Christendom ceased to be one, the dream of reunion has had a place among Christian impulses. In recent years the phrases "Christian unity," "federation of churches," "interdenominational comity," and the like have been slogans for more or less definite and determined movements. But there is a social solidarity of which organization is less a cause than a product. Following unexampled cooperations during the war, the great mass of the Protestant denominations in the United States found themselves overnight falling into line behind leadership which was projecting Christian operations on a larger scale than the most audacious prophecy had imagined since the Apocalypse. These operations were not mere longings and wishes. They were a hundred times more definite and practical than American plans were for a waterway between the two oceans, when the United States took over the assets of France at Panama. These plans were made by representatives of many different denominations in consultation with one another and assisting one another. They involved surveys of conditions and needs challenging Christians from the doors of local churches to the uttermost parts of the earth. These needs were reviewed not merely by professional Christian workers, but by commissions of men and women to whose self-interest the facts meant nothing more nor less than large sight drafts upon their time and labor and wealth. The heart of the question before these awakened Christians was: What has the world a right to demand of American Protestant Christianity during the coming five years? The answer was worked out in more business-like budgets for the several denominational groups than the Congress of the United States has ever been able to adopt for the operations of our government for a single year. Summed up in terms of money, the answer was that the world, near and far, may fairly and rightfully demand of American Protestant Christians during the next five years the wise use of one thousand, three hundred million dollars. Today American Protestants are united as they never were before, for any reason, in assessing and collecting of themselves that inconceivable sum, and in guaranteeing its conscientious use.

But this fact in itself is not the main thing. Beyond all that, in the process of searching out this task and laying it upon themselves as their plain duty, American Christians have unwittingly acquired a mental and moral unity which is equipment for still more tremendous responsibility, and it is assurance of an output of personality, touched by the spirit of Christ, more lavish and more precious than the dedications of money. Structurally American Christians are scarcely more united than they were in 1914. Functionally they have been born again; and that not merely in principle but in power. Christians in America have a consciousness of capacity which they never had before. They find themselves thinking like thoughts, holding like standards, reaching like decisions upon matters which look to most of them vastly more vital than any of the things which divided their ancestors generations or centuries ago. This change is bound to be intensified as the "world-wide movement" progresses. Through the commercial system of communication, plus the developed denominational organizations, with the supplementary system of the denominational press, not merely itemized information, but the wide views, the general conclusions, the composite resolutions about Christian strategy can be presented almost simultaneously to all Christian America.

MENTAL AND MORAL UNITY

What does all this mean for the relations of awakened and equipped American Christians to the unsolved problems of economic justice? I have spoken at length of the outstanding fact of promise in American Christianity. I will speak very briefly with equal freedom of a parallel fact, not promising but ominous.

In all the consultations which have resulted in the program to which I have referred, and in the whole spirit of sympathy and cooperation which is greater than the program, one note that should be decisive has been repeated many times, but it has been effectively muffled. As I have said, of late there has been no lack of Christian declaration that Christianity, whether churched or unchurched, must make the cause of economic justice its own. Yet evidence is still lacking that the leading laymen in the American churches are willing to throw their influence in favor of recognizing the problem of economic justice as the chief spiritual issue of our period. It remains to be seen whether the balance of power will apply the full force of organized Christianity to investigation and settlement of that problem.

This situation is the more sinister because of the very advantage of the Christian position today over that which it has ever occupied before. Christians are more miscellaneously in the world, and of the world, than they have ever been. Christians are relatively much better able than they have ever been to know the world. Christians cannot be excused on the ground of inability to understand the tides of the world's affairs. If the Christian laymen of America should in effect take the position that economic justice is no pressing business of organized Christians, that attitude would amount to another betrayal of our Lord

The very fact that American Christianity today has the use of the most capable mechanism ever within human control for registering the heart beats of humanity, and for checking up the thoughts of humanity, lays upon American Christians the most authentic duty ever charted. Our extraordinary resources are our unique commission to recognize our responsibility in the big moral problem that distinguishes our time.

THE BIG MORAL PROBLEM

I want to avoid stating that problem in any terms which might imply a snap judgment about the solution of the problem. On the other hand, I should be a traitor to my generation if I failed to voice my belief as clearly as I can. It seems evident to me that not only Russians but Americans are already in the process of mobilization for a more radical "irrepressible conflict" than the impending issue for which that phrase was coined before our civil war. At one extreme of our American economic and religious thinking are the comparatively few whose social unrest can express itself in no more intelligent creed than Proudham's barbarism, "All property is robbery." At the other extreme are men whose attitude involves a thousand fold greater menace to present and future public welfare, men who, many of them unconsciously, are parts of a malign economic and political and social connivance to outlaw everyone who believes that there is anything whatever at fault with our present property system. Between these two extremes the great majority are trying to find their way out of different degrees of partial consciousness that something is wrong with our present property system. Middle class Americans today are rapidly reaching the conclusion that the typical good man for our time is contrasted with the bad man of our era by his will to do his part toward finding out what this property wrong is and how it may be righted.

American Christianity is equipped as never before for decisive action in the economic drama now unfolding. Christianity cannot be a neutral. Christianity cannot be a noncombatant. In spite of itself, whether it will or no, Christianity must give aid and comfort to one or the other of the belligerents. The struggle is already on. It will never be called off until its causes are removed. The inevitable conflict in its present stage is between the men who are for and those who are against critical examination of the entire foundation and superstructure of existing property rights.

Every mentally and morally adult American knows that the surest progress will be made toward the settlement of this conflict if it is kept within the limits of our established law and order. There is a tendency in human affairs which closely resembles the physical law that action and reaction are equal. Indeed, in human affairs violence generates a power of continuance which gives it an endurance beyond that of physical law detached from human will. So long as men depend upon violence in place of reason to establish their rights, instead of setting up a reign of right they consign themselves to a perpetual reciprocating motion of wrong, and for long periods it may be even cumulative and accelerated motion. On the other hand, the only fair prospect of confining the present conflict within the limits of established law and order will appear when we are sure that all the resources of our law and order are to be used in promotion of the democratic inquiry as to what our next type of law and order ought to be. Whoever fails to see this is blind as the Czar and the Kaiser and yesterday's counter-revolutionists in Berlin.

The irrefutable bad of the Russian revolution, the central reason why every just man who is also clear headed hates it, is that essentially it is *no revolution at all.* It is simply a transfer of that old guilty *dominance* of the Czar to the even more guilty hands of Lenin. There was a certain palliation of the Czar's guilt in the fact that it was not wholly his own. It was thrust on him. He was born with it bound to him. But Lenin violently usurped it. The tragedy of Russia was and is the absence of a middle class able and willing to create a real revolution by abolishing all dictatorship and introducing a regime of justice to all interests. What needs to be revolutionized in Russia is *dominance* of anybody by anybody. What needs to be substituted more than ever is a start toward a genuine community spirit—everybody trying to accommodate himself to everybody.

RUSSIA AND AMERICA

There is closer likeness than we have admitted between the essentials of the Russian situation and the present economic crisis in America. The property system of each civilized country, our own for example, may be described as a fabric of devices to serve everybody's need of protection against the selfishness of everybody else. Since 1800, and virtually since 1870, Americans have added to their property system *corporate* property. Unquestionably this modern improvement adds enormously to both the efficiency and the security of the economic operations which it serves. At the same time this device of corporations operates immeasurably to stimulate and to endow the very selfishness against which property should be a protection. In one aspect a corporation is a deathless superpersonal selfishness vested by the state with superpersonal powers. This monster is commissioned by the state to exercise its superpersonal powers within the society of plain persons. Thus we have unconsciously converted our property system from a protection of similar natural persons against one another, into a licensing system of supernatural persons to carry on their superpersonal operations within the territory of mere natural persons. The invention is not, and cannot come to good unless the society of plain persons can either endow corporations with souls, with souls' liabilities, or create and operate in its own interest an adequate superpersonal control of the superpersonal enginery of corporations. So far as the *desideratum* of equal rights is concerned, our corporation-dominated property system is to the property system of the pre-corporation centuries as the extemporized dictatorship of Lenin is to the traditional dictatorship of the Romanoffs.

No decision more pregnant with consequences has ever trembled in the balance of the ages than this central issue,

not for America alone, but virtually for all Christendom, namely, Will the present trustees of Jesus Christ in America for another era abandon the real world to its fate; will they again prostitute Christianity to the service of a philosophically begotten, theologically conceived, traditionally propagated pietism, adapted only to a fictitious moral order; or will the Christians of today at last recognize their calling to make the world Christian? Will the awakened and equipped Christian manhood and womanhood of the United States frankly and full-heartedly accept the mandate to carry Christianity, with all it may involve, into settlement of those issues of economic righteousness which stand between our generation and the Kingdom of God? This is not a rhetorically fabricated dilemma. It is the terrific question of questions which is actually getting its answer from those laymen who hold the balance of power in today's organizations of American Protestant Christianity?

I have tried to make this analysis not an appeal, but a staking-out of points of departure for more survey. But is not this provisional survey also an irresistible appeal? Can Christian consciousness face this outlook and not open a new crusade? The world-situation never more plainly needed Christianity; Christianity never more plainly suited the world's need. In this latest crisis Christians will again be known by their works.

The Voice of the Earth

A Springtime Sermon

By Joseph Fort Newton

"The earth hath he given to the children of men." Psalm cxv., 16.
"Speak to the earth, and it shall teach thee." Job xii., 8.

GRATITUDE is the fruit of thoughtfulness, and at our Spring festival let us think reverently in our hearts and give thanks for the good, kindly mother-earth on which we live. There are more stars in the sky than flakes in a snow storm, but not one has such interest and charm for us as the earth. Ours is a tiny planet in the family of the sun, and from remoter stars it may seem only a feeble point of light, but how wonderful it is to us. We are not foolishly attached to this old earth; we are divinely bound. It is a great gift of God to man, a small province in the eternal Providence, in which we are to work out our destiny; at once the home and the tomb of humanity.

The history of the earth, as we read it in the scroll of science, is more fantastic than any fairy-tale ever told. What romances are written in the rocks, in the mountains, in seas that drift and sing, and no less in the delicate beauty of fern and flower. If we did not know it to be fact, and someone told us of a huge orb of dust, hung upon nothing, sweeping around a vast orbit at the rate of nineteen miles a second—as noiselessly as thistledown floats on the evening air—carrying the cities and civilizations of a race, it would seem impossible. Still more incredible would be the account of its origin—how a mass of whirling firemist cooled, and at last became clothed with the living green of rustling woods and the glint of happy waters—as we read in the great poem of Genesis. One also of our own poets has etched that story in these vivid lines:

A fire-mist and a planet,
  A crystal and a cell,
A jelly-fish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty,
  And a face turned from the clod—
Some call it Evolution,
  And others call it God.

Always the physical is there for the sake of the moral; first the natural, then the spiritual. The earth is the environment and opportunity for the ideal influences that make character; the physical basis of the highest life. Such thoughts the spring-time evokes, teaching us how much we depend upon nature, which means, in religious language, that we depend upon God, who is immanent in all:

God comes down in the rain,
And the crops grow tall—
And is the country faith,
And the best of all.

Ever the ancient ordinance stands: "While the earth remaineth, seed-time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The perfect poetry of the words fits well the poetry of the facts, and of that faith in the perpetuity of the seasons and of the fruitfulness of the earth which underlies the whole framework of civilization.

THE DOCTRINE OF THE HARVEST

All through the Bible we may trace a great Doctrine of the Harvest, the wonder of the fact becoming first a parable, and then a philosophy. It takes the form of an analogy, in which the note of tragedy is often heard, from the time when Samuel invoked thunder and rain upon the wheat harvest because of the wickedness of the people, until the destruction of the nation before it had reached its time of harvest became a tragic vision in the prophecies of Isaiah and Jeremiah. For the sowing and reaping of sin is a part of the doctrine of the harvest. With Jesus the harvest took yet other meanings, no longer merely physical, moral, or national, but carried over to the spiritual forces that are sown of God in the hearts of men—

the earth a field of souls, the Kingdom of Heaven a seed subject to the Law of the Harvest. That it might be fulfilled as we read in the second text: "Speak to the earth, and it shall teach thee"—its processes becoming teachers not only of the "veiled kindness of God," but of the natural law of the spiritual world.

Once, when a lad on the farm, some one gave me a primer of agriculture, and it teaches me more today than it did then. What impresses me now as I look through it, reading its familiar maxims, is the constant sense of the impalpable and mysterious force hidden behind every page, the dim allies hinted at, never expressed, because inexpressible. Every maxim has its under meaning. Do this, do that, and you will ensure the hidden Force waiting for you which will bring you the harvest. The life of the sower is such a league and covenant with an unseen, divine Ally, a partnership with God. Ours is a social earth, forever speaking to those who have ears to hear. All our arts, all our science, and most of our religion, is but a kind of speaking to the earth and listening for her answers. And this is so because there is something in us akin to the breathing soul of the friendly earth. We are of her dust; she is of our spirit.

ORGANIC AND INORGANIC

No one can trace the mystic line which divides the organic from the inorganic matter from spirit. They are interwoven, and an incarnate God is hardly more wonderful than a human soul dwelling in clay. Shakespeare ate English mutton and drank English ale, and his brain, so nourished, thought the far-ranging thoughts of Hamlet, and dreamed the airy visions of Ariel. The one glides into the other, we know not how. As with the intellectual so with the moral life. Man does not live by bread alone, but bread is essential to morality. Much crime is due to starvation, or the fear of it. Here is the fact of transubstantiation before our eyes—matter melting into poetry and morality in the strange alchemy of life. Fairyland has nothing more incredible to reveal. How desolate the earth would be without man. He is her prophet, her spokesman, her interpreter. Her very aspect altered when he arrived, as Browning has made us see and feel in his vivid lines:

> Man once decried imprints forever
> His presence on all lifeless things; the winds
> Are henceforth voices, in a wail or a shout,
> A querulous mutter or a quick, gay laugh—
> Never a senseless gust now man is born!
> The pines commune, and have deep thoughts,
> A secret they assemble to discuss
> When the sun drops behind their trunks, no bird
> Whistles unseen, but through the gaps above
> That let in light upon the gloomy woods
> A shape peeps from the breezy top,
> With small puckered mouth and mocking eye;
> The morn has enterprise; deep quiet droops
> With evening; triumph takes the sunset hour.

With such hearty welcome does the talkative earth greet man, rejoicing in his fellowship, eager to answer his questions. If he be a Lyell, she opens her book of geology, a book of many leaves, and tells him of secrets kept since the morning of the world—how mountains were carved, how vast changes were wrought in her history as imperceptibly as the shifting of a sand-bar in the river. If he be a lover of flowers, she takes him into her garden and shows him how she scatters seeds afar on her playful winds, and paints the buds with all the colors of the sunlight. If he be a Darwin, she leads him far back and recites to him a romance that fills him with mingled wonder and awe, telling a story tragic and terrible of the slow ascending effort of which man is the crown. If he be a Wordsworth, she becomes more intimate and whispers ineffable things, taking him into her innermost sanctuary where evermore her voices speak of God, until the meanest flower that grows blooms with thoughts too deep for tears. How wonderful are those lines:

> And I felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

EARTH IS SACRED

Truly the earth is a sacred place, and the ground whereon we walk is holy. It is a house of God, but also the home of man—holy not only because of the millions who now live here, but for the innumerable dead whose dust has returned to its dust. For the number of the living is but a handful to the tribes that slumber in its bosom. As a Stradivarius violin is melodized by time, the very cells of its fibers stored with sweet tones and made more responsive to the beseeching bow, so our earth is humanized and hallowed by all the passionate and piteous life of the ages. Hardly a morning dawns that does not mark the heavenly birthday of some saint of God, some friend of man, who "left on the mountain tops of earth a light that makes them holy." Nor do we forget the myriads of the humble and obscure who carried heavy burdens, and fell like autumn leaves to mingle with the dust. If the earth should be dissolved into flying dust, every atom would be haunted by heroic, pathetic human memories, and the shadow of a great history. Here Moses commanded. Here Plato thought. Here Homer sang, and Shakespeare wrote. Here Jesus walked and taught, and the planet that held His Cross has an imperishable sanctity.

It is indeed true that man imprints himself forever on the scenes of his life, and they in turn hang like pictures in his soul. This was what George Eliot had in mind when she said: "A human life, I think, should be well rooted in some spot of a native land where it may get the love of tender kinship for the face of the earth, for the labours men go forth to, for the sounds and accents which haunt it, for whatever will give that early home a familiar, unmistakable difference amidst the future memories which may be inwrought with affection, and kindly acquaintance

with all neighbors, even the dogs and donkeys, may spread, not by sentimental effort and reflection, but by a sweet habit of the blood." For each of us there is some spot on earth where the sky seems bluer, the grass greener, and the waters move with a happier lilt, because there our life took root, and the tug of that place—be it never so obscure—becomes stronger as we grow older.

SHAKESPEARE'S LOVE OF MOTHER EARTH

Why did Shakespeare sell his holdings and leave London? For one thing—let us admit—he was one of the few men wise enough to know when to quit. But something else pulled at his heart—a love of mother earth, the memories of the old scenes, and the instinct of the soul which longs to leave the earth near the place of its birth. Nor do we wonder at it when we know the Shakespeare country and the kindness of its people. For the same reason, Ibsen left sunny Italy and returned to his sea-washed Norway—drawn by the homing instinct of the soul. The tiny fish in the brown pool in the mountains feels the approach of winter, and betakes himself to deeper waters. The bird in the northland feels a hint of winter in the air, and takes its way southward following a viewless path. Even so the soul of man has its deep and delicate instincts, and one of them is the wish to leave the earth where it entered it. By such ties, light as air but strong as steel, earth-mother holds her sons to her heart.

Browning was right; "nor soul helps flesh more, now, than flesh helps soul." A hearty, wholesome materialism must underlie authentic spirituality. The higher naturalism of Meredith learned from "A Reading of Earth," is the true background against which to read the words of Jesus spoken on the hill-side amid the flowers, and beside the sea. So read, they reveal other and deeper meanings than those which the old mystics saw in their cells. When we interpret those living words in their true setting we see that prayer is as natural to man as songs are to birds, and faith trails like a vine over all our mortal life from the cradle to the tomb. No dim religious light, but the sweet air of the out-of-doors, shone round the Teacher of Galilee, whose miracles, as Emerson said, are "one with the blowing clover and the falling rain."

If nature is the great organ of many tones, and myriad cadences, humanity is the choir, and together they chant one anthem of harvest praise. Speak to the earth and it will teach you many things for the healing of mind and heart —lessons of health, freedom of soul, self-respect, patience, faith, the wonder of life, the kinship of all living things, and the large kindness of God. Let us hold converse with our great mother in simplicity and truth, with pure hearts and open minds, and we shall not be alarmed when, at last, at the end of the day when the evening shadows fall, we hear her voice calling the dust that is about us to return to the earth as it was, that the spirit, set free, may return to the bosom of God who gave it.

Oh, Earth, our lives are but a day,
About thy mother feet we creep,
Till tired at last of all our play,
We nestle in thy breast and sleep.

What Christians in Germany Are Thinking

By Prof. James Stalker

In The British Weekly

THE people of Germany are putting the alleged misdeeds of the Allies up as a shield between themselves and the accusations of conscience, and their teachers are encouraging them in this attitude. Their accusations are numerous but the chief of them is the hunger-blockade.

Thus, for example, the Rev. F. Siegmund-Schultze, director of an institution for the evangelization of the youth of Berlin, and one of those who attended the recent conference in Holland of representatives of the churches from the countries on both sides, devotes a whole number of his organ, *Die Eiche* (The Oak), to this subject. He commences in the following alarming style: "The murder of the children at Bethlehem is child's play compared with the starvation of German children which has afflicted our poor country for three years in consequence of the blockade. None of the other deeds of violence during the world-war, such as those alleged to have been perpetrated on children in Belgium and France, East Prussia and Poland, Serbia and Macedonia, can be compared in either number or cruelty with this greatest murder of children in history." He professes himself to be one who has appreciated and taught others to appreciate what has been done in the past by England for the Christianity of the world; but he has no words to express his abhorrence of this long, slow, merciless kind of murder. The U-boat campaign shocked the world, but it was only a desperate effort to compel England to withdraw their hand from the throat of the women and children whom they were strangling. Worst of all has been the continuation of the blockade after the Armistice, and he accuses certain unnamed writers in England of boasting that the German race is ruined.

He allows that the publication of the facts was long forbidden by the censor in Germany, and that authorities, medical and governmental, continued to assert that the country had food enough within herself to get through; and, to this extent, England may have been ignorant of what was being done in her name. But long ere now the truth has become the property of all, so that ignorance can no longer be pleaded. Through many pages he gives the most harrowing accounts of infant mortality, though that of school-children between twelve and fifteen years of age was even more abnormal; and he places the number of deaths between 1915 and 1918 due to the blockade at 763,000. Tuberculosis and other diseases caused by insufficient nourishment increased, year by year, in shocking proportions, so that multitudes who did not die are ruined in health for life. The physical conditions have had the most deleterious effects not only on mental activity, but also on morals, multitudes of the young falling into courses of sin of which in ordinary times they would never have thought.

It will probably have to be confessed that a silent opera-

tion like that of the blockade did not strike the ordinary mind with its cruelty as did the more open and violent measures of the enemy. Besides, it is proverbial how difficult it is to see ourselves as others see us. At the beginning of the war it was incomprehensible in this island how the Christians in Germany did not rise up and protest against the atrocities perpetrated in Belgium; but Christians in Germany seem to be equally unable to divine how long the British conscience remained unaffected by the blockade. Undoubtedly the horror of the thing has been very great. It is one of the many incidents in this war which reveal what war really is when science has put into it the whole of its resources, multiplying the number and magnifying the destructiveness of the instruments employed. The horrors of the blockade will, in the future, be one of the strongest arguments against war in general. But the question of guilt and responsibility in the present case is a difficult one. In this country most would maintain that the Germans had brought the horrors of the blockade on themselves. This, however, is a point of view which as yet they utterly reject. They describe the sufferings of their country in terms only paralleled by the wild outbursts of the Book of Lamentations or a chapter like the twenty-sixth of Leviticus. From the latter passage, however, towards the close they might learn a better way, and descry for their country a future and a hope.

Dr. Shelton's Diary

THE news of the capture and the final escape of Dr. A. L. Shelton, the Disciples' missionary in Tibet, has been spread throughout the entire country, chiefly by the sympathetic newspaper enterprise of The Chicago Tribune which deputized its China correspondent, Mr. Frederick Smith, to make the long trip from Shanghai to Western China to assist in the rescue of the missionary physician. The relief party consisted of Dr. E. I. Osgood, also a missionary of the Disciples of Christ, Mr. J. P. Thornton of the Standard Oil Company and Mr. Smith. When this party, accompanied by Chinese soldiers, came within reaching point of the bandits, Dr. Shelton's faithful cook, who had on a previous occasion found his way through the bandits' line bringing to the captive some clothing and a letter from Mrs. Shelton, repeated the exploit, this time carrying the terms of the American government for Dr. Shelton's release.

Dr. Shelton, however, escaped from the bandits before negotiations were completed. It seems the bandit band was sorely pressed by soldiers and the physican became very sick from exposure and hardship. He was finally left in an abandoned shed of straw. From this he escaped, being aided by a spy and a band of Christians. On March 9 he came tottering into the town of Yien-mo. The relief party was at Wu-ting, some distance from this town, and on receiving the news that Dr. Shelton was free they traveled a day and a half and met him and his party coming out of the mountains.

Mr. Smith says that during all of Dr. Shelton's captivity he was ever ministering to the sick and wounded, whether they were his captors or the villagers. Crowds of these people followed him as he came out of the mountain country. One of the most faithful friends was Pere Bailly, a French priest, who worked day and night for weeks to secure the release of the doctor. On March 14 Dr. Shelton was reunited with his wife and two daughters at Yunnanfu. It seems that he had quite a serious tumor on his neck which had enlarged during his captivity. It was necessary to operate for the removal of this, which was successfully done before he left Yunnanfu. Dr. Shelton's plan was to send his family home from Yunnanfu, return to Batang on the Tibetan border, and next spring start on a long journey to Lassa, the forbidden capital, in which city he had been invited to do medical work by the Dalai Lama himself. Owing to his weakened condition and the great strain of his captivity he gave up the Lassa trip for the present and is returning home with his family for furlough, arriving at Vancouver, it is expected at this writing, on April 26.

Dr. Shelton was held by the bandits something over three months, and as they were almost constantly being pressed by soldiers he was kept moving up and down the mountains at a very strenuous pace. The exposure and the constant physical and mental strain brought on an illness from which he barely recovered. Three books were in his possession. On the margins of one of these, "The Bonnie Briar Bush," he kept a diary. The daily memoranda make an intensely interesting human document. In one place he says: "If I were a young man I would like more than anything else to go with these men and be their pastor. It would be a great opportunity to do the Lord's work. Why wasn't I born triplets? It is so good to speak a word for Jesus Christ, especially so when the heart to whom you speak has a longing to hear and to do right."

At one time he overheard the bandits discussing whether they should murder him or not, and he writes: "What they don't understand is why I am not scared. They cannot make it out." In one place he writes: "I have dysentery and have had it for thirteen days. It is getting worse. If something doesn't come off soon I will fight Yang for the leadership of the band. I can command half of them now. I might get killed in the struggle but I want to help those who want to do right. 'Lead, kindly light, amid the encircling gloom.'" At another time when his physical strength was almost gone he wrote: "I know I ought not to feel so, but how I long for death. If I could have the answer to my letters for which I am praying I could die happy. I am nearly tired to death. This is a fine spring morning but my heart is sick

unto death. I can see no hope ahead. If my body were weaker it would die quicker. All I can say in my desolation is, 'Make thy grace sufficient for me, O God.'"

By special arrangement with The Chicago Tribune Christian Century readers will have the opportunity of reading this remarkable diary, the first installment of which, detailing his capture by the bandits, follows.

Dr. Shelton's Account of His Capture

ON Saturday, Jan. 3, about noon or a little after, I was riding peacefully along about 50 to 100 yards behind the chairs of Mrs. Shelton and the two girls. One of the soldiers who was with me suddenly cried out, "Robbers! Robbers!" ran in front of my mule, fired his gun in the air, and then started running wth the others back along the road we had come. I looked for the robbers in the direction they were running but could see no one. The shots began to come from in front, and I saw them coming down around the chair, which had been put down. I grabbed my gun from the scabbard on my saddle, and Andru, my Tibetan servant, and I began running toward the chairs. Seeing we were left alone and the bandits were many, I decided that non-resistance was best, so handed the gun back to Andru, who put it back in the scabbard. I walked on up to the chairs.

Mrs. Shelton and the children were crouching down behind them, calling to me to get down, as shots were flying all about. The robbers then surrounded us and began taking our things. One drew a large pistol, another a large sword, threatening me. The fellow with the pistol looked so grotesque—he had a long black streak on his face—that I laughed. Anyway we were not harmed.

TAKEN FROM FAMILY

One man grabbed Andru's knife and chopsticks, which were tied to him. He looked appealingly to me. I said, "Don't resist. Give it to him. It is all you can do." They took Mrs. Shelton's things from her chair, among them her thermos bottle, through which a shot had gone. After we had been stripped of what they wanted a sort of a head man came and said for me to go with him to their head man back up the road we had come. I started off with him. Mrs. Shelton called for me not to leave them alone, but I could do nothing but comply with what was ordered.

The head man had my camera and field glasses and wanted me to explain the camera as we went along, which I did. Then he wanted me to take his picture and show it to him on the spot. Many people were along the road, all with their packs open and the robbers taking whatever they wanted, making them strip and give them any garments that struck their fancy. We finally arrived at the top of the small pass over which we had just come, and there, grouped around their head man, were about twenty men. He had my gun, a Winchester shotgun, and wanted me to show him how it worked, which I did. A shot just then came whizzing from the valley below, as the soldiers were coming from the town, warned by the four who had been with us and had raised the alarm. He commanded his men to take me and go on up the mountain and informed me that I would be held for ransom.

SEES FAMILY IN VALLEY BELOW

My mule and two animals of the servants had been brought up. I mounted and we started. It was with a heavy heart I could see the chairs on the road in the valley below.

One of the men called for the chairs and the women to be brought up, but as they had to travel fast, they decided to let them go, for which I thanked God.

The battle was now in full swing behind us as I was hurried on ahead, but the shots kept flying overhead. After going for some miles the shots became fewer and fewer and finally died out altogether.

When we stopped to rest a long, lean man asked me for my watch, which had been overlooked at first. It was getting dark now, and we waited for the rest of the band. They came straggling in a few at a time. I counted seventy-one there at the resting place. The headman came in, and fires were built and supper cooked and eaten. Then for two hours they smoked opium. I was to learn in the days to come that they depended, when under strain, far more on opium than on food.

SLEEPS WITH THIEF

About 10 p. m. we started on. We traveled along the crest of the ridge for some miles, then down through brush into a valley to a small village, where they were expected. Arriving about 3 a. m. everyone at once rolled in their blankets and then began another round of opium. I was bedded down with the long, slim man who had taken my watch.

At daylight they were up again, but it was raining and the wind blowing, so we decided we would stay up for a while and get breakfast. I tried to care for my mule, but they wouldn't let the saddle be taken off. Neither was I to be allowed to take my clothes off for some days. I could do nothing, but sat in an old straw shed and did something that Mrs. Shelton often said I should do—started a diary. I had in my saddlebags three little books which were a blessing. A little red leather New Testament, given me by Brother McLean in 1911; "The Rhymes of a Red Cross Man," sent me by F. W. Burnham in January, 1917, but which had just arrived in Batang shortly before we left and which I had not finished reading. Also Ian Maclaren's "Beside the Bonnie Brier Bush." A doctor of the old school is my ideal after Jesus and Livingstone. In this latter little volume I started my diary.

DESPAIR OF FREEDOM

January 4, Sunday. I started my diary and have kept it up to date to Feb. 14, as it is the only way I have of keeping a record of time. Seven weeks today and I am still a prisoner and likely to remain one indefinitely.

(Continued on page 23)

Disciples and the Interchurch

THE Disciples of Christ have approached the greatest financial undertaking in their history with even less eclat than has at times in the past characterized the promoting of a national convention. With much enterprise and with studied and prolonged promotional activity they conducted the five year campaign of the Men and Millions Movement. Now with but little organized promotional publicity on their own behalf and with far less enthusiasm in the churches their leaders are asking for twice the sum asked in the five-year Men and Millions Movement. True, they are cooperating in the Interchurch Movement but it has been a cooperating "in" more than "with" the Interchurch Movement. The Baptists, the Presbyterians and the Congregationalists have national organizations to do the cooperating; they promote, as the Interchurch program requires, their own enterprises with zeal and enthusiasm. Each of these denominations has what the Disciples had in their Men and Millions Movement. The program of the Interchurch Movement is simply to correlate and supplement the activities of all such denominational promotional organizations. Special campaigns require specialized promotion, and specialized promotion requires a highly specialized agency whose sole and only business is to do that work. All the regular societies and boards have cooperated but they have had no highly specialized promotional agency that would do for them all this one thing at just this time as did Men and Millions.

* * *

Moral Cooperation Has Been Wholehearted

No religious body has given the Interchurch Movement more hearty moral cooperation. The Disciples are the only one of the larger communions that entered the enterprise without hesitation or qualification. Their long-cherished ideas about Christian unity prepared them for the proposal, and their lack of hard and fast denominational organization saved them all those qualms, whether of creed, polity or program, that brought questionings and inhibitions from others. The missionary societies adopted the principle heartily and the General Convention accepted cooperation not simply without hesitancy or objection but with unanimity and enthusiasm. Cooperation in the great spiritual campaigns has been hearty. The colleges have lent themselves devotedly to the pleas for life service, the pre-Easter evangelistic campaign was conducted with energy and quite universally joined in by town and city churches. The rural churches could not conduct meetings at that time of the year, but they would respond to any simultaneous campaign of the kind that would be proposed to them. Unfortunately no national campaign ever considers the peculiar situation of the rural church. The result is that if it cannot adopt the plans laid down for the town and city churches it has no choice but that of doing nothing.

There has been some reaction since the Cincinnati convention last October, but it has never assumed the proportions of organized protest and has had no official support of the kind that bishops sometimes give by saying to their pastors, "Attend to your own program." Some people object to the Interchurch just as they do everything of a forward looking kind; some because it is their custom to object to everything the missionary societies adopt, others because they are afraid Christian union will receive an impetus that is not orthodox, still others because they do not appreciate the Movement's program or do not comprehend its origin and method. All these types of objection are found in every denomination, and the Disciples are fortunate in that their objectors have not had official backing or found voice in any organized protest. The rank and file, in overwhelming proportions are open-minded and receptive to the Movement but they sense the lack of a highly organized publicity campaign to relate it definitely to their own tasks.

* * *

Is the Budget Too Big?

In the light of the fact that it took five years to consummate the Men and Millions campaign for $7,000,000, the question is often raised as to whether the Disciples' Interchurch budget of $12,000,000 is not too great. We must remember that Men and Millions was the pioneer of all such great forward movements. It opened the way, and since its day such great undertakings as that of the Methodists and Southern Baptists have been successfully carried through with more in hand than was asked. Men and Millions asked five dollars per capita; the Methodists and Baptists received about thirty dollars per capita. The Disciples are now asking for ten dollars per capita—less than one-half of what their neighbors have received. It is not too much if based upon ability to give. Disciples are only giving about one-half as much per capita regularly for church causes as are some of the other great communions, and it is time they made a heroic effort to apostolic giving.

The need is great enough. The work of missions and education is being supported by the same cheap dolllar as is every thing else. There is a real emergency in this handicap and it is not fair that the missionaries and teachers be left to bear it all. It means not only that they must live on a decreased wage but that they must be handicapped by decreased equipment. The present moment affords the greatest opportunity ever presented to the Disciples and we are not using good business sense if we do not take advantage of it. It requires that every active missionary church give five times its regular missionary budget this year, for there will be some that will do nothing, and the amount asked is four times the regular missionary budget. The church is to include its regular missionary budget in its contribution. This will mean a doubling of the regular contributions for missions and then an equal sum for education. Some will be able to double and then make up the educational end of their giving by a special gift to the college of their choice. However it is done, it will require all the force and enthusiasm that can be mustered.

* * *

The Price of Failure In the First Drive

The Interchurch World Movement is not a mere financial campaign, nor a thing of a year, culminating in a campaign for money. It is an organization of simultaneousness—simultanous prayer, simultaneous evangelism, simultaneous campaign for the enlistment of life service—all to enforce a cooperative effort to make the world Christian. But finance is the most tangible of all, and failure there is more patent than in aught else. The Disciples have set a high goal—not too high for their resources or their missionary or educational needs, but so high in comparison with past achievements as to demand the marshalling of all the forces at their command. To fail would injure their part in the whole five year program of the Interchurch Movement. It would injure the cooperative idea in evangelism and in that greater present need of all —the need of recruits for special Christian service. The Disciples must come to the culmination of the enterprise as successfully as they entered it wholeheartedly. The Interchurch Movement is not a thing apart—it is an inter-denominational cooperation and it has no success of its own apart from that of its compound bodies.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

On Being a Good Parent*

ELI was a good priest, but a bad father. Indeed, we may even question his goodness as a priest, for did he not die at the moment of defeat of his people? A weak and pliable man is never a success. Eli made few enemies, perhaps. He was not noted for his scathing rebuke of sin. His two sons had first come to disobey him and then disregard him. He failed to impress his own family. Generally he is regarded as a success as a priest, but as a failure as a parent. This is just the lesson we all need.

In every community the story of Eli is being re-enacted in countless homes. Successful business men with evil sons; successful social women with useless daughters. Money used to hush up private scandals. It is a pathetic story. We cannot help feeling very, very sorry for poor Eli. He had given his life to his church; he had utterly failed in his family. We cannot blame his wife, we don't know about her. Probably she was a weak character.

Eli had time for everything except his own boys. He probably went out and addressed meetings on "Boys' work" when he should have been spending an evening at home. No doubt he could deliver a telling speech at a "Father and Son" banquet—while Hophni and Phinehas were off somewhere learning to smoke cigarettes or gamble. Eli made things hum around the temple. He was everywhere spoken of as a successful priest. His time was fully occupied with doing countless things for everyone in need. He had luncheon down in the city with the Armenian Committee, he had dinner with a group of canvassers, he lectured in the afternoon at a "Woman's Club" on "How to Bring Up Boys," and he spoke at night at a "Mens Club" on "Religion and Politics"—while Hophni and Phinehas were the terrors of the neighborhood where the parsonage was located! They were the original preachers boys! Then they grew up. They brought disgrace upon their parents and upon the church. Everyone felt sorry for dear Dr. Eli, but everyone hated the boys.

I knew, a few years ago, a most cultured, gentle and refined preacher in one of our eastern cities who always made me think of Dr. Eli. This saintly man was very kind to me. When I came a young preacher to his city he was the most considerate man in town. He was good to everyone. He visited the sick; he helped the poor; he toiled in season and out for moral reforms; he went to conventions; he made wonderful speeches on all occasions and everywhere; he was up on the best books, he knew the best people, he was devoted to missions, especially foreign missions, but he had two sons that broke his heart. He gave up his pulpit, his wife died, his sons ran away, his end was pathetic. His gray hairs were literally brought down in sorrow to the grave. A study of his career would have shown that he had time for everything except his own home.

Every city preacher sees a picture of himself in this sad story of Eli; he trembles as he relates it, fearing it may be the story of his own life. Every moment of his time is demanded by others. Lunches, dinners, drives, reforms, campaigns, banquets, lectures, conventions, committee meetings, board meetings, other meetings, meetings and more meetings, sick folks, new members, possible new members,—and not one night in the week at home! What a price to pay for success! To be called a success and lose your own children! Business men face the same situation. If we could only know how hungry these boys are for their Dads! What shall it profit a man if he gain the whole world and lose his own boy?

JOHN R. EWERS.

* Lesson for May 9, "Eli and His Sons." 1 Sam. 4:5-18.

CORRESPONDENCE

A View of the Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "The Bible and the Modern World," in the issue of Feb. 19, are these words: "The Bible is not a miraculously created document, whose words were dictated in some superhuman manner. The Bible is a human record of a unique spiritual experience," etc. I want to record my protest against this belittling description of the Word of God. Scholars practically agree that the manuscripts through which the book has come to us, are reliable and authentic, that the authors of the various books of the Bible are as represented in the books and that the translations fairly represent the originals, therefore the Bible is what it purports to be. This, to me, is an inevitable conclusion. It is true as you say: "The Bible is not a talisman, from the possession and reading of which one gains some magical property of goodness," but it is true that the man who reads and practices its divine instructions, grows into the highest type of man that the world knows, that the nation that lives closest to its ideals attains the highest national standard. Again you truly say: "It is not a magical object, whose mere presence works miracles of information, or the transformation of character." Nobody believes it does, but its faithful study and the practice of its precepts come as near working miracles of character and life as anything we have today. The Word of the Lord is the seed of the kingdom, where it is faithfully preached the kingdom of God grows. "The Word of the Lord is living and powerful." Every new man has been begotten again "by the Word of God which liveth and abideth forever." Every Christian grows by the sincere milk of the Word. The young man cleanses his path by "taking heed thereunto according to thy Word." It is a lamp to the feet and a light to the pathway to every man who is going the best road to anywhere worth while. "All scripture given by inspiration of God is profitable, . . . that the man of God may be perfect and thoroughly furnished unto all good works." "Preach the Word" is our mission. I am concerned about people who neglect the good book, or disobey its teachings, or try to make it appear of no particular value or of mere human authority, for these must pass away. "But the Word of the Lord endureth forever. And this is the Word by which the gospel is preached unto you."

J. G. WAGGONER.

Canton, Ill.

A Little Missionary Work

EDITOR THE CHRISTIAN CENTURY:

SIR: I am giving my friend and coworker of the Christian Church, Rev. Mr. Harlow, my subscription to The Christian Century. It was he who made me acquainted with your ex-

Contributors to This Issue

ALBION W. SMALL, Ph.D., professor and head of the department of sociology, the University of Chicago. The article presented in this issue is the substance of an address delivered recently in Mandel Hall at the university.

JOSEPH FORT NEWTON, New York minister, a frequent contributor of sermons and essays to The Christian Century.

cellent publication. In joining the circle of your subscribers, I wish to express my very hearty approval of what you are accomplishing. I feel that in this changing world there is a deep spiritual hunger; that consciously or unconsciously men are looking to the Christian church for interpretation of the age, and for leadership in the new era. Obviously it can never accomplish its mission by remaining static, and closing its eyes to new revelations, to unprecedented situations, and to revolutionary thought. I rejoice in finding a church paper that is wide awake to contemporary facts, and at the same time fearless in taking a stand for justice and progress wherever Christian principles demand it. I might add that the able character of your own editorials, together with those of your contributors adds in no small degree to our satisfaction therein. Incidentally I would like to mention my interest in your book reviews, and the interdenominational news. We send our best wishes to you, and may your tribe of subscribers increase! F. J. SEAMAN.

First M. E. Church,
Huntington Beach, Calif.

BOOKS

PRACTICAL INTER-CHURCH METHODS. By Albert M. McGarrah. The literature of church efficiency is increasing. Mr. McGarrah has himself contributed to it several earlier volumes, such as "Modern Church Management" and "Modern Church Finance." This volume is devoted to the inter-church field, and is particularly valuable for local Church Federations and other inter-church organizations. It discusses with copious illustration such subjects as the formulation of a year's inter-church program, local missionary co-operation, co-operative effort for religious education, for social betterment, and for evangelism, community visitation, publicity, and the religious census. It is a record of practicable methods which have been utilized in various places under the inspection of this expert in church activities, and is to be commended to the attention of all who wish suggestion regarding the promotion of efficient inter-church work. (Revell. $1.75 net.)

REASON AND BELIEF. By Sir Oliver Lodge. This is one of three early books by Sir Oliver Lodge of which new editions have been made. "Reason and Belief" is an effort made by a distinguished scientist and investigator to harmonize the progress of science with the biblical records. Sir Oliver says in his Preface: "The work is not argumentative, it is expository. The arguments and facts of experience on which the teaching is based, the lines on which I have been led to the position here indicated and sustained, must be narrated elsewhere; partly in the Proceedings of a Scientific Society, partly in other books. The position taken in this book is the result of a life time of scientific study; and its basis is one of fact." (Doran. $2.00.)

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Church of England Obtains a National Assembly

The anomaly of parliament—often a parliament made up of Jews, free-thinkers, and Roman Catholics—making laws for the government of the Anglican church has passed away. There was passed by that great body recently a bill permitting the English church to have more freedom than it has ever had since the days of the Reformation. A national assembly of the church will be created, and this assembly will pass the legislation of the church, subject only to the veto of parliament, which will probably not be often called into action. Since the Anglican church has in its membership less than one-third of the population of England, it is obviously moving in the direction of complete disestablishment. The disestablishment of the church would make Christian union in England a much easier task, since free churchmen are fundamentally opposed to a state church.

Urge Society Women to Personal Evangelism

Sherwood Eddy spoke recently before a parlor meeting of the social elite of New York. He recited the story of the losses in the membership of the evangelical churches, reporting a loss of 56,000 in the Methodist church, 53,000 in the Baptist church and 28,000 in the Presbyterian church. His solution of the problem of evangelical religion was presented in these words: "We all imagine people would be offended by a personal religious appeal. But that's a subjective, imaginary fear. Every woman of your acquaintance needs God, whether she knows it or not. Twenty-nine years ago I began the habit of speaking to people about the one only great issue in life, Jesus Christ. It's like learning to swim. You imagine you'll sink, but you don't. It's a natural human instinct. I've spoken to thousands of persons, one by one, on ships and trains, in the street and offices. How many of them resented this approach by a stranger? All of them, in my mind before I spoke. As a matter of fact, one solitary man in these twenty-nine years; and he, three days later, fell down before God and confessed his rotten life."

Friends Are Still Doing War Work

In spite of the historic protest of the Quakers against war, hundreds of the younger men went into the service and served in the trenches. Many of the older members of this communion remained true to the historic testimony of the denomination and entered philanthropic work instead of doing combatant service. Seven hundred Quakers have served through the war entirely without salary and it was only on the first of April that the last of them left France. They left behind them a maternity hospital with an endowment of a million francs to carry it on. Many of the workers have gone on to Germany, Servia and Roumania where they will assist in meeting the urgent social problems of those countries.

Successor to Bishop Brent

The eminence of Bishop Brent, formerly Episcopal bishop of the Philippines, and now of the diocese of Western New York, makes the appointment of his successor in the Philippines of special interest. Rev. Gouverneur Frank Mosher, one of the staff of the China mission, has been elected to this position, and he was consecrated in Shanghai on Feb. 25. He is an alumnus of the Berkeley Divinity School. He has spent twenty-three years in China and is an authority on oriental problems.

Death of Prominent Bishop

Bishop Matthew Simpson Hughes of the Methodist Episcopal church, died Easter morning at Cleveland. He was announced to speak in three churches on Easter Sunday. The cause of his death was pneumonia. He has not been well for some time but has insisted upon continuing his public work. The funeral services were conducted by Bishop Anderson. He is survived by a wife and three children. His brother, Edwin H. Hughes, of Boston, is also a bishop.

Money for New Buildings

Never before has it been so easy to finance church buildings in advance of erection as it is now. The official board of First Christian church of Frankfort, Ky., recently presented to the people a plan for the erection of a new church building to cost a hundred thousand dollars and in the plans was a new parsonage for the pastor, Rev. Roger T. Nooe. Ninety-six thousand dollars was subscribed in a single Sunday and the gifts of the absent members will bring the total up to $120,000.

Dr. Shelton is Sailing for America

After hearing of the release of Dr. Shelton, the Tibetan missionary, from the hands of the bandits, the officers of the Foreign Christian Missionary Society cabled him for information concerning his plans. A cablegram answer came on April 17 saying he was sailing for home that day on "The Empress of China."

The Minister as Community Leader

The idea of the minister as a recluse is out of date in most communities. In some towns the minister is the foremost community leader. Such is Rev. Myron L. Pontius, pastor of Central Christian church of Jacksonville, Ill. For one thing he is president of the local Rotary Club. Under his leadership the club has bought land on the Illinois river near Meredosia and will erect a cottage there for the summer outings of the Boy Scouts and the Camp Fire girls of the town. Church and Sunday school organization will also have access to the cottage when the club is not using it. Mr. Pontius' standing in the community received a substantial testimony on a recent even ing when his congregation presented him with a handsome touring car.

More than a Hundred Thousand Tithers

The level of Christian giving has been permanently raised in the ranks of Southern Methodism. The Centenary movement has preached everywhere the message of Christian stewardship with the result that there are now registered at the Centenary headquarters the names of more than one hundred thousand people who have promised to give one-tenth of their incomes to the work of the kingdom of God. In addition to this great achievement the department of Spiritual Resources has organized a league of intercession and a family altar league which now has a membership of over 250,000.

Will Penalize Sunday Funerals

For a number of years the grave-diggers, hack drivers and undertakers have been trying to abolish Sunday funerals but with indifferent success. In Mobile, Ala., the ministers joined the undertakers and other workmen involved in a petition to the city council asking for a penalty of one hundred dollars for a Sunday burial. The council has adopted the proposed ordinance and it is believed that this will discourage a custom which has tended strongly to break up the day of rest.

Memorial to Jenkin Lloyd Jones

The friends of the late Rev. Jenkin Lloyd Jones, founder and leader of Abraham Lincoln Center, Chicago, have raised thirty thousand dollars of endowment for a Jenkin Lloyd Jones Chair of Literature in Lincoln Memorial University, at Harrogate, Tenn. This school was often in the thought of Mr. Jones and even during his lifetime the friends of Mr. Jones had wished to found this chair but were prevented by the modesty of the great Chicago minister.

Episcopalians Find Their Money Going Up Chicago's North Shore

The Nation-wide Campaign of the Protestant Episcopal church has enlisted in much larger measure than in former years the resources of the church for missionary work. The canvass recently made has disclosed also the sections where the church has the largest

means. In Chicago diocese there are twenty-five parishes, while in the suburban towns of the North Shore outside of Chicago there are eight parishes. The North Shore parishes have given four thousand dollars more than the twenty-five Chicago parishes in the Nation-wide movement. Many of the evangelical denominations have begun only within five years the cultivation of this section where so much of the financial resources of the great city are now located.

Episcopalians Are the Greatest Church Builders

The statistics on church buildings have just been compiled. They show interesting results with regard to the relative standing of the different denominations as church builders. The largest per capita holder of church property is the Protestant Episcopal church, with $150 per capita. The smallest is the Roman Catholic church, with $23 per capita. It is to be taken into account that Catholic parishes are organized with a series of Sunday morning services, and one building accommodates many more worshippers than in Protestantism. Of the non-liturgical group the Congregationalists are first with a per capita of $102. Then follow the Presbyterian, the Methodist and the Baptist. The Baptist holdings average $27 per member.

Hold Village Election to Choose a Church

In Walker, Minn., one evening not long since, it was proposed in the Automobile Club to hold a village election and decide which of two churches should continue in that field. The voting membership of the two churches were put on poll lists and only members of the Congregational or the Methodist church were allowed to vote. Of the 186 registered voters, 160 appeared and cast their ballots. The result of the voting was to establish the Congregational church in the field. It was the old church of the town, the Methodists having come in more recently. The method employed in this town may prove of service in other communities.

Welsh Disestablishment Is Now in Force

The disestablishment of the Anglican church in Wales, so long fought by Anglican leaders, has at last become a fact. The Anglican church in that province is now technically a "free church." It is an interesting piece of history that in the sixth century and for several hundred years afterwards, the Welsh church resisted incorporation in the English church, and refused to acknowledge the overlordship of the Archbishop of Canterbury. It is believed that disestablishment will mean better relations between the churches in Wales.

Church Union Project Will Occasion Vigorous Debate

The proposed constitution for the unification of northern and southern Methodism will occasion vigorous debate at the Methodist General Conference in Des Moines in May. There is a formidable opposition to the union plans. Some negro leaders are aggrieved that a limit of five per cent is set in the proposed constitution to their representation in the General Conference and want the limit abolished, insisting that they probably will never grow much beyond the five per cent which is their present ratio of strength and that the limit is therefore unnecessary. The Methodist Episcopal churches in southern territory are opposing the union more vigorously than anyone else and they are speaking of themselves as cast-off and forsaken. Besides these there are certain other people in the church who still harbor ancient prejudices and will oppose union to the last ditch. The great leaders and the representative journals of the denomination are on the side of union, and it seems probable that the opposition will be able to do nothing other than apply obstructionist tactics to the legislation.

Down Town Episcopal Church to Rebuild

Grace Episcopal church of Chicago suffered the loss of its building during the war by fire. On account of war conditions nothing has been done in the way of rebuilding and the work of the church has been carried on in the parish house. In connection with the program for rebuilding, there have been insistent voices demanding that the church move out into residential territory. This has been opposed by the rector, Dr. Waters. The vestrymen are now agreed on a plan of rebuilding. The changed character of the section of the city in which Grace church is located presents the problem of ministering to the large numbers of tourists in the hotels adjacent. This problem is conceived under the new plans as an opportunity and the services will be designed to afford this special ministry.

Change of Membership Basis in the Y. W. C. A.

A doctrinal question has been the bone of contention both in Y. M. C. A. and Y. W. C. A. national gatherings for many years. In the past the active members have been those who were members of certain approved evangelical churches. This was not as definite as could be wished for there was a border line where it was difficult to classify denominations. The old-time membership restrictions obviously barred out Unitarians and Roman Catholics. At the recent national convention of the Y. W. C. A. in Cleveland, the change of membership

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requirements arose and an amendment was debated opening membership to all who were in sympathy with the purposes of the Association and who express the intention of being "good followers of the Lord Jesus Christ." The debate on this change ran into many hours and was quite spirited at times. The pressure for the change came from those associations which deal with the student problem and with the industrial situation. At last an affirmative vote was secured and the change is now enacted. It is significant that the broader membership basis has come in the woman's organization before it came into the organization of the men. Mrs. Frederick M. Paist, of Swarthmore, Pa., was elected president. A number of the nation's Christian leaders were on the program to speak. Among these were Dr. Robert E. Speer, Dr. S. Earl Taylor, Bishop McConnell, Dr. Gilkey, of Chicago, and Dr. Harry Emerson Fosdick. The modernist tendencies are thoroughly in the ascendancy in the movement and without doubt the association will come rapidly into a place of larger favor in the national mind.

Dr. J. Whitcomb Brougher Under Criticism

Dr. J. Whitcomb Brougher, a conspicuous Baptist pastor of Los Angeles, has come into national notoriety through his connection with the wedding of Douglas Fairbanks and Mary Pickford. The minister pronounced the blessing of the church upon a union which has seemed to many out of harmony with the Christian teachings concerning marriage. Both the contracting parties had been divorced and one had been the defendant in the divorce case. The standards of the various evangelical denominations with regard to the remarriage of divorced people vary widely and consequently there is frequent scandal in the Christian world over the action of ministers in connection with the marriage of divorcees.

Seminary Fight in Presbyterian Church Has Abated

The long standing feud in the Presbyterian church between disciples of the Princeton school of theology and those of the Union Seminary kind, has lost much of its interest. In former days Union men were strongly challenged when they appeared before the presbyteries for ordination. This year a Union man and a Princeton man were ordained together by New York presbytery and the vote in each case was unanimous. It was noted that the answers of the two men to the questions were not materially different. This might indicate that some things are happening at Princeton.

Church Competition Being Eliminated in Massachusetts

There are not only a number of federated churches in Massachusetts and at least one "union" church which are the only churches in their respective towns, but many denominational churches which have become community churches without ceasing to hold denominational affiliations. Of these community churches, twenty-four are connected with Congregationalism, five are Baptist, and three are Methodist. Church leaders are advocating the denominational community church because this type of church does not separate itself from the national organizations for the promotion of education, missions and benevolence.

Missionary Official Now on Way Home

With the increase in the secretarial force of the Foreign Christian Missionary Society, there is now opportunity to give the foreign fields a closer supervision than formerly. Rev. Bert Wilson is just completing a tour of the Orient. He will visit Egypt and Palestine shortly and expects to be back in America by June 15.

Disciple Missionary Given Royal Welcome Back to China

Dr. Macklin, of Nanking, is known throughout China and is greatly beloved by the Chinese. He recently returned to China from his furlough in America and crowds gathered in the tea-houses to hear him speak. He is complimented for his mastery of the Chinese language and for his memory of Chinese proverbs, a gift much appreciated by the Chinese.

Church Federation Favors Open-air Preaching

The Salvation Army will have no monopoly of the streets of Chicago this coming summer, for Dr. H. L. Willett and his fellow workers of the Chicago Church Federation have projected a plan of street preaching for various sections of Chicago under the auspices of the Federation. The voices of social discontent are heard upon the street and it is thought by these religious leaders that the ideals of Jesus should be heard at the same meeting places.

Indiana Disciples Meet in Historic City

One hundred thousand Disciples in Indiana will turn their faces toward Vincennes during May 17-20. The state meeting will be held at this time and a program of merit and of modern spirit has been prepared. Indiana Disciples have an educated and competent leadership which shows in the results of the churches from year to year.

Disciples Establish Permanent Secretary of Evangelism

The success of a "Win-One" Campaign projected by the Disciples before Easter has led to the establishment of Rev. Jesse Bader in Kansas City, as the permanent secretary of evangelism. His work is supported by the American Christian Missionary Society. He will send out literature, conduct publicity and keep the denomination in touch with the evangelistic plans of the Interchurch World Movement.

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THE congested condition of the mails is causing our subscribers great inconvenience by the occasional non-delivery of The Christian Century. Complaints reach us in large numbers daily. We beg to assure our readers that the paper comes from the press on regular schedule and is deposited in the postoffice on Tuesdays. Under normal conditions it should be delivered to subscribers near Chicago on Wednesdays and Thursdays, and in the remotest state by Saturday. As a matter of fact deliveries are often a week late, and in many cases the paper is not delivered at all. We are sparing no expense or pains to make up the loss to our subscribers. We only desire that they allow sufficient time to elapse before asking for an additional copy, and we beg them to understand that if no extra copy is forthcoming it is because the demands have entirely exhausted our surplus supply.

THE CHRISTIAN CENTURY PRESS

Dr. Shelton's Diary

(*Continued from page* 16)

DESPAIR OF FREEDOM

January 4, Sunday, I started my diary and have kept it up to date to Feb. 14, as it is the only way I have of keeping a record of time. Seven weeks today and I am still a prisoner and likely to remain one indefinitely.

That Sunday morning they came to me and asked me to write a letter saying that if soldiers were sent after them I would pay the penalty, and I didn't write it. Only one man had been wounded in the fighting, shot through the ankle. I tended to him and he is long since well. He is very grateful.

I spent the morning estimating what they had got the previous day, including the animals and all my things. It amounts to about $1,800. The headman (Leo Lao Pan)—I learned later he was Yang Tien Fu himself—says that the governor has his family in jail in the capital and that he doesn't wish to harm me, but to see if he can injure the governor in any way. I suppose I can do no better from here on than to copy my diary, though it seems out of place now; but it will serve to show the state of things from day to day.

Glad the loads were not taken and Mrs. Shelton and the girls were allowed to go.

HEARS FROM FAMILY

Monday 5—Started on at noon Sunday and traveled until near midnight. Heard a bugle call and stopped on a mountain until dark. Aman had just been to see what Mrs. Shelton and the children were doing. Said they were waiting at Loa Ya Guan; said the bandits would take me down next day. At dark they went to the village and stopped with confederates. They were much afraid of meeting soldiers. One of these confederates told him they were very near. Rested until midnight, they crossed the big road and telegraph line about midnight. On until 3 a. m. over the mountains; stopped until daylight with some Catholic converts. They said the Catholic church was only three miles away, and they were taking me there, for which I was very thankful. Started on this a. m. at daylight but back into the mountains again. After an hour, when I saw they were not going to the Catholic place I sat down and told them they could do as they pleased—I couldn't go farther. The roads were so steep you couldn't ride. They took one of my cards and sent a man to the Catholic priest about 2 p. m .

A card "Claude Bailey" with writing in French, which I couldn't read, came back. They said the priest had gone to take my family to Yunnan Fu and there would be a man back in five days.

GAMBLING IN TEMPLE

Tuesday, 6—About dark went from the mountain to a large temple where we stayed all night and got the first sleep since my capture on the 3d. It is now Tuesday p. m. and we are still held in the temple with forty guards oue in every direction. They have done nothing all day but gamble and worship. I was very sick all morning and vomited. They want, as conditions for my release, 120 guns, charge of the road from Yunnan to Dali Fu. I suppose they are negotiating through the priest. They all smoke all the opium they want, have all kinds of guns, but are short on cartridges. I have counted nineteen kinds of guns and eight kinds of pistols and revolvers from old firelocks down to the most modern rifles and Colts automatic 45 pistols.

There are eight priests in this temple which is very fine and seems to be about half Tibetan. No bed, clothes not off since Friday. They never go to bed, never without guns. If a man lays his gun down a minute the captain gets him. Cartridge belts never off. They have plenty of money. They have worked since the first to get me to go with them. They keep it up. At first I thought it was just talk, but am convinced they are in earnest. They want me to take command of all money. They can't trust each other. They offer anything

JOINS FOR KEEPS

One man wanted to go home, had to agree to have another man killed if he gave away any information. When a man joins the band he joins for keeps. Gambling all day. Fifteen to $50 changes hands with every turn of the dice. I could get word out by deceiving them and pretending to write for wife and children to come and join me. They have been at me all day to do this. They call me "Foreign Officer." Been trying to get shaved but have not succeeded. My refusal to do all things they ask from smoking opium, gambling—they offered me money to gamble with, etc., —to being their leader, I base on Christianity, which gives me a chance to tell them of Him and I am backed up by two in the band who have been Christians, one at Yackow, one at Ning Uen Fu.

They know of Wellwood's death in France and seem to regret it.

Mr. Wellwood was a Baptist missionary in this province until he went to France as a worker among the labor battalions of Chinese coolies in France.

(The diary will be continued.)

Shall We Stone the Prophets?

ONE does not have to use material brickbats to stone the prophets. To stone them is—simply not to heed them. Religious prophets have never been popular in church circles. Jeremiah, John the Baptist, Dante, Luther, Huss and Alexander Campbell were alike condemned. Today the voices of Harry F. Ward, John Spargo, Graham Taylor, Joseph Fort Newton, Alva W. Taylor, Joseph McAfee and H. D. C. Maclachlan are not the most popular voices. For they are prophets. Shall we stone them or hear them? Closed ears and hard hearts are the only real perils to the church today!

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, MAY 6, 1920 Number 19

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918. *Published Weekly* *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer in a Time of Social Disquiet

GOD of progress and justice, whose hand of power and love has led our human world from darkness into the twilight of liberty, whose gracious will has been the sustaining power of our long ascent from serfdom and superstition and many forms of tyranny, reveal Thyself to us in our great time as the guide and prompter of the world-wide discontent with which the souls of men are seized. We see the workings of Thy providence in the crisis hours of past history. Why do not our eyes see Thee in the welter of passion and protest, of hope and fear, in the midst of which we ourselves now stand? Our hearts, distressed with the inconvenience and uncertainty of the strange new social order whose form and outline so slowly emerge from war's chaos, are darkened by gloomy forebodings and stifled for want of faith and hope.

Give us for our own time, we beseech Thee, some measure of that faith with which we read the story of Thy guidance in times long past. May we not weakly lose hope for our humanity. May we not interpret the mighty drama of Thine approaching Kingdom by our private inconvenience or the pain and difficulty of our personal adjustment to unfamiliar circumstances. Rather make us glad that it has been given us to share the birth anguish of this great day of the Lord. As we are thankful for the hardships which our fathers endured to earn for us that measure of liberty which we enjoy, make us also grateful that we have been called to earn by our pain and courage a fuller measure of liberty and justice for our children's children. Looking forward hopefully to the bright day of Thy Kingdom, may we find it glorious to be living in these darker hours that go before the dawn.

Open our eyes, O mighty One, that we may see Thee riding on the storm. Through the discordant noises of our passionate day may we hear Thy voice. Defend our souls against the great unfaith that pushes Thee back into ancient history or distant space and will not see Thee here and now. Help us, our Leader, to find the footprints of Thy going and to follow Thee with hopeful hearts. Amen.

Helen Gould's Resignation from Y. W. C. A. Leadership

MRS. HELEN GOULD SHEPHARD withdrew from the position she has both held and honored for many years on the national Executive Committee of the Y. W. C. A., after it had been voted at their recent national convention in Cleveland to push aggressively their industrial welfare program. The convention also modified the membership clause to take in not only members of evangelical churches but anyone who is sincerely desirous of following the Lord Jesus Christ. Mrs. Shephard's objection seems not to have been aimed primarily at the change in the membership clause, though that had been a battle-ground for many years, as it has been also in the Y. M. C. A. She deplored rather the adoption of the industrial program, regretting deeply the unwillingness of the young women to restrict their purview to the field of personal and evangelistic religion. This resignation is significant of much more than the withdrawal of this honored almoner of benevolence on this particular committee. It is significant as illustrating the attitude of a great number of wealthy church men and women in these times when social service and welfare are increasingly attractive to all Christian minds. They are unable to interpret the gospel beyond its personal and individualistic application.

They would not admit that they fear its intrusion upon their vested interests, but even with the most sincere of them that is the unconscious source of their objections. The application of Christianity to the social and industrial fields means that the whole complex question of wages, housing, working class health and mortality and the democratic rights of the worker must be Christianized, and to Christianize these conditions means interference with present industrial relationships. Again we raise the question raised on these pages a few weeks ago and commented upon widely as significant of one of the most imminent issues faced by the church—what will be the attitude of the ministerial conscience towards the great business executives who sit upon the boards of church societies?

The Completion of the Field Columbian Museum

SINCE the Chicago World's Fair, the old Art Building, one of the most attractive architectural features of that exposition, has been the home of the Field Museum. It was a misfortune that the beautiful building was not constructed of marble or some more durable material than brick and staff, which soon showed wear and had to be renewed from year to year. European cities know better how to manage. They always contrive to erect at least one of their expositional features, like the Eiffel Tower, the Trocadero or the Pont Alexandre III in Paris, in such a manner that it becomes a permanent enrichment of the city. The will of Marshall Field provided for the permanent housing of the museum of natural history, which has been accumulated under the best of scientific direction. And at last, after years of preparation, the magnificent new structure, unsurpassed in the marble architecture of the world, is completed in Grant Park, and the exhibits are now being installed. It is a splendid addition to the artistic side of Chicago's life. The neighboring Illinois Central Station, which is to be built a short distance to the southwest, will follow the general design of the Museum, and thus help in the creation of a harmonious treatment of the park area. The Art Institute, the Public Library, and the new Crerar Library, now being built, form other attractive features of the city's water front.

A National Conference on Education

THE educational situation in this country is alarming, with the ranks of the teachers steadily being depleted by economic conditions. This spells national decline unless it can be immediately checked. It is gratifying to note that the United States Commissioner of Education realizes the gravity of the situation and is calling a meeting of leading citizens in Washington May 19-21. The meeting will have some educators present, but for the most part it is a meeting of the moulders of public sentiment. The solution of the school problem lies first of all with state legislatures, for the laws must be amended to permit a larger taxation. In the second place, local communities must realize the need and vote upon themselves a larger tax than they now pay. A referendum in an Illinois community resulted in the voting of sufficient increase in the taxes to hold the teachers who were about to leave for other kinds of employment. Some things we can do without, but American democracy can no more live without good schools than Americans can live without bread and butter.

The New Immigration

IMMIGRATION from Europe was cut off by the war, and the exodus at the present time more than equals the number of those coming in. The demand for laborers willing to do the hard physical work of the country is very great and has resulted in an unprecedented increase of prices. Negroes have been imported into northern cities from the South, but this has by no means met the need. Last year 28,844 Mexicans came to this country and accepted employment on the railroads and in other places where similar labor was to be performed. It is often thought that Mexican immigration is the most transient of all, but quite the contrary is the fact. The Mexicans stay here many years and many of them become citizens of the United States. The social and religious needs of these people are greater than those of most other immigrants and their presence in the United States is a challenge to the church of Christ. Night schools should be provided to teach the illiterate to read and write. They are needy religiously and there is no reason to despair of interesting them in evangelical religion, for the majority of them have long since cast off Catholicism. The new immigration constitutes an outstanding missionary opportunity of the country.

The Democratic Movement in Japan

JAPANESE journalists who went to Paris to represent their respective newspapers at the Peace Conference returned home in much the same spirit as did the famous Inouye Commission of the early seventies. Catching the vision of democracy they have organized what they call the "Reconstruction Alliance" which is coming popularly to be known as the Reform party. Their movement seems to have quite a support from among the intelligent younger business men and the universal support of the labor leaders. Organized labor is just beginning to dare to raise its head in Japan. Following are the twelve planks in the Reform platform: 1. Realization of universal suffrage. 2. Abolition of class distinctions, sumural and helmin (commoners). 3. Abolition of bureaucratic diplomacy. 4. Establishment of a democratic political system. 5. Public recognition of labor organizations. 6. Guarantee of the living of the people. 7. Reform of the tax system along with social policy. 8. Release of the colonial administrative system. 9. Purification of the imperial household parliament. 10. Reconstruction of political parties. 11. Free-

dom of speech and press. It is disappointing to hear that Premier Hara, the first commoner to head a Japanese government, and who was elected in opposition to the old military party, has come out in opposition to the universal suffrage, declaring in the quite conventional terms of Japanese chauvinism and aristocracy that it means the breakdown of the ancient foundations of class rule, and the end of government by the wise and noble. Japan cannot hope to win the confidence of the Western world until she is willing to forsake her Prussian ideas of government for some such democracy as that of England.

Oil and Anti-Mexican Propaganda

HONEST John Lind, whom the people of Minnesota elected governor though he belonged to the party greatly in the minority, and who because of his sterling honesty and impartial sense of justice was sent to Mexico in the early days of the Revolution, has been telling the Senate Committee investigating the Mexican situation some very wholesome things, too wholesome, no doubt, for the propaganda press to put Mr. Lind in the same gallery of heroes with Francesco Villa. Mr. Lind says that he did not find American investors doing much to uplift Mexico, but on the contrary many of them were adopting the methods of the old Spanish autocracy and using the whip of the slave driver. His testimony is in rather striking contrast to that of President Doheny of the Mexican Petroleum Company, who told the Senate Committee: "It is absolutely necessary, if our industrial and military position shall be sustained, that America adopt the policy of encouraging every interest reaching out for the control of oil fields wherever they may be." Two sentences later Mr. Doheny asked a question and answered it in this wise: "Where is it to be had? It is in Mexico." Mr. Doheny's company has doubtless been treated to some characteristic Carranzista "confiscation." At any rate their report for 1918 showed that they cleared $7,000,000 after paying a like amount in taxes, most of it excess profits taxes, to the United States government, also after laying aside enough to cover all losses through Mexican wars and banditti together with some four millions extra for depreciation. It seems quite reasonable to believe that Mr. Doheny's philanthropic Association for the Protection of American Rights in Mexico is stimulated much more by his answer to his own question, "It is in Mexico" than by the confiscatory methods of the Mexican Government.

Revivalism and Church Statistics

THE net loss in membership of more than 150,000 people, suffered by the evangelical denominations last year, is a phenomenon that calls for analysis and explanation. It is to be noted that the denominations lost in proportion to their practice of revivalism. The Methodists were the heaviest losers, followed by the Presbyterians and then by the Disciples. Both Baptist denominations were heavy losers. The churches that have been giving most attention to religious education and to the quieter methods of recruiting show much less loss. It is also to be noted that the denominations in which the more modern theology is easily at home have suffered least by losses, if exception is made of certain of the negative "liberal" denominations whose doom has been sealed for many years. The only method that would really determine the cause of membership decline would be an inductive study of many thousand sample instances of persons whose names have been dropped from church rolls. But the face of the returns seems to indicate that the people have voted against revivalism and the harsher theology of the pre-scientific period.

Missouri Democrats Reckon with Senator Reed

EVEN Democratic partisans in Missouri are willing to admit that booze and bathos have a better representative in their Senator Reed than has simon pure Democracy. He was gloriously "rolled" at the state convention at Joplin recently. The reason was twofold: the women were there and the rural Democrats were there with their ire up. Prohibition and the League of Nations was the secret. Senator Reed was solidly backed by the machines of Kansas City and St. Louis. He had served them faithfully on many a battlefield and they would not forsake him in a time when his job was at stake. But he had opposed woman suffrage and prohibition and the League of Nations and had spread his cynical philosophy in hundreds of Missouri towns. The brewers had lost heart in politics, but the uncouth countrymen who still believe in God and brotherhood and who think some sort of a League of Nations is better than heartless isolation fortified by a big army and navy came up to the convention backed by the motherhood of the state. The old tactics failed. There was perfervid oratory and an all night session, but the ladies stayed and kept at least one eye open, and were there with all their senses awake when the vote was taken. The result is that the Kansas City "rabbits" and "goats" know they are no longer the Missouri democracy, and there has emerged from the city by the Kaw a new political prophet, a parson by the name of Jenkins who preaches through a big daily newspaper as well as in a big Disciples pulpit.

Daily Religious Education

A BOARD of Religious Education was organized in Evanston, a suburb of Chicago, last year to carry out some of the progressive ideas of Professor Betts and others at Northwestern University. A Community School of Religion was organized to train Sunday-school teachers. At the Easter season the Board was able to institute in the public schools morning classes in religion, meeting at 8:15 in the morning, just prior to public school sessions and in the public school rooms. The teaching is done by paid instructors from outside the public school staff. A nominal rental is paid for the use of the school building

to avoid legal difficulties with any recalcitrant tax-payers. Attendance upon the religious instruction is voluntary, but when once established is subject to the same discipline as in the public school. No opposition has developed in the community save from some members of a healing cult who sought to find legal difficulties in the plan, but were not able. It is hoped that next year the religious instruction will be given in the regular period of the school so the child's day at the public school may not be too long. The work is financed by the Evanston churches and it will probably require a ten thousand dollar budget for next year in a city which has thirty-five thousand people. The Board of Religious Education is developing a curriculum which may serve other communities that may wish to try the plan.

The Peril of Interchurch Success

WHATEVER may be the outcome of the Interchurch World Movement drive for the very large sum of money which it has made the objective of its present effort, it seems highly probable that the various denominations that have joined in the enterprise, or perhaps to speak more accurately, have taken advantage of the concerted impulse, will attain measurable if not complete success. The denominational campaigns have been pushed with vigor and skill. They have generated a large amount of enthusiasm. The reports received from them are, on all grounds of campaigning, most encouraging. It is certain that they will place in the hands of denominational managers very large sums of money for the furtherance of the missionary, educational and philanthropic plans of the communions involved.

This would seem to be cause for deep satisfaction on the part of all Christians. At first glance it is. What could be more exhilerating than the spectacle of the evangelical churches of America succeeding in the great project of quadrupling their offerings for those good causes which have for years grown to something of significance under the handicap of insufficient financial support? Is not the old period of limitation and struggle put behind by this magnificent outburst of generous benevolence? It would be a great satisfaction to believe so, and one is not without hope that in ways not altogether foreseen a very considerable degree of advance may be achieved in the promotion of the Kingdom of God.

That which gives pause, however, to the enthusiasm which the vast plan of the Interchurch World Movement aroused is the fact that it has turned out almost completely to be an opportunity for the various denominations that were believed to be actually participating in the drive, to further, each in its own manner, the separate and competing policies which have, with the exception of a short initial period of real interdenominational promise, increasingly controlled the machinery. This has been no fault of the leaders of the Movement itself. So far as we are able to discern, they have striven heroically to avoid the sectarian pit into which to a large and disheartening extent it has been precipitated. But the leaders themselves have been unable to control the project. Denominational prerogatives have asserted themselves, special denominational interests have prevailed, and the fair vision of a united effort, including surveys, financial campaigns and administration of the fund so gathered, has to a great extent been wrecked.

This is proved by the fact that while the individual drives of the participating denominations have been highly successful, the effort to enlist "friendly citizens" outside of the churches, by the combined appeal of all the churches, has been largely a failure. As simple matter of fact, few of the church leaders cared in the least about it. What they desired and labored to secure was the full quota of participation of their own membership in a drive for their own denominational objective. Furthermore, in some conspicuous instances the denominational machinery was set up in complete isolation from that of the Interchurch Movement, and in all the publicity not a line of reference was made to the united plan. It would seem as though it has been the deliberate purpose of some of the engineers of the denominational drives to conceal from their people all intimation that anything but their own individual campaign was on.

The Interchurch World Movement has by these and various other devices been made to appear as merely a great interdenominational organization carefully set up in behalf of all the churches, and pushed with great consecration by a host of men gathered hastily for that purpose, but to be abandoned as soon as the promise of denominational advantage appeared to suggest that action, and now looked upon only as a possible means of paying the very considerable cost of the surveys. If it should fail to do this, and that cost, so willingly advanced by banking interests that recognized the greatness of the idea, should come back upon the denominations that have in any measure joined in the plan, there will be long and serious debate as to whether in both cost and efficiency it would not have been far better for each of the denominations to have gone its own way from the start.

But the really significant feature of this entire series of experiences is the menace to Protestant evangelical Christianity in the possession by any one of the denominations of great sums of money. No one body of Christians can be trusted to attempt the independent administration of funds so large in comparison with those to which they have been accustomed. It is simply impossible for any of them to sink denominational rivalry, and practice the reciprocities of the Christian faith with such temptations to denominational advantage. The sums of money are not great as compared with the needs of the vast world field under survey. But they are too great to be committed to denominational agencies for employment in non-cooperative ways.

The churches tried the experiment of denominational competition during the war, with pitiful results. The scramble for chaplaincies, and the break-down of denominational machinery in the effort to serve in divided groups

will not soon be forgotten by anyone who had knowledge of the facts. Since the coming of something that we hoped might be peace the danger of a divided Protestantism is still greater. The cooperative machinery for the realization of even a small measure of the actual strength of Protestantism in the cities is pathetically ineffective. In spite of forms of conference in cooperative groups representing a small minority of the evangelical forces, and larger measures of united action under the leadership of church federations or inter-church leagues, each of the many Protestant bodies goes its own way with an alarming independence, and finds in any real or fancied denominational advantage over its rivals an emotion of satisfaction which is a threat against the future of the free faith of the gospel in America.

We are not without hope that in the very humbling of spirit which comes of great denominational success, and the searching of heart which is sure to follow the curve of Interchurch success and failure, there may be a new recognition of the serious menace of the attainment of denominational objectives, and a sacrificial effort to set the Kingdom above the individual communion, the church of God above sectarian triumph.

The Irish Agitation

THE American people are by nature sympathetic with all who suffer any sort of oppression. They do not always discriminate as to facts, and are likely, in their generosity, to be misled. At the present time many of them are yielding to vicious and partisan representations made in behalf of a restless and belligerant section of the Irish people. England's formal relation with Ireland has been the same as with Scotland and Wales. It is no secret that English administration in later years has remedied many of the abuses of which formerly there was rightful complaint. It is not strange that the large Irish population in the United States should have a sympathetic rather than an informed interest in the affairs of the country from which they or their fathers came. They emigrated to America not because of English oppression, but because of better opportunities here. They have no desire to go back, even with all their emotional enthusiasm for an Irish "republic." The best informed of them know perfectly well that conditions in the south of Ireland, the Roman Catholic portion of the land, are vastly better under the democratic form of government of Great Britain than they could possibly be under the extreme form of "home rule" with which alone they profess satisfaction. Meantime, there can be no objection to any Irishman subscribing good money to Mr. De Valera's fund if he wishes to do so, and regards it as a good investment. But the effort to secure action by the Congress of the United States in favor of the independence of Ireland, or rather of a portion of Ireland, is as objectionable and foolish as the efforts of Southern sympathizers in England during the Civil War to obtain parliamentary action in favor of the Confederacy. The emancipation of Ireland will come not by separation from the remainder of Great Britain, but by educational liberation from ignorance, superstition, incapacity for ordered and progressive citizenship, and domination by the Roman Catholic priesthood.

Capitalizing the Psychic

THE alertness of American business men is seldom better exemplified than it is in the way the present interest in psychic phenomena has been capitalized. The same newspaper which carries the announcement of a lecture by some distinguished advocate of spiritualism carries also the advertisements of hastily written novels and plays purporing to deal with the occult. For there are no classes of business men more thoroughly awake to their opportunities than are the producers of stage and movie thrills and the publishers of best sellers.

Ghosts are not new to literature, it is true. We are all quite familiar with the late King of Denmark and with the spectral procession which preceded and has followed him. But the psychic in present day production is quite a different matter. The spirits we have known hitherto have been clear-cut, unmistakable ghosts, plainly labeled as such. The ghost of the present is by no means the crude and obvious person with whom we already are acquainted. He—or it—is a Something, vague, pervasive, masterful—but—who, or what? Is he a spirit from another world, or is it radio-activity, or thought-transference, or the non-conscious mind, or personal magnetism? The question is merely raised, and left for the reader or the play-goer to settle, after the ingenious method introduced by "The Lady or the Tiger?"

The cleverness with which the plots are constructed certainly do great credit to the producer as a business psychologist. For instance the audience is introduced to a medium who is clearly a fraud and whose methods are the thinnest sort of trickery. Of course the scoffers are delighted and at once give the play their vote. The tricks of spiritualism are explained as these wise ones have always known they might be. But not so fast. There is a sudden change in the spirit of the play. The dishonest medium is possessed by some mysterious force which she can not explain. She is moved by some influence apparently from within, to revelations of which she had never dreamed herself capable. Score one now for the believers! Yet in the end nothing is settled,—there are spirits, there are not spirits, that which so seems may or may not be the work of spirits. The play ends with all observers satisfactorily unsatisfied—which is excellent business for the box office.

Detective stories, in particular, have profited greatly by this run on the psychic. It is quite easy to see why. If the web of mystery enmeshing an incident or a character can be made to include other worlds the threads can be multiplied many times and crossed in innumerable new places.

When will this craze for the psychic end? When will

a new novel again be deemed complete without a ouija board, or a stage scene properly set without tables which can caper upon occasion? When there is a new thrill—which will be soon.

The Unidentified Taste

A Parable of Safed the Sage

I WAS once a Lad, and I loved Candy. And the Candy of that day came not in Boxes at a Dollar and the Half of a Dollar for a Pound, else had I never seen any of it with a Telescope. But it came in Sticks. And the price of a Stick of Candy was a Cent. And if one had great wealth, then might he obtain six sticks for Five Cents. But I seldom had Six Sticks.

Now there came unto our house a Visitor who brought unto us a small Paper Bag of Candy of another Sort. And it was of many sorts. And I ate one of the lumps, and it was more delicious than anything that I had ever eaten, or have eaten since.

It was not hard, but was more nearly soft; yet it was not utterly soft and squashy; but it had in it shreds of a substance with a flavor of its own, and it grated upon the teeth with a most celestial sensation. It gave unto the sense of taste a New Experience as of something that might have been contained in a Story Book, but never known in Real Life. It left in my mouth a Reminiscent Longing, mingled with a Happy Consciousness that I had experienced something finer of its kind than ever before had occurred to me.

Now as the years went by, and as I came to know more about the various Kinds of Candy, I bought many kinds. For I love Chocolate Creams, and Cream Patties, and Divinity Fudge and divers other kinds, and I think that I shall always care for it. And I sought for many years for a kind of Candy that should taste as did that piece which I ate in my boyhood, but I found it not.

And it hath sometimes occurred to me that it may have been Cocoanut Bar that I ate, and knew not the name of it. But I have eaten much Cocoanut Bar and it is good, but it tasted not as that tasted.

So it seemeth that I shall go through life desiring that I may once again taste something as good as that which I once tasted, and that I shall not taste it again.

For, if it be so that what I ate was Cocoanut Bar, and I have eaten other since as good, then do I surely know that it was something in me that hath been lost, and not anything in the Candy. For I can never bring to it the appetite of a Boy, though mine is a Close Approach unto it.

And I considered the men who scold their wives because they cannot cook as those men's mothers did. And I consider that their wives are better cooks than their mothers, but that the men of jaded appetites bring no longer to the table the hunger of a boy, that is able to transform very ordinary cooking into something marvelously good. And I advise those men not to demand of their wives such cooking as mother produced until they saw wood long enough to get an appetite such as mother's darling little boy was used to possess.

But if there be any good woman who maketh Home Made Candy, and who can make me some that shall taste like that which I ate in that day, when I was a boy, I would saw wood for some time for the joy of having that taste again in my mouth.

But if I never have it again, then shall no man take away from me that, or any joy that I once have had. For those joys are mine own forever.

VERSE

Jesus of Nazareth Passes By

UNSHAKEN by the storms that rage
O'er all the earth in every time,
Moves one lone Man through every age,
Serene, invincible, sublime.

Through all the centuries He goes,
His timeless journey to complete,
Divinely calm, as one who knows
The way is sure beneath His feet.

Wild storms of hate beat round His head,
Earth rocks beneath the crash of war,
But still, with smooth, unhurried tread,
He moves, untroubled as before.

Over the wrecks of fallen states,
Through fair, proud nations yet to fall,
Passes the Master of their fates,
The silent Sovereign of them all.

Unfaltering through the blackest night,
Denied by man, yet loving man,
His face gives back the morning light,
His calm eyes see God's finished plan.

One little troubled day we bide,
And then find rest in beds of clay;
But our brief day is glorified—
We have seen Jesus pass this way.

GEORGE T. LIDDELL.

If Hearts Are Dust

IF hearts are dust, hearts' loves remain,
And somewhere,—far beyond the plane
Of earthly thought, beyond the sea
That bounds this life, they will meet thee,
And hold thee face to face again;
And when is done life's restless reign,
If I hereafter but regain
Heart's love, why should I troubled be
If hearts are dust?
By love's indissoluble chain,
I know the grave does not retain
Heart's love; the very faith in me
Is pledge of an eternity,
Where I shall find heart's love again,
If hearts are dust.

JAMES TERRY WHITE.

Shall the Church Abandon Education?

By H. O. Pritchard

THE question concerning the future of the church in its educational interests can not be answered, with any degree of adequacy, except in the light of past history and present tendencies. Only as we study the history of the church and its relation to education and note the change of attitude which has taken place, and then look out upon the great field of education today, observing present tendencies in the church and in education, can we form conclusions that will stand the test of coming events. For the purpose of this study I shall limit our inquiry to the church and education in America. Has the church a future in education in America?

As for the past there can be no doubt. From the beginning of our American life, the church has been the mother of education. Indeed, our American civilization itself was founded by and for religion. The New England ideal was the most influential in the formative period of our national life. More than any other, it was penetrated and formed by religion. The New England state was in reality a church-state. In Virginia and New Amsterdam, religion was not the comprehensive and all-absorbing thing that it was in New England, but there, also, it did exercise a very great influence in forming and directing community life. For the advancement of this great central interest, education was at once seen to be not merely the best, but the only means for accomplishing that purpose. Hence, from the earliest colonial days, joint provision was made, or attempted, for the church and education. It is interesting to note some of those provisions.

AMERICA'S FIRST COLLEGE

The first attempt at founding a college came in 1616, when King James ordered the Bishop of London to collect money for a college to be founded in Virginia. During the next three years, 1,500 pounds were sent over. In 1618, instructions were given Governor Yardly, with the following preamble: "Whereas by a special grant and license from his Majesty, a general contribution hath been made for building and planting a college, for the training up of the children of those infidels in true religion, moral virtue and civility and for other godliness, we do, etc. . . . ." The massacre of 1622 prevented any permanent results coming from this first attempt to establish a college.

The first school to be established in America was in New Amsterdam, in 1633, with Adam Roelandsen as teacher. It is also the longest in continuous existence, since its lineal descendant is still in operation. In 1629, the Dutch West India Company issued the "Charter of Exemptions" under which all colonies were given freedom from taxation, for a period of ten years, together with other special privileges, in return for which they were to "Find out ways and means whereby they may support a minister and schoolmaster, that thus the service of God and zeal for religion may not grow cold and be neglected among them."

Harvard was the first college to actually begin work, although William and Mary College claims to have been chartered first. Harvard began instruction in 1636 and an inscription carved on one of the gateposts at one of the entrances tells its own story: "After God had carried us safe to New England, and we had builded our homes, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The motto of Harvard is "Christo et ecclesia." The second building was called "Indian College" because the money given for its erection was contributed with the understanding that it was to be used for the evangelization of the Indians. A college press, the first printing press in this country, was set up in this building and it was there that Eliot's Indian Bible and other literature was printed. It is of some interest to be reminded that President Dunster, one of the earliest presidents of Harvard, was censured and dismissed from office because he refused to assent to infant baptism.

THE BIRTH OF YALE

William and Mary College was established in 1693. Its object was stated in its charter which reads: "That the church of Virginia may be furnished with a seminary of ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God." Yale came into existence seven years later, because of the concern felt over the decline of godliness at Harvard. A company of ministers in Connecticut came together, by appointment of the churches in the colony, to establish a college in which "we may educate ministers in our own way." Rigid tests of orthodoxy were required in this new college. The repeating of the catechism in Latin was made an entrance requirement and the attendance at two public religious services daily with private study of the Scriptures between was made compulsory.

In 1727, William Tennant was pastor of the church at Neshaminy. He had four sons and there was no school in his parish. Accordingly, he and his parishioners built what was known as the Log College, some eighteen miles north and a little west of Philadelphia. In this log building, Tennant taught and many of the leading ministers of the next generation received their education at this school. In time, Tennant grew too feeble to conduct the school, and in 1748, the "College of New Jersey," now Princeton University, was organized to become the successor of the

Log College. Another Log College came into existence in 1769, when Eleazar Wheelock, having long been impressed with an obligation to carry the Gospel to the Indians, built a long cabin "Without stone, nail, or glass," in the wilderness of New Hampshire as a mission to the Indians. This was the beginning of Dartmouth College.

EDUCATIONAL SYSTEM ROOTED IN THE CHURCH

We might go on piling up these historic facts, but it would only be repetition of the already evident truth, namely, that the early church in America was profoundly concerned in and was the promoter of education. In fact, it is not too much to say that our whole educational system had its origin in the sacrifices and vision of the godly men and women who triumphed over impossible obstacles, conquered savage tribes, subdued impenetable forests, and "blazed out paths where highways never ran." There are some of us who feel that the moral fibre and religious passion which they possessed is lacking in America today, and that in that lack lies the chief weakness of our present educational system and the chief danger to American democracy. Of the first 119 colleges founded east of the Mississippi River, 104 were organized by the church.

But with the Civil War a new epoch began in the history of American education and the relation of the church to it. Our Pilgrim fathers held the doctrine of the separation of church and state. The logical conclusion of that premise is that the state can not engage in religious education. The application of this constitutional principle resulted in throwing back upon the church the burden of caring for higher education, since it for the most part had its impetus in the religious impulse and foresight. But in 1862 Abraham Lincoln signed the land-grant bill which virtually brought into existence 52 colleges and universities throughout the middle and western states and with the passage of that bill, a new epoch in our educational life began.

TAX-SUPPORTED INSTITUTIONS

The Civil War marks the beginning of our high school system as well as state universities and tax-supported colleges. Since that time, their growth has been continuous and rapid. This is especially true of the last twenty-five years. The growth of the state universities in particular, in the last quarter of a century, constitute one of the most interesting phenomena in modern education. They have grown like magic. In the last two decades, these great institutions have multiplied their attendance once, twice, thrice, and once again. Last September saw an average increase in attendance of approximately 30 per cent over all previous records. More than 200,000 students are now enrolled in tax-supported institutions. Their resources have also multiplied amazingly. The annual income of state colleges and universities is now in excess of $60,000,000. That represents, at 5 per cent interest, an endowment of more than $1,200,000,000. More than half the educational resources of the United States in higher education are to be found in state universities and colleges.

The rapid growth of tax-supported institutions of higher learning is contemporaneous with the widespread application of science to industry. By use of the laboratory method as applied to agriculture in the producing of better seeds, better soil, and better tillage; as applied to manufacturing in the production of better machinery, better raw materials, and better methods; as applied to commerce in the production of better markets, better conservation, and better accounting; by means of all this and much more, the state universities have been meeting with increasing favor, enlarged legislative appropriations, and overcrowded student bodies. And the end is not yet. They will continue to grow in arithmetrical ratio, perhaps geometrical.

It might be well to inquire at this juncture, where these students to state universities come from. From what homes do they hail? Twenty universities, during January, 1920, furnished a religious census of their student bodies. Not all the students signed cards signifying church membership. Of those who did sign cards, 79.6 per cent were church members and most of these were from Protestant homes. It is safe to say that fully 75 per cent of the student enrollments of our state schools come from Protestant churches. The import of these figures is obvious.

MODERN INDEPENDENCE OF CHURCH

A third epoch in the history of the American college began about 1890. Not only did that time mark the beginning of the rapid expansion of the state school, but what is of equal, if not more importance to the church, it marked the beginning of great foundations for independent colleges. In 1890, Leland Stanford, Jr., University opened its doors, with total resources of over $35,000,000 given by one family. In 1889, Yale changed from a college to a university and began to build up its large endowment. A little earlier Harvard had taken the step. The World's Fair of 1893 marked the beginning of the nation-wide prominence of Chicago University and the phenomenally successful administration of President Harper. In 1896 Princeton became a university. The enormous foundations "for the advancement of learning" established by Mr. Carnegie, Mr. Rockefeller, and others came some ten years later. Practically all the large endowments of independent colleges have come since 1890 and most of them since 1900.

What has all this meant? It has meant many things. It has meant that during the past thirty years many colleges, that were founded by the church, have declared their independence in order to secure what they believed to be intellectual freedom and, incidentally, to procure much needed endowments. It has meant, also, that all too often there has been a state of warfare existing between the church and higher education. Particularly has this been true when the teachings on science, philosophy, history, etc., appeared to run counter to the accepted beliefs of the church. We are all familiar with the battles which have been waged by and against these great modern centers of light and learning. The echoes of the ter-

rific onslaughts between ecclesiastical hierarchs and academic clansmen can yet be heard in certain sequestered localities. It has meant, furthermore, that the bulk of higher education in America for the past three decades has been carried on almost independently of the church, so far, at least, as the church having a directing hand is concerned. While this has had its advantages, I, for one, can not but feel that it has been unfortunate. It has been unfortunate for education and it has been unfortunate for the church. Perhaps it could not have been otherwise. However, there can be no doubt but that our educational system, divorced as it has been from the church, has been materialized, secularized, rationalized. It has lost its passion for and sometimes its beliefs in, evangelical Christianity. It has become sophisticated to the point of disdainful condescension to things religious.

On the other hand, the church has been suspicious, intolerant, and reactionary. In many instances it has placed a premium upon ignorance. So much so, that today the church finds itself without efficient leadership. There can be no denying the fact that the brightest and most desirable young men of the church, in the last twenty years have not been entering the service of the church. They have been going by the scores into every other calling except the ministry and missionary service. Anyone who has to do with young people knows the most potent cause for this condition. These young men and women frankly tell you they do not believe one can be intellectually free in the service of the church. Furthermore, they declare they do not feel that the church of today offers a task commensurate with their powers. They want a career worthy of their best mettle.

THE CHURCH COLLEGE

However, the most pathetic result of this hiatus between the church and higher education is to be found in its effect upon the distinctly church college. The college which has sought to maintain its affiliation and be loyal to the best interests of the church has had a desperate struggle. On the one hand, it has had to buffet the rising tide of popularity of the great universities and well endowed colleges, with the ever increasing academic standards which money and numbers bring. On the other hand, a suspicious and ungrateful church has refused to give it the materials with which to keep itself from being submerged. The church colleges have, for the most part, gone unendowed. And now, with the unprecedented costs of essential materials, the inadequately endowed Christian college actually faces extinction. What an irony of fate, if the church, the mother of the American college, should allow to die, of slow starvation, the only child which has remained faithful and refused to deny its birthright.

There are those who believe that we are now entering into another epoch of educational history. What place is the church to have in this new epoch? That all depends—it depends upon what answer the church itself gives. It all depends upon the way the church approaches the problem and the resources which it is willing to put into its solution. Some elements in the problem seem to stand out clearly. First, it is evident that we have passed entirely beyond the earlier stages of our educational history and any attempt to solve the problem by using the antiquated approach will fail. The past is valuable. It forms the basis for the present. It can teach us many lessons, but it is the past. We are living today, and we are confronted with new conditions. Second, our higher education in America must be Christianized. No greater national menace could possibly face us than a paganized higher education. There have been strong tendencies in that direction. The church, by its attitude of aloofness and even hostility, has accentuated these tendencies. It has pronounced our great universities "godless" and pulling its cloak of self-righteousness about itself, has abandoned them to his Satanic Majesty. These institutions of learning have reacted accordingly, and many a professor has taken intellectual delight in using his sharpest weapons of sarcasm and ridicule against the church and its fundamental doctrines. The church must abandon at once its policy of "splendid isolation."

THE WAR AND LEARNING

In the third place, it is clear to all who have an eye to see, that the colleges and universities not under ecclesiastical auspices or control are ready to cooperate with the church in the moral and spiritual culture of their students. This is particularly true of our great state universities. The terrible war had a very sobering effect on our institutions of learning. It taught them many things. It made unpleasant revelations of weaknesses and shortcomings. It demonstrated beyond all doubt that a system of state education, free from the spiritual ideals of Christianity, will ultimately bring national moral, economic, and political bankruptcy. Witness Germany! Above all, it taught anew the fundamental truth that "the soul of education is the education of the soul." It brought us upstanding to the realization of the truth and wisdom of the words of Mark Hopkins, spoken after fifty years of service at Williams College, "Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of higher learning if it does not bring those under its care into the closest possible relation to it." Our universities realize these truths and will welcome, with open arms, the church as a partner in the responsible task of educating our youth.

But it must be understood by the church, that this work can not be done piece-meal or on a penny basis. The state is spending enormous sums on faculties, buildings, and equipment. The state spends forty dollars where the church spends one. And, as for the work at tax-supported institutions, the state spends thousands where the church spends one. The Protestant churches of America spend the magnificent sum of an average of one dollar per member annually for all their educational work. It is ridiculous. It goes without saying that no such penny-wise policy can ever win. It also goes without saying that no such meager support of men and money will make any favorable impression upon the powerful strongholds of learning. Literally millions must be invested in schools

of religion, located up against the state and independent universities, if the church is to have any adequate part in shaping the civilization of tomorrow. Otherwise, our whole educational system will go merrily on its way, while a shortsighted church sits by the wayside and growls.

Furthermore, no piece-meal and competitive program can win. The curse of Protestantism has been a divided church using divisive methods. It has resulted in overcrowding, overlapping, undermanning, and neglect—in education as elsewhere. We can not solve the problem of religious education at state institutions by resorting to outgrown sectarianism. This field is practically virgin territory and has not the time come at last when the church, as a unit, can go shoulder to shoulder, hand in hand and heart to heart, up against our great universities to build great union schools of religion, whose size, personnel, and resources will make a mighty impact for the kingdom of God? Let us hope that it has.

CHURCH COLLEGE STILL USEFUL

Fourth, it is also evident that the distinctly church college has not outlived its day of usefulness. Rather is its day of greatest usefulness just ahead, if only the church will give it adequate support. The Christian college has made a contribution, past estimation. To remove it now would mean for the church to commit suicide. Bishop Bashford spoke wisely when he declared, "If the church were to abandon its colleges to the state, within ten years it would be wholly without a ministerial force and would be smitten with paralysis in all of its great religious enterprises." Furthermore, a nation without Christian colleges would be started on the wrong road. Germany had no church colleges. The great democracies of the world have been founded on and built upon Christian education. Take that away and the whole superstructure of democracy, as we know it and believe in it, would tumble into chaos. In Christian education, the highest hopes of the race are wrapped up. Certainly the church ought not to allow those hopes to fail at this strategic hour. But the Christian college absolutely can not survive unless given a support far beyond past practices. Those colleges which the church still possesses will be speedily lost, either by extinction or absorption, unless large endowments come quickly. Endowment or death is the ultimatum of this hour. It is not a scare-head. It is the verdict of the relentless logic of the ecenomic determinism under which we are living and under which even educational institutions must operate. Unless the church does enormously better by its colleges in the next twenty years than it has in the past twenty, at the end of the next two decades it will have few if any colleges left. This explains the "educational askings" through the Interchurch World Movement. Those enormous figures are not wild guesses. They are minimum estimates based upon a scientific study of conditions and the application of established and universally accepted educational norms.

Has the church a future in education? It remains for the church itself to give the answer. I, for one, believe it will answer in the affirmative.

The Gospel Among the Indians of Central America

By Howard E. Jensen

Guatemala City, March 31, 1920.

TODAY we have gazed into the depths of Central America's spiritual need. Early this morning a group of delegates to the Central American Regional Missionary Conference hired four automobiles for the day and drove out to Antigua, the ancient capital of Guatemala. Here the Spanish governors general administered the government of the viceroyalty of Guatemala, which during colonial days extended a thousand miles from the Mexican border to Panama. The city was destroyed by an earthquake in 1773, and the seat of government moved to the present site of Guatemala City, about twenty-five miles to the northeast.

This ancient capital, with its ruined cathedral and churches, is one of the principal goals of tourists in Central America. Situated in the tropics a mile above the sea, with the twin volcanoes Agua and Fuego towering to heights of more than fourteen thousand feet, it is one of the world's most picturesque spots. The old National Palace, which still stands on the south side of the plaza about which all Latin American cities are built, is one of the finest specimens of Spanish colonial architecture in America. Its durable structure of brick, stone and concrete has enabled it to withstand the earthquakes of more than three centuries. On the east of the plaza are the ruins of the old cathedral, the front of which has been repaired and is now being used as a chapel. Within the area of less than a square mile occupied by the ancient city there are said to be over forty ruined churches, most of which are crumbling away, with grasses, weeds and brush growing out of walls of adobe brick and between the stones of the floors.

About fifteen thousand people still live amid the ruins. The wealthier classes are building attractive homes, but the poorer people live in rude shelters constructed by the aid of the ancient walls.

NO TOURISTS' HOLIDAY

But our journey to Guatemala's ancient capital was no tourist's holiday. We had come because this old ruin is in the heart of the section inhabited by the Cachaquel Indians and lies on the route to San Antonio, where a remarkable mission work has recently been undertaaken by the Central American Mission. The San Antonio Mission is four miles west of Antigua, and, although it is but three years since the first work was opened among these Indians, the church already numbers eighty baptized believers, and supports a primary school with seventeen pupils.

The story of the origin of this mission is one of the modern romances of the gospel. Many years ago an Indian named Sagche bought a Bible of a colporter because of its pretty blue cover. The priest of the village

informed him that it was a terrible book, to be read only at the peril of his soul, so the faithful Indian kept it only as an ornament in his rude hut.

Some time later Sagche found his eldest son reading the forbidden book. The result of this transgression to the boy was so severe a castigation that the experiment was never repeated. Years passed. Sagche died, and the son in his young manhood continued the reading which had been so abruptly terminated in his boyhood. In conversation with a friend the young man learned of a similar book in the community. The two Indians then brought their books together to read and compare them. Their interest grew as they read, and soon other Indians joined the group to listen to the reading, until the circle numbered eight. One day these eight Indians called at the mission at Antigua to see if they could find some one to explain their book. This was in 1917. A mission outstation was opened in the neighborhood of these Indians' homes.

MORE PERMANENT TYPE OF WORK

A short time ago the work took on more permanent form. A young man of the Central American Mission, the Rev. Cameron Townsend, brought his bride of a few months into this Indian community, and together they have devoted their lives to its regeneration. We were amazed to see what these consecrated young people had accomplished in so short a time. They have taken the rude materials of the Indians, corn stalks, twine, palm leaves, matting, bambo cane and rough boards, and out of them they have builded an attractive home. The chapel and the school are constructed of the same materials, and are kept fresh with flowers and palms cut by the natives themselves. Thus Mr. and Mrs. Townsend have gone among these people and have taught them, by example as well as by precept, how the poorest Indian family may build and arrange their home so as to provide both comfort and decency.

We were exceedingly fortunate in securing a glimpse of the Indians at worship. When we arrived at the mission we found them assembled for an evangelistic service led by the Rev. Henry Strachan, of England. After Mr. Strachan's sermon in Spanish an Indian translated the gospel message into their native dialect. As the service proceeded their faces lighted up with a new hope, in marked contrast to the leaden indifference and hopelessness so plainly legible in the faces of the Indians we had passed on the way. As they poured forth their newfound joy in song and expressed their gratitude in prayer we thought of all the crosses and wayside shrines we had seen en route, and how the four centuries of nominal Christianity which these Indians have known has left them hopeless pagans still.

OLD AND NEW

It was on our way back, however, that the real contrast between the old faith and the new was borne in upon us. We passed through the village of Mixco at sunset. It was the beginning of Holy Week, and we were just in time to see one of the most horrible religious processions under the garb of Christian rites which any of our party had ever witnessed. It consisted of a motley array of devils garbed in black, wearing black masks and carrying a black banner marked wtih a skull and cross bones, accompanying a draped cross and a statue of the virgin carried on the shoulders of boys. We have often heard that the Catholic church in these lands is but a thin veneer of Christianity over a mass of paganism, but none of us had imagined that the veneer could be so thin. The one hopeful thing is that this sort of religion is not regarded with any deep seriousness by the Indian, but only as an entertaining spectacle.

The one great obstacle to Indian work is that of their economic status. The Indians are little better than beasts of burden. They crowd the streets of the capital, both men and women, bearing almost unbelievable weights upon their backs. It is upon the Indian and the burro that transportation in the rural regions depends, where the roads are only rude mountain trails. It is said that the Indian will travel over thirty miles a day, bearing a burden of one hundred pounds. Wages are maintained at the bare subsistence level. In a tropical country where human needs are few, the wage sinks to the lowest possible point, and two pesos, or eight cents in American money, is an average day's pay in large sections of rural Guatemala.

The hope for the Indian lies in the abolition of the system of virtual peonage by which he is at present held upon the plantations, either as a serf bound to the land or as a forced contract laborer, and in teaching him the elements of modern agriculture which shall enable him to win his sustenance from the soil as a small independent farmer. But what we have seen today as to the possibilities of the Indian even under his present adverse economic condition fills us with hope for the future of this republic, sixty per cent of whose population is of pure Indian blood.

Is the Church Slow?

By John Ray Ewers

ST. LOUIS policemen accuse the churches of that city of being too slow, because, with the saloons closed, the churches are as dark as ever. Such an accusation ought to stir us to action. For years we prayed and labored and to a degree hoped that sometime the saloons might go. Now they have gone. Now hope has been changed into realization. Yet, what do we find? Do we see a keen, wide-awake church out for new business? No, the churches are still theological ice-houses, still closed every night except prayer-meeting night and most of them could just as well be closed then for all the good that is done by a handful of weary and pious old saints gathering to hear a half-baked talk by the pastor.

Conservatism, poise, dignity, caution, reserve, tradition —all have their place. We do not want to turn the church

into a public dance hall nor a rip-roaring house of mirth. We have much to learn from the Y. M. C. A. Go to-night to our "Y" and you will find the lobby filled with young men and their girls. A movie is put on and there is good music and the young people can sit around and chat and have a good wholesome evening under proper care.

In the new edifice that we of the East End Church, Pittsburgh, are planning there is to be a whole floor given over to club rooms. These same rooms will be used by Bible classes on Sunday. In these rooms will be pianos, victrolas, writing desks, reading tables and plenty of easy chairs. Every night in the week these rooms will be open to the young people. Light, music, entertainment will be dispensed. No one who has not lived in a boarding house can appreciate what this means. A reporter said to me the other day: "I wish there was some place where I could meet a decent girl on equal terms." Soon after a nurse said: "I would welcome an opportunity to meet young men of the right sort." Never were our cities so congested. Never were rooms at such a premium. Hundreds of girls have no place to entertain their young men —holding hands at the movies is about all they can do! Hundreds of young men drift about the streets, walking back and forth, aimlessly—and the churches occupy the best corners, cost thousands of dollars, pay no taxes, *and are dark as Egypt!* It's a rotten crime.

I know of a church occupying one of the choicest locations in a big city, a site that would sell for about two millions of dollars and last Sunday night eighty people were in that church—counting two preachers, the choir—which is paid to come! and the janitor—also paid to come. This church is very dignified, the choir is wonderful, the preacher gets about $10,000 per year. What's wrong? Jesus had his miracles to help him! He was a sensationalist! He was ahead of his times! He smashed traditions. He was radical and revolutionary. I tell you the church of today is unspeakably slow.

"Swoln With Wind"

By Ralph Goodale

> The hungry sheep look up and are not fed,
> But, swoln with wind and the rank mist they draw,
> Rot inwardly, and foul contagion spread.

NOW that the church is largely freed from state control and fat livings Milton would find less reason to criticize the sermons; but he would certainly find use for his two-handed sword when he heard our Sunday-school songs. For the most of our churches are littered with the paper-backed hymnals, the drift of some former flood of evangelism. There they lie in the pews like a mildew, corrupting the air, and driving away the worshippers or endangering their spiritual lives. They have been introduced by the wish to stir emotion and to produce "results"; and they are kept there by the rapacity and egotism of publisher-composers. These gentlemen thrust their copyright material into the place of better songs—and, unfortunately, we have been too much under the dictatorship of the singing evangelist to prevent it—until in many cases all knowledge of the existence of better songs has disappeared.

THE IDEAL CHURCH

If the ideal of a broad-minded minister for his church were expressed, it would probably be something like this: that the church should train the child in Christian doctrine and practice; that all the associations of the church should be such as to awaken the child's growing religious emotions; that the youth should find nothing false in the attitude of the church, but should be still attracted by a natural affection for its services, and by associations that harmonized with his riper beliefs; and that the grown man should find it natural to love the church and should find its service richer in truth and feeling as time went on. Now, the hymns sung by the young may be of the greatest service to this end. In comparison with it, the more artistic forms of the anthem and the aria are of little importance; for no music can have the social value to the listener that it has to the singer. The hymn is a result of the wish to express a common faith; in its symbolic harmony of voices it is a communion of Christian purpose, feeling, and belief. The sermon recommends worship; the hymn is worship. And because it is an active expression, and because of the natural appeal of song to the memory, it lingers long, and its phrases recur years afterwards.

For this reason no other element of the service seems so important. Sermons and prayers and anthems, since they are offered by deputy, may be faulty and be forgotten, but congregational songs must not be corrupted. The music of a hymn should be appropriate to the moods of worship. The words should stir the imagination, so as to give content to reflection when the song is sung. Further, the thoughts should be not merely moral and didactic, but religious, seeing that the foundations of life are deeper than any moral precept. And when we come to the music sung by young people, certainly nothing is more important than that it should be sincere and memorable and worthy—in every way capable of being built into the mature Christian mind.

Our opportunities here are largely being lost. Worse yet, our Sunday-school songs are actually repellant to the awakened mind. I remember well the envy with which I discovered that the young men of another denomination had for their communion an instinctive reverence such as

I could not by any effort feel for mine. These men had had to reconstruct their religious views. Their ministers had sometimes seemed to oppose freedom of belief. But the prayers and songs of their service had had a strength of poetry that had retained their love to mature years. If, as I suspect, many of us have had another experience, and have a taste of alum in our love for the church, we should not blame it entirely upon changes in religious views; it is more probably due to an impression of cheapness such as young people are still receiving from the church and Sunday-school service.

HYMNS FOR CHILD AND ADULT

A child need not, it is true, always sing the same songs as a grown person. He can, to a greater extent than is usually realized; but the solution is not simple. It is no solution, however, to say, as a man once said to me, "Good hymns are all right for church, but these songs are good enough for Sunday school." Good enough! We feed our children doggerel and expect to interest them in religion thereby. Our teachers of secular music and literature are wise. They do not overwhelm the children with the intricacies of "Paracelsus" or a Brahms sonata, to be sure; nor do they spatter them with jazz music or Tupper. What the child learns from them may necessarily be simple, but it still feeds his imagination when he is mature. The grown man is not distressed to find phrases of "Sir Galahad" or "Among the Hills" floating in his memory of schoolboy days; nor would he be distressed to remember "O Little Town of Bethlehem," or "Fairest Lord Jesus."

It is hardly necessary to show that, in the first place, many of our Sunday-school songs are inferior as songs. Chosen by that band-master of our salvation, the evangelistic song-leader, for the purpose of inspiring mass emotion, they are a machine-made product for a business purpose. Some of them are good march songs, some are genuine devotional lyrics; but to a great extent, the music is threadbare and the words are trash.

Of the elements of song, the music is the first to please and also runs the greatest risk of exhaustion; and many of our Sunday-school songs are the very dregs of hack composition. They are of the popular ballad type, with chorus. Occasionally there is an original chord of B-flat, chord of E-flat, chord of B-flat, chord and key of F; and your stanza is complete. Everything is subordinated to the melody, which is worthless. No inversions or modulations are attempted except the most self-evident; bass, tenor, and altos dwell monotonously at their respective stations, and keep up a tedious vamping during the pauses of the melody. There is no time now to enquire what constitutes musical value. It is not complexity, for many good melodies, such as Rousseau's "Hush, my Babe," and Gruber's "Silent Night," are exceedingly simple. Indeed, it is sometimes true that significant words redeem colorless music. An example among secular songs is "Auld Lang Syne"; and among hymns, "I Gave My Life for Thee" is usually set to music (Kenosis) worthless in itself, which has nevertheless been made sacred by the association. But for one successful combination of this sort, there are ninety-nine failures; and one should be very careful how he trusts the religious impressions of childhood to tunes that later awaken a yawn or a sneer.

MEANINGLESS WORDS

But if elementary music may be redeemed by great words, the reverse is never true; meaningless words are never excused by pleasant music. No one can learn a song and sing it often without finding the words recurring to the help or despair of his imagination. Who, for example, does not wish to get rid of the impertinent words of "Was that Somebody You?" And who has not been dismayed to find that, because he was attracted by the waltz tune, his memory has been occupied with the words of "Come, Friends, Sing?"—a song in whose majestic chorus no two successive lines have any connection. And as for the innumerable other catch phrases—"Heart-bells ringing," "Get acquainted with Jesus," "Peal out the watchword," "Channel of blessing,' and the like,—they jingle with their music in our memories, and mean nothing; nothing, at least, in comparison with the great phrases that might have been taught us in our childhood. That man is happy to whom, in his trouble, the words of great songs occur without his bidding: "O Love that will not let me go"; "Drop Thy still dews of quietness, Till all our strivings cease"; "Lord, with me abide"; "The patience of unanswered prayer"; or that sublimely simple statement,

> The heart of the Eternal
> Is most wonderfully kind.

Personally, I have not been so fortunate; as a result of my miseducation, the vapid and helpless words intrude, the others fail me. From my boyhood, however, I remember one line of a song that seems not to be sung now: by afflictions you may "have His image stamped on thee." And that iron metaphor, too noble for a Sunday-school book, has been worth more than a thousand slogan-songs.

PREACHMENTS OF SUPERFICIAL MORALITY

In the second place, many of our Sunday-school songs are also mere preachments of a superficial morality or of the forms of religion. It is necessary to bring religion down to earth, perhaps. But a genuine hymn is a prayer; and neither in mood nor in meaning should it descend beneath a communion with God. Yet we permit that moral maxims, prosaic in their detail or foolish in their generality, should be substituted for the language of worship. One chorus ends,

> Let us haste away, in the early day,
> To the Sunday school so dear.

Another song enquires,

> Ere you left your room this morning,
> Did you think to pray?

Another also curiously combines efficiency and religion:

> Take time to be holy.

Still another gives the somewhat general advice:

> In the battlefield of life
> Be a hero.

Such sentiments are on a par with the old-fashioned wall mottoes—"Keep your temper," "Smile," "Do it now"; and

they are about as futile. There is a particular tendency in such song-writers to preach the modern gospels of efficiency, sentimental benevolence, and optimism. Not that these qualities are undesirable; but the virtue of religion is that it roots all good qualities in a relationship to God; and the shallow preaching of a point of morals stirs nothing deeper than a sentiment. Many a man has tried so hard to "keep his heart smiling all the while" that his wife could hardly live with him during the resultant grouch. Give him a song of greater faith, and his temper may improve normally. And so with the invitations to "Help somebody today," to "Scatter sunshine," to do "golden deeds." Even when we understand just what these things mean, they do not strike root in our imaginations. Meanwhile, the great hymns are crowded out by these preachments, and the young people learn nothing of the poetry of religion.

Similar in externality is the talismanic idea in many songs. As savages, we worshipped bundles of sticks; in the middle ages we carried about the hairs of saints; now we attach importance to Bible phrases, regardless of their meaning. "There's something in the name of Jesus," for example. There is not much in the name of Jesus if it refers to the son of Sirach; the connection is everything. This ability to find healing power in undefined phrases like "the blood of Christ," or "coming to the cross," is a kind of fetichism. But perhaps it would be better to avoid anthropological questions. The chief fault in many songs is, after all, their dullness and the room they take which could be devoted to better songs. When one leafs over the lean and spiritless pages of some of our Sunday-school hymnals, he leans back in despair. And when he reflects that young people are compelled to sing these songs instead of Gerhart's "O Sacred Head Now Wounded," Monsell's "Fight the Good Fight," Whittier's "Dear Lord and Father of Mankind,' that they are debarred from such tunes as "Elton," "Flemming," "Materna," "Paradise," and "St. Margaret," his feeling is anything but derisive.

"GOSPEL HYMNS"

The preceding remarks are not an attack upon evangelistic songs as such. The "gospel hymns" are often sincere and sometimes beautiful. To me, at least, "My Jesus, I Love Thee," "Make Me Pure," "The Sparrow Song," the words of "The Way of the Cross" all seem to be of high worth. Compositions like these have given a new lyrical impulse to hymn-writing, and have suggested improvements for the future by varying the stanzas and the musical form. At present, by the simple selective action of time, the old-fashioned hymns are by far the more valuable. But it is not my purpose to plead for either class; I wish merely to point out that rubbishy songs are being forced upon our churches, and that the churches are paying the penalty.

Probably the greatest danger in our songs is the one to be considered last: the danger arising from those misuses and overuses of emotion that are usually lumped together as "sentimentalism.' Here is the most charming siren of all. For falsely emotional songs are at first attractive, especially to young people, who are normally sentimental. Later, with maturity and experience, one of two things happens: the individual succumbs, and the fibers of his mind are decayed; or, more probably, he revolts against the false sentiment and the church that created it.

It is not that there should be no emotion in songs. No rendering of the Fifty-first Psalm could be "too emotional." But the harm comes with the passive enjoyment of emotion, as in the old hymn,

> And he's a son of Heav'n who feels
> His bosom glow with love.

Or it comes with the association of "expressive" music with meaningless words, or the forced association of religious ideas with words that would be emotional without them. The purpose here, as in most sentimental appeals, is to stir the heart—"reach the higher nature," as it is usually put—by some external means. If one is excited by a story or song, it is thought, no matter what the subject, he will do whatever you suggest. Talk about mother until the sinner is melted, then command him to enter heaven, and in he goes. Arouse a pleasantly autumnal feeling with a love song about the "little brown church in the wildwood," and maybe the church at Forty-sixth Street will become dearer. Perhaps. But be careful if the singer learns to think.

THE VICE OF SENTIMENTALISM

In an acute stage, sentimentalism replaces heavenly love with earthly. It retains a religious reference; but by some emphasis—for who can describe the soft Lydian mode of modern music?—the music casts the emotional spell of a love song. The singer, usually a girl approaching maturity, revels in amorous sentiment without finding it in the words, or even recognizing the fact. We are on uncertain ground here, to be sure; the test is entirely subjective, and argument is impossible. But if the reader will examine the effect of such songs as "My Soul is so Happy in Jesus," and "Jesus is all the World to Me," I believe he will find in them not the high devotion of a follower of Christ, but the self-abandonment of a lover. If he does, let him remember the inevitable history of a love song too often repeated: strong attraction, satiety, and disgust. It is best to let such a boomerang alone.

Sentimentalism also accounts for the gross practice of setting sacred words to well-known secular music, such as the sextette from "Lucia," or "Old Black Joe." But this is enough. Already there are objectors crying, "But I know hundreds of good Christians who sing these 'trashy' songs, and prefer them to your over-intellectual stuff." And it is true that there are downtrodden Israelites who make bricks without straw and have forgotten that straw may be used; nay, might even resent the offer of straw in place of their usual weeds and stubble. But there are many things to be said to this. First, we are talking about music for the young, not for adults. Heaven forbid that, if someone gets comfort from a poor song, we should take it from him. His tastes are fixed. But why not give

the children, whose tastes are forming, the best we can? Second, it is a fact that there are many who know that our songs are trash, and, to their honor, endure them; and that still others see the same fact and remain away. Third, one must protest against the undemocratic assumption, often made in the name of democracy, that the base herd has no brains and can not learn; an assumption that would lead to an esoteric religion for the few and Billy Sunday for the many. Discernment in music and poetry is largely a matter of social opportunity. And lastly, it is not a question of greater or less intellectual subtlety in the hymns. It is a question of finding simple and harmonious compositions that express the feelings and ideas of worship, rather than flashy songs that are vicious and tiresome. So far as mental capacity is concerned, young people have enough to learn either sort.

HYMNS AND CHILDHOOD

There is also the claim that young people must be given what they want; that is, songs of cheer and courage, but not of deep experience. This argument is based upon an entire misconception. The mind of a child is not pure sunshine, as it seems in retrospection. An older child especially is in search of imaginative experience. His mind is filled with a luminous haze, in which are represented gigantic figures of fear, joy, and despair; and by these figures the experiences of mature years are prefigured with extraordinary vividness, experiences whether of triumph, luxury, love, death or what not. It is precisely during these years that all the sentiments and ideas of the child are most easily touched. Now is the chance to arouse his religious emotions; now and at no later time.

Songs of cheer and courage are good. But Christian joy is not often expressed in march hymns. It is not the joy of mental intoxication. Christianity sees clearly the strife of the world; it fights, and has peace—the "peace that passeth all understanding." Its music, therefore, is not the hypnotism of cornet and drum nor the poetry of an unreal imagining, but the song of one who faces the world and rejoices. Of such joy the hymns of Christian experience are full; and these hymns are needed in childhood to fill the child's soul with the glory of his struggle.

This is the situation. Our song-leaders, to attract the crowd, have cheapened their worship; like the teacher who could always interest an algebra class—by telling them fairy tales! Sometimes the plan has seemed to succeed. But the tinsel has worn off, the tune has grown flat, the sentiment and with it the religion has become unpleasant. Why burn the house to attract the guests?

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The Christian Century Press
1408 South Wabash Ave. : Chicago

Dr. Shelton's Diary

This is the second section of the diary of Dr. Shelton, the missionary physician of Tibet who was captured by bandits of Yunnan and held in the mountains of South China for more than two months. The daily record was kept on the margins of the pages of Ian Maclaren's "Beside the Bonnie Brier Bush," which was one of three books the doctor was allowed to take with him when he was captured. The diary was deciphered by Mr. Frederick Smith, correspondent of The Chicago Tribune, who was a member of the rescuing party that made the long journey in search of Dr. Shelton. It is printed here by courtesy of The Tribune.

Jan. 7.—Thought I was to have a night's rest, but a man sent out to see said the soldiers were coming, and so at 10 p. m. started and traveled until 3 a. m. Froze trying to sleep until 6. On again until 7. Stopped for the day in the saddle of the mountains, with guards out, starting again at 4, going until 6, and are to sleep until the moon comes up. Had an awful round with them last night.

Jan. 8.—Rested until midnight, on until 4 a. m. Stopped in the rain until 7; on until 10, stopping in the rain on the mountain now. Had an awful spell of the blues this a. m. Wrote Mrs. Shelton to go home to America, but doubt if they mailed the card. They want everything in Chinese.

Jan. 9.—Yesterday afternoon I prayed for grace to try to do these people good, and preached to them. There are several whom I am beginning to like. Six have come to me privately and want me to take them with me when I am released.

PROMISES OF RELEASE

Came down the mountain at dark and stopped for two hours at a temple; then on another hour to a village and stopped until daylight. Came on for an hour and have stopped here on the mountains until now, noon. The captain says that, whether or not things are arranged, he is going to give orders that me and mine are to always be protected by his men.

Jan. 10.—Yesterday at 3 p. m. one of the men came in and said that seven companies of men were coming, so we went very fast until dark, on a long road on top of the ridge. Could see where Lu Fong was. They robbed many people on their way to market. I felt so sorry for them. At dark we are descending into the valley. Came to a large village. People were badly scared and made to do the bidding of the men at the muzzle of a gun.

It is now 9 a. m. Came to village and all the people ran away. I am nearly finished. They live almost entirely on opium when under a strain. Slept two hours in a field, nearly frozen. Have no bedding but my horse blankets. One mule went over the cliff. I dared not think, but this word came into my mind: "Fear not. I am with thee." I don't know what the Lord wants to accomplish through me, but not my will, but thine be done, O God.

Noon—They have just had the head man of the village to kill, but finally let him off on his promise to help in the future. When they tried to lead him out he held back, and they stuck a knife into his leg. I am getting cooties, but the captain won't let me stop and wash my clothes, as they never know what minute they may have to go on.

Jan. 11.—A week yesterday since I was captured, and still no word, though the Catholic priest, so they say, promised word by last night. Perhaps it is because we have gone back toward Dalifu so far.

DEMANDS OF BANDITS

Jan. 12.—Daylight. Came on yesterday until 4 p. m. to this village, which is theirs. Gambled and talked all night, getting ready to start on the road. A letter came at dark from the

colonel of the soldiers telling them that they would be allowed to submit to the government. They wants six things granted over the government seal before they will talk of releasing me.

First—pardon for all past offenses.
Second—To be restored to citizenship.
Third—Reinstatement as soldiers.
Fourth—Release of the headman's family.
Fifth—Two hundred rifles.
Sixth—Twenty thousand cartridges.

Killed twenty-five chickens yesterday afternoon and a small pig. At least twenty have come and want to be my servant now. I have had a great increase in popularity since the letter came. Many of them, when they come around here, want to show off and sing "Do Re Me," "Jesus Loves Me," and many other hymns. All ready to go at daylight, but for some reason changed mind at the last minute and stayed here. Killed a pig, and for want of something to do the captain asked me to teach him his A B C's.

The captain came to me and wanted to know if I wouldn't take him for my son.

Jan. 13.—Dark. Nothing written since yesterday noon. Ready to go yesterday p. m. when another letter came. It was dark by the time it was answered, so we stayed another night. Traveled all day today in a southwesterly direction. People run from every village. Stopped here just now at dark. They are making for some place to get $5,000. A letter yesterday from Dalifu, giving them $5,000. They had word from Dalifu of our coming.

The secretary for the bunch, Gu, must have one and one-half ounces of opium every day. It was pitiful to see women of the villages with their little bound feet carrying their babies and trying to run away. I had hoped for a letter yesterday, but none came.

DISCIPLINE INSULTER OF WOMEN

Jan. 14.—Last night one of the men insulted a woman. The captain caught him up and was ready to spank him, but finally let him off with a $5 fine, with a ruling that in the future for like offenses, not only the man, but his sergeant would be spanked. The men caroused all night. No sleep. Up at 3 p. m. for breakfast, then I slept until 6, then to this town, Fa Paio Gai. Every one had run away. They say we start back to-morrow. Men are forbidden to go on the street. This is a gun market—firelocks—they bought twelve. I am awful itchy. Washed my clothes night before last, but they never wash and are covered with them. It is impossible to keep them off.

The captain gave me $7 to use to-night. Bought 50 cents' worth of rock candy and 50 cents' worth of crude sugar and fed the mule all he would eat.

The captain can say A B C and count to ten.

(*The references to the captain mean Yank Tien Fu, the bandit leader.*)

Thought I would get a letter, but none yet. I think the captain is perhaps a little stricter because I am along. I have nothing the last few days of which to complain in treatment. They do as well as they can, living like hunted wild animals. They have great hope of getting pardon as part of the price for me. I have told them I hoped the government would not buy my release, as it would set a bad precedent and they would be catching other foreigners.

A letter came just at dark from Mrs. Shelton and the French consul—seven days on the road. The men are jubilant. Think they have things in their own hands now, but will be reasonable, I think. They have lived like hunted wild beasts long enough. Anyway, they have a competence in opium. Two hundred loads, worth $5,000 per load, so they say. I am very thankful to Father Bailey and the French consul for their help. They have been exceedingly kind.

TROUBLE AMONG MEN

Jan. 15.—Dark; cannot see. Traveled hard all day in a northeasterly direction. Recrossed the river at dinner time. Robbed a man of three meals where we stopped for dinner. Camping out on the mountain tonight. They say we are going back. Some of the men don't want to fix things up, but most do. If things are fixed up the officers will get all the money for opium and the men very little. I am so glad Mrs. Shelton and the children are safe. They promised last night to let me go as soon as LYang's family are turned over to them. A man left with letters for the capital this morning.

Jan. 16.—Two weeks tomorrow. The captain bought a bracelet last night for $50 and gave it to me to give Mrs. Shelton for a present. Stopping near a village for dinner. All the people have run away. Could see them going far up the mountain side. The men would call out to hurry up or they wouldn't get away and then they would run the faster. They took from the gardens enough for a hundred men and this morning took an average of five stalks of sugar cane each. The most I have counted lately in the band is 104. Counted 96 last night.

MEN DO AS THEY PLEASE

Saturday, Jan. 17.—Two weeks today. O, well. We are at the copper mines. The people here are with this bunch. Yesterday noon a man came along whom they took for a spy. They tied him up and brought him along. They also tied up one of their own men for robbing an old woman and scaring her badly. My poor old mule is all in. He may pay for me being caught, but I can do nothing more. I care for him as well as I can. But yesterday was sixty days without rest carrying not less than 250 pounds all the time. I don't know what to do. They say that in two more days he can rest, but—Noon—The advance guard ran all the people out of a place and robbed an old man of $12. The captain cannot govern his men at all. They do about as they please

They told the people here they were the guard of a big foreign official, and the headman of the place came and kotowed to me. This greatly amused the men. The old man would not believe me when I told him I was a prisoner. We don't seem to be getting any place, as the old man says we are still two days from Loa Ya Guan.

Jan. 18.—Stopped on the mountain all night; very cold. Sick all night. Man with a letter just came in this morning. He said the government offered $20,000 in my stead and it was refused. The captain said it was a good thing I was not a Chinaman or I would have been let go and the money taken. The man tied up yesterday was a spy sure enough, but the captain says they will not kill him, as negotiations are pending. Stopping now in the woods to answer a letter. They say we can arrive at the Catholic place tomorrow.

A man has just been telling me his troubles. He wants to quit and go home, but they won't let him. We have been camping here since 10 a. m. and I have been rereading as a whole all of Paul's letters. They were giants in those days. What a wonderful man and what stimulation to emulation! There are at least ten men in this bunch who are in earnest in wanting to quit this business and live decent lives. Quite a few are kept in by force.

Jan. 19.—Stayed again all night on the mountain. Came on this morning to I Min Shao Chang and are staying in a large temple. They are after a rich man now for $2,000. Sent him word last night to have it ready. He ran off, so they threatened to burn his house. Had a bath and clothes off. The days go by and nothing accomplished.

(*The Diary will be continued*)

The Insurgency of Labor

WITH Russia gone radically socialistic, with the Bolshevists hopeful of success in their own border states and in Austria, and with Germany on the teeter board between radical and conservative Socialism, the political insurgency of labor in other lands in Europe offers hope to even conservative statesmen. The reactions are radical because the old world was autocratic. In good time the pendulum will swing to the center but never back to the old rule from above. The aroused masses are out to obtain democracy and they will not be content until its humane and equalitarian principles are applied to the organization of industry as well as that of the State.

* * *

The Balance of Power Vs. a Labor Party

Samuel Gompers is out with a ringing denunciation of independent labor parties in politics. He believes labor should take a leaf from the experience of the Anti-Saloon League and select candidates from the old party through the balance of vote principle. In England, the labor party is winning an extraordinary number of the by-elections for Parliament. Great English statesmen like Lord Haldane, the liberal, and Lord Robert Cecil, the conservative, warn the country to prepare for a labor premier and parliament, and both join in saying that there is nothing to fear from it but perhaps much good to be done through it on behalf of social progress. In the last parliamentary election labor won only fifty-nine seats, though it cast two and one-half million votes. That is, while it increased its vote by one-half, the number of seats won was likewise reduced by one-half. In other words, owing to the system of districting, it took two labor votes to equal one by the coalition. This increase of the labor vote was not a mere post-war spasm, as the number of votes cast in 1910 was about one-third of that of 1914 and one-fifth that of 1918. In Italy the labor representation in Parliament of 59 in 1913 was raised in a recent election to 156, or about one-third of the entire membership of the chamber, and the largest of any single Italian party. That of Belgium was increased from forty to seventy, the popular vote being several thousand larger than that of the Catholic party which has hitherto held the strongest bloc. Here again, however, the districting favored the old conservative element, with several seats more than labor. The popular press made much of the Socialist's defeat in France. The French Socialist Party is to all purposes and effects a labor party. The number of their representatives in the Chamber of Deputies was reduced from one hundred and one to fifty-five, though the popular vote received was increased by over 300,000. Here again the system of districting was to the workingman's disadvantage. For instance, Lonquet, their foremost leader was effectually defeated by a minority vote through the rearranging of his district in such a manner as to make him only one of fourteen for whom each man must cast a ballot, thus swamping his own supporters by the exclusion of a large number of the opposition. Had French labor received a percentage of Deputies equal to the percentage of the popular vote it cast, it would have a representation of 160 instead of 55.

* * *

Some Root Causes of Labor Unrest

Theodore Price, editor of Commerce and Finance, commenting upon the current labor troubles, shows a disposition to transcend the bias of his own interest and patronage and to seek dispassionate analysis. He says, "these labor troubles are simply labor pains. They are symptomatic of an industrial re-birth. Wage earners have learned their power, and are going to insist on having a larger share of the wealth they produce." Charles M. Schwab agrees heartily with Mr. Price and, admitting that capital has been autocratic in management and indisposed to share prosperity with labor, prophecies that within a "short time the sharp distinctions between rich and poor will be wiped out." A writer in The Review, a conservative journal meant to neutralize such radical journals as the New Republic and the Nation, sarcastically remarked that Mr. Schwab's "short time"' is to be reckoned geologically rather than by the calendar. However that may be, his frankness is significant, as is also the action of Dr. Eaton, who was for many years the successful pastor of a wealthy New York church, in resigning to take up the special service of seeking a reconciliation between capital and labor, saying that the causes of radical and I. W. W. doctrine "are unsatisfactory conditions of labor, the existence of overcrowding in slums and similar breeding places of discontent." Charles Stelzle used to say epigrammatically that "the only way to beat socialism is to beat it to it." Those enlightened churchmen of means who are able to place the peace of their country and the welfare of society above personal interest are heartily supporting the social service commissions of the churches and will likewise give hearty support to the industrial department of the Interchurch World Movement.

* * *

Australia Not Altogether a Workingman's Paradise

Recent news from Australia shows that that country is not the labor-ruled paradise of the working man which popular rumor sometimes would make us believe. The high cost of living seems to have out-run the average rise in wages there as well as elsewhere in the world. An Australian authority gives statistics showing that while wages were increased a little less than 27 per cent during the war, their purchasing power had decreased more than 51 per cent and figures out that on the actual basis of the average Australian wage the workingman's income has shrunk to the tune of an average of $170 per year. On the other hand, the national wealth as a whole has increased by more than two billion dollars or twenty-five per cent. Nor does the distribution of wealth in Australia seem to be so much more equitable than in other countries, for five per cent of the people own about eighty per cent of the wealth, while eighty per cent of the people do not own enough to more than supply a minimum of furniture for a household. Industrial unionism is perhaps more powerful in Australia than in any other government in the world, more than half of all the wage earners belonging to labor unions, and the government having been for a number of years a labor government. It would seem from Australia's experience that the capitalists of other lands need not be over anxious about the increase of the workingman's power in politics.

ALVA W. TAYLOR.

Contributors to This Issue

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THE SUNDAY SCHOOL

Eben-ezer*

EBEN-EZER—"Hitherto hath Jehovah helped us." Such a stone should be set up within sight of every person. We need constantly to be reminded of the truth that God is our helper. Sometimes this amazing truth degenerates, in our own thinking, to a bit of theological vagary. It is the most astounding fact in our lives. "If God is for us, who can be against us?"

Mr. Hickson, the English healer, came to our town and I went to study him. I found a great church two-thirds full of sick people. These were not acute but chronic cases, cases which the doctors had given up. In every community there must be thousands of such hopeless cases. It was the most pathetic sight I had ever witnessed. Not even at the shrine of St. Anne de Baupre had I seen such massed hopelessness. Mr. Hickson made a short address in which he did not claim over-much, but in which he manifested his great heart and told how the Bishops at Detroit had endorsed his healing mission. He someway gave us to feel that God does care. Over on one side of the church those of us who were well prayed for the sick, while far away an organ played softly the great hymns of consolation, such as, "Come Ye Disconsolate" and "I Heard the Voice of Jesus Say." Printed prayers were handed to each worshipper. One at a time the sick were taken up to the altar and the worst cases to Mr. Hickson, who laid his hands upon them and prayed. I did not go to scoff, but I remained to pray with a great earnestness, while tears came to my eyes. How Jesus, in his earthly ministry, would have been touched with compassion at that church full of sick folk who had sought his shrine. I cannot tell you about the cures; many said that they had been helped, some said that they had been healed, all had been blessed. There is no more vital question now than this one of the healing value of prayer. I am anything but a crank; I incline to severely critical methods; I pride myself on the scientific spirit; nevertheless we still have that text in James 5:13 and following, which surely has some value. We have Jesus' example of healing the sick. If you feel that the prayers you make in the hospitals and sick-rooms are unavailing, you had better eliminate the mockery and foolishness. I do not feel that my prayers in such cases are valueless.

God thundered upon the Philistines. God smashed the Spanish Armada. That vast array of ships was on the way to crush out England's religion. Off the north coast, God sent a storm that finished the proud fleet. But not only in storms and special miraculous ways does God Almighty come to the rescue of his own, but in the steady, on-going ways of Providence. God is in the gentle sunrise as much as in the mad storm; God is in the unfolding rose as much as in the swift stroke of destiny; God is in the birth of the infant as much as in the untimely end of some evil genius. Laws are just God's ways of working. God is working all the time. Men may come and men may go, but God goes on forever. It is but natural and logical that those who obey God are working in harmony with his great laws and thus win. We thus hitch our wagon to a star; we thus put ourselves in league with the Infinite. "Eben-ezer"—God helps us because we are working right with him. We are going the same way. When you feel that the everlasting arms are under you; when you feel that your class, your church, your life is underwritten by Almighty God; when you feel that the Eternal God is backing you to the limit; when you know that you are a partner in a big enterprise, then hope and power belong to you. "Eben-ezer"—God backs me.

JOHN R. EWERS.

*For May 16, "Victory Under Samuel." 1 Sam. 7:2-12.

CORRESPONDENCE

The Meaning of Orders

EDITOR THE CHRISTIAN CENTURY:

SIR: It is hard to see how Christian Unity can be promoted so long as a journal such as yours, which professes to be especially interested in doing so, and which is the organ of a body which was founded with the express intention of bringing all Christians together, manifests such an utter misunderstanding of the position of the larger part of the Christian World in regard to its position as to the character of the ministry, as is shown by your editorial last week about the protest of the Archbishop of York against the preaching of Dr. Jowett in Durham Cathedral.

Those who hold to the necessity of an authoritative, historical commission for the exercise of the Christian ministry, do not so because they believe there is "some mysterious grace received through the apostolic succession" which makes those who receive it "creatures quite apart from other faithful ministers who have never had the hands of a bishop on their heads." All who hold to the value of the historic ministry gladly acknowledge that the grace of God is not confined to its ordinary and authoritative channels.

It is simply a question whether any man has the right to constitute himself a "minister of the word" and a steward of the mysteries of God " of his own volition, or whether he is to receive a sufficient commission therefor from the great body of the church. Of course different parts of that body may have ways of bestowing that commission which are perfectly satisfactory to themselves. But the vast majority of Christians look upon the apostolic ministry as the essential one, and that only by holding to it can the unity of the church be maintained.

Personally, the writer would be glad to see clergymen of different denominations admitted as preachers, from time to time, in Anglican churches, as a recognition of their personal and spiritual qualifications to discharge the office of the Prophet, and that may become the use in Anglican churches, if sanctioned by due authority, as the Archbishop says it should be. But in regard to it there is this consideration, that the governing body of the church is responsible for the teaching that is given in it, and it seems inconsistent that one should be credited as a teacher in an organization to which he does not belong and to many of whose tenets he is professedly opposed.

These are the considerations which actuated the Archbishop of York, a saintly man of great ability and wide vision, as all must recognize who had the privilege of hearing him speak when he was in this country two years ago on his mission to bind more closely together the two great English-speaking peoples, and not any desire for an autocracy similar to that of Rome or Germany as you intimate.

Surely the first requisite for the promotion of unity is to try to recognize and appreciate the position of those who look at things from a different angle than your own, and to be careful not to attribute to them motives and opinions which are not theirs, and so create very wrong impressions in regard to them.

Philadelphia, Pa. G. WOOLSEY HODGE.

Postscripts

My appreciation deepens with every issue of the "Century."
Vincennes, Ind. J. L. FISHER.

I admire and enjoy your excellent paper so much that I feel I cannot afford to miss a single issue.
Chillicothe, O. EDGAR L. SCHLUETHEIS

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Plans for the Lambeth Conference Are Going Forward

The plans for the Lambeth Conference are going forward. The conference will be open at Fulham Palace, July 2. One hundred bishops will be present from the United Kingdom, and from other sections of the English-speaking world there will be one hundred and fifty more. The difficulties of travel are great these days but the importance of the issues to be considered guarantee the quality of this, the sixth of these conferences. The opening address of the conference will be given by former Bishop Gore. Various committees of the conference will sit separately for the consideration of special problems but the whole group will assemble on certain days to consider subjects of far reaching interest, including Christianity and International Relations; the Christian Faith in its Relation to Spiritualism, Christian Science and Theosophy; the Relation of the Episcopal churches to non-Episcopal bodies; the Position of Women in the Councils and Ministrations of the Church; the Opportunity and Duty of the Church in Regard to Industrial and Social Problems; the Problems of Marriage and Sexual Morality. The American bishops will be invited to visit Devonshire during their stay in England for this is the year of the centennial of the sailing of the Pilgrims.

Catholics Will Unify Higher Education in Chicago

The Roman Catholic prelate of Chicago, Archbishop Mundelein, announces the gift of a half million dollars by a Catholic layman, Edward Hines, an initial gift toward the founding of a Catholic university in the city which would include with it several small institutions. The educational plans of the Catholics are ambitious and they hope eventually to afford their people the various kinds of professional training under Roman Catholic auspices.

Disciples Study Religious Questions From Scientific Angle

In the announcement of the courses of the Disciples' Divinity House of the University of Chicago for the coming year there appear two courses given by professors of the University who are not technically theologians. Professor Ellsworth Faris, of the department of psychology, will give a course on "Religious Confessions and the Religious Life." Professor Robert E. Park is announced for a course on "Races and Missions." Professor Park is a sociologist and will seek to apply modern methods of studying society to the missionary task.

Church Mergers Continue to be the Order of the Day

Most people want to go to a large church, if they go at all, and in answer to this demand there is a continual process of church mergers going on, especially in the ranks of the evangelical denominations. Two Methodist churches in Cleveland, O., have recently voted to unite, forming a congregation with 2,500 members. They propose to build a great structure at a cost of a million dollars which will house a modern religious program. Another merger in the same city is being considered, which would create a church of 1,100 members.

Will Seek City Environment for Theological Seminary

As a part of their Interchurch World Movement plans, the United Presbyterian church will move their theological seminary from Xenia, O., to St. Louis. It is being recognized that the city and not the country is the proper environment for theological education, as the clinical opportunities in the evolving religious institutions of the city are theological education of the very best sort. Meadville Theological Seminary in Pennsylvania, with large endowments, is looking forward to a transfer of all its work to the campus of the University of Chicago.

City Federations are Increasing

Rev. Roy B. Guild has spent two months organizing a city federation of churches in Washington, D. C. Thirty of the larger cities now have these federations which cooperate with a national commission of the Federal Council of the Churches of Christ in America. These federations have one or more full-time workers and are able to secure the cooperation of most of the evangelical denominations.

A Community Church Organized in Seattle

The Community church movement, of which Dr. John Haynes Holmes and Joseph E. McAfee are prominent exponents, has a new congregation in Seattle. It is a transformed Unitarian church with Rev. J. D. O. Powers as pastor. Mr. Powers has been a very popular figure in the western city and he has felt the restrictions involved in making the out-grown contentions of a Unitarian. His program is to preach constructively without regard to the theological controversies of the past. These community churches indicate the course of evolution in the disintegration of the Unitarian movement which has occasioned in the past so much bitterness among American Christians.

Ask to Have the Turk Banished from Europe

On April 13 a committee of the Federal Council of Churches, headed by Bishop McDowell, presented a memorial to the President, the Vice President and the Speaker of the House, appealing to the government to take a stand which would expel the Turk from Europe in the peace settlement. The American authorities were also asked to take some share of responsibility toward the subject races of the Turkish empire.

Evangelistic Movement has been Successful

The evangelical churches through the Interchurch Movement and their own denominational campaigns have been gathering large numbers into the churches. The Methodist Episcopal church reports 155,000 new members and the Baptists 135,000. There will be a special emphasis upon evangelistic activity during May and the churches are working for a culmination of their plans on Whitsunday, the anniversary of Pentecost. It is believed by church leaders that the losses of last year will be overcome. The net losses of the Methodists, Presbyterians, Baptists and Disciples amounts to over 150,000, the most unprecedented fact in American church history. Church leaders are insisting that pastoral relations have been too much disturbed by taking pastors out of their parishes for war work and for the big national drives for money that have been put on by the denominations themselves.

Methodist Publishers Make Large Profits

The Methodist Book Concern is one of the most flourishing business houses in the country. The profits the past year were $517,000. These profits are devoted to the pensioning of retired ministers. There is a deficit in the publication of Methodist newspapers but in the printing of church supplies of various kinds there is still a good profit in spite of the war conditions.

Scotch Church Loyalty is Waning

Professor Cairns is authority for some interesting statistics with regard to church loyalty in Scotland and supposedly the most outstandingly religious country in the world. He estimates in the country a half million Roman Catholics and in the other churches about a million and a half. This leaves a population outside the church of about two million people. Professor Cairns insists that it is necessary for the church to reconsider carefully its program for religious education.

Hindu Native Christian in Dr. Jowett's Pulpit

Before leaving England for America, Sadhu Sonder Singh spoke in Dr. Jowett's pulpit at Metropolitan Tabernacle. On the platform was "Father Endeavor" Clark. Dr. Jowett was very gracious in his introduction. The Hindu Christian spoke from the text "Thou art not far from the kingdom of God." The remarkable feature of the address was his use of illustrative material. This was taken from the Hindu life and qualities in it

quite poetical and oriental. He spoke without any hesitation for a word during his thirty minute sermon.

The Disestablished Church of Wales Has an Archbishop

The Bishop of St. Asaph has been elected by his fellow bishops as Archbishop of Wales. This choice has been accepted by the Governing Body of the Church in Wales and the new archbishop has been consecrated for his task. In his inaugural address the bishop recited the history of the movement to disestablish the church in Wales which extends through fifty years. In connection with the ceremonial a communication was presented from the Archbishop of Canterbury releasing the Welsh bishops from allegiance to his authority. Lord Justice Banks made an address in which he expressed the wish that the new archbishop might live to see the church that had been disestablished by parliament reestablished in the hearts of the Welsh people.

Bishop Gore's Generous Attitude Toward Nonconformists

Former Bishop Charles Gore is known in English as one of the outstanding leaders of the "Catholic" party but he is greatly concerned with the task of reuniting Christendom. He spoke recently on the subject of union and said: "We are all most thankful to believe what is the catholic doctrine, that God is not tied to his sacraments, that he does not limit Himself by any judgments of the church. He can give the gifts of his spirit and his grace as and when and as fully as he pleases. I desire to acknowledge as fully and as freely as possible the abundant evidences of the action of the Holy Spirit in the free churches." In spite of this generous admission, the bishop continues to insist that only the sacrament administered by an ordained clergyman who has received his orders from a bishop in the apostolic succession is valid. The inconsistencies of the bishop's position are being set forth in writings and addresses of the prominent free church leaders of England.

Dr. Clark Attends Endeavor Convention in Scotland

Dr. F. E. Clark attended the national convention of the Society of Christian Endeavor in Scotland recently. The convention was not as well attended as formerly. The Christian Endeavor movement is not as strong in Scotland as it formerly was.

Lawsuit over Location of a Priest

A lawsuit of more than passing significance in England recently gave a judge an opportunity to pass upon the legal standing of certain Roman innovations which high churchmen have undertaken to introduce into the Anglican ritual. The Bishop of Manchester was sued by the patron of a parish for not instituting a clergyman who persisted in practicing reservation of the sacrament, the ritual use of incense and the use of candles before the altar. This patron had the right of nomination but this is limited by the legal provision that he shall nominate a "fit person." The court took the position that the high church minister was using illegal ritual in the church and was therefore not a fit person. The costs of the suit were assessed against the patron.

Interchurch Movement has Great Publicity Campaign

Since February the Interchurch World Movement has been keeping up a barrage of publicity in the daily newspapers of the country. The purpose of the publicity is to let the people know the aims of the churches and to prepare the way for the coming of the canvassers for funds. Many good suggestions have been made concerning the duty of the community to its pastors. These are already bearing fruit and entirely aside from the Interchurch campaign the publicity would have been worth what it cost in the new interest begotten in local churches.

Junior Rockefeller will Finance Pulpit Interchange

The plan of exchanging ministers between England and America to cement good feeling between the two great Anglo-Saxon nations has met with much favor on both sides of the Atlantic. The British churches are already committed to the plan and it is hoped that the American churches may be. John D. Rockefeller, Jr., has offered to finance the interchange provided the churches agree that they wish it. Already there are in America conspicuous British preachers whose voice is powerful in behalf of peace and good-will.

Disciples Developing Regional System

The older type of Disciple organization involved a state missionary society, which was chiefly engaged in organizing churches in villages and a group of national societies which competed in the churches for the annual offerings. This has given way to a conception of state organization which involves district superintendency and a national organization where all interests are cared for by one society—the newly created United Christian Missionary Society. The national organization is establishing a regional administration in some sections of the country, a typical instance of which is to be found in the Rocky Mountain district. Rev. Charles Lemuel Dean will be the church efficiency expert for this region, Rev. O. A. Kuhn the director of religious education and Mrs. M. A. Baughman the leader of woman's work. These three workers are paid from the same treasury, have offices together at Denver, and are expected to coordinate their activities in behalf of the churches.

The Methodist Quadrennial

PROBABLY no General Conference in the history of Methodism has ever been more important to the future of the Methodist Church than the Quadrennial which meets in Des Moines during the month of May. The project of the reunion of the Northern and Southern branches of American Methodism will be frankly faced and if accomplished will result in an organization of eight million people, the largest single body of Protestant Christians in the world. On the other hand, if the union negotiations fail, it is not unlikely that the breach between the various divisions of Methodism will widen.

At the Des Moines gathering there will be heard an insistent demand for the recognition of women in the Christian ministry. No doubt there will be launched a movement for inaugurating women preachers who will be officially recognized by the church. All communions are facing the questions of woman's rights in the church and there is a growing sentiment for utmost equality. Whether this coming conference will recognize these rights is problematical.

A perennial question at General Conference is that concerning the attitude of the church toward certain amusements and with regard to the proper apparel for Christians. Methodist practice is admittedly much out of harmony with the ancient requirements of the book of discipline and for a long time a large body of Methodist sentiment has been demanding a change. The middle west is more conservative with regard to these proposed changes than is the east or the far west.

The unification of all missionary and benevolent organizations is also being faced. The advance step taken by the Disciples of Christ in merging all their societies and boards into a single corporate organization—the United Christian Missionary Society— has challenged the attention of church leaders in all denominations and a motion will be made on the floor of the General Conference to bring about a similar change in Methodism's missionary technique.

There is no dearth of likely candidates for the office of bishop. Indeed the candidates are far more numerous than the offices to be filled. The activities of the friends of the various candidates have sometimes occasioned scandal, and the question of proper methods of placing the name of a man before the church for this important position is being considered.

Methodism, along with most of the other religious bodies, has been halted in its growth. The grave problems that face Christianity in general will be faced by leaders of this most resourceful of American religious denominations, and the conclusions reached at Des Moines will be of significance to the entire household of faith.

Western City Feels New Religious Interest

Denver is regarded by many ministers as a difficult city for religious work. Into that city Dr. James E. Davis came the first of January to become the leader of Central Christian church. Now the morning congregations overflow into the galleries, the finances have become altogether comfortable and a mid-week service attracting several hundred people has been built up. In this short period 130 new members have been received into the church without resort to any methods other than a quiet and adequate preaching of the gospel. The church is drawing up plans for a modern social program and will be a busy center every day in the week.

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Loose the Church and Let It Go!

PROFESSOR ALBION W. SMALL asks this question in last week's issue of The Christian Century:

> Will the present trustees of Jesus Christ in America for another era abandon the real world to its fate; or will the Christians of today at last recognize their calling to make the world Christian? Will the awakened and equipped Christian manhood and womanhood of the United States frankly and full-heartedly accept the mandate to carry Christianity, with all it may involve, into settlement of those issues of economic righteousness which stand between our generation and the Kingdom of God?

The church is ready to answer this question. Never, in its history, have the rank and file of its membership been so alive and so alert to their duty. The chief reason the church is not now speaking in flaming words against cruel economic injustice is that it is inhibited by the "peaceful" tactics of organizational leaders in the interest of big gifts—which would perhaps not be forthcoming if the church proclaimed from the housetops her vital interest and conviction with respect to the sins of society. But it is better that hundreds of millions in "gifts" be lost than that justice be sacrificed! The church does not need money—it needs freedom! Loose it and let it go!

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5808 Ellis Avenue **Chicago, Illinois**

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, MAY 13, 1920 Number 20

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Entered as second-class matter, February 28, 1892, *at the Post-office at Chicago, Illinois, under the act of March* 3, 1879. *Acceptance for mailing at special rate of postage provided for in Section* 1103, *Act of October* 3, 1917, *authorized on July* 3, 1918. *Published Weekly* *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for the Coming of God's Kingdom

MIGHTY GOD, we turn to Thee from the restlessness and alarm of our daily life to seek for our souls the calmness and confidence that is in Thee. Flood Thou our disquieted hearts with Thy peace. Give us such an inward sense of Thy majesty, of Thine all-comprehending control of the world and of our lives, that we may not be in doubt as to the future. If we cannot see the outcome of the strange events of today, may we see Thee, the God of nations and of nature, ruling and guiding all things for good.

We pray for a new and more vivid sense of Thy providence. What can sustain our hearts in these uncertain days but the vision of Thy reality, the sense of Thy firm tread through all the centuries, and of Thy living and creative presence in all the confusion of these passionate times. Human wisdom seemed never so in need of Thine aid as now. With the clashing of the opinions and passions of men, where shall we look but to Thee, God of all time and beyond time, for strength and guidance. Point our minds into the hills from whence our strength cometh. Give to Thy people such a refreshing of faith in Thee and Thy power and goodness that our hearts may not be cast down with fear nor shrink before the heroic tasks that confront us.

Draw near to the humble, to those who have been long oppressed with the inhumanity of their more privileged brothers, and who now are rising up with a new consciousness of power and a purpose to claim their rights in the social order. Preserve them from falsehood and mischief-making and the fallacious way of violence. Draw near also to the privileged and the prosperous. Show them the meaning of this hour. Take all pride from their hearts. Give them a desire to serve their day and generation, and to cooperate with all their brothers to build in the world the Kingdom of God. Keep alive in the souls of all men the sense of the Kingdom wherein Thy will shall be done, wherein there shall exist nothing that maketh a lie or that harms any of Thy little ones. May we never cease to expect its coming and to work for it with all good will. We ask in Jesus' name.—Amen.

Prayerful Waiting for Interchurch News

CHURCH leaders the country over are awaiting with prayerful hearts the announcement of the results of the great Interchurch drive for over $300,000,000. So far the returns have, apparently, not been decisive enough to warrant any report. The steady stream of information which has flowed into newspaper offices from New York headquarters during the past four months suddenly stopped two weeks ago and all efforts at getting authentic news have been unavailing. Whether the campaign for funds has been a success or a failure is not yet known even at headquarters. It is unwise to draw conclusions from local and sporadic data, but it seems clear at this writing that the large sum counted upon from "friendly citizens" has not been forthcoming. In the greater cities this feature of the campaign has, apparently, been a startling failure. Whether the several denominational drives have come up to expectations no one yet knows, though such data as are in hand would seem to warrant optimism. Even the severest critics of the sectarian features of the great undertaking regard with deep solicitude the accomplishment of the goal projected by it.

The Growth of Superstition

WHEN people turn away from ethical religion they usually sink to the level of some crude superstition. Nature abhors a vacuum and there is a place in every heart for the knowledge of God. The conditions of the war time shook thousands of families loose from the old home who neglected to make connection with the church in the new communities. Family religious traditions are more easily broken than formerly. There has been a tendency on the part of youth to turn aside from the faith and habit of the fathers. This has resulted in the growth of superstition. The mediums in the larger cities are doing a flourishing business, following the visit of Sir Oliver Lodge. Great numbers of people have hoped to find in the doubtful oracles of igorant and mendacious mediums the consolation they should have found in the New Testament and at the altars of the church. Of course no intelligent person believes that our whole nation is going to sink to the level of the ouija board and the seance. But meanwhile a great many people will lose the community spirit that thrives in the church and with it the sense of ethical obligation. The "hard-boiled" intellectualist who has thought he did civilization a service by throwing a brick through the church's windows every day will wake up one of these mornings to find that he has hindered religion only to make room for something which even he must concede to be worse.

The Death of President Howard Bliss

ONE of the unheralded heroes of the war was Dr. Howard Bliss, president of the Syrian Protestant College of Beirut. It became necessary for him to find food for his eight hundred students during the war and this labor under the war conditions involved much self-sacrifice and ingenuity. He labored incessantly to secure some measure of political autonomy for Syria in the peace settlements and in this enterprise left no stone unturned. His tasks were beyond human strength. His monuments may be found all over the Near East. Up the Nile, throughout Palestine, and in Turkey, are young men of modern spirit who confess themselves to be disciples of his spirit and ideals. He lived an abundant life and there is the deep satisfaction in knowing that his service has not been in vain. The Near East will never again be as it was when Howard Bliss entered it.

The Sinister Spectre of Fear and Suspicion

AMONG the most widely prevalent and sinister qualities of the social mind in this period following war are fear and suspicion. Freedom to criticize conditions was formerly the rule throughout America and provided a safety valve for social discontent. Now such criticism is at once branded as "red radicalism." In every community someone is under suspicion. He is usually a person with a free mind who forms his opinions by some other process than absorbing the sentiments of the popular newspaper. The spirit of antagonism has entered into all too many church situations. It is frequently asserted that the famous case of Kate Richards O'Hare, a mother of four children, who is in prison under the espionage act, is really the by-product of a church row out in South Dakota. Fear and suspicion are non-Christian. There is no other basis for social cooperation and for the success of the church save in mutual trust. Fear creates bogies and weakens the public morale in a time of difficulty. The hour has struck for us to begin again to believe in the sanity and honesty of our fellowmen, in spite of occasional contrary evidence; to believe in the soundness of the democratic principle of government so thoroughly that we use no un-democratic devices in the support of democracy; and to bring to the fore a rational faith in God as the Shepherd of his people.

Religion in the State University

THE idea of the state university as being the home of infidelity and "godlessness" has less foundation in fact now than ever before. At Urbana, Ill., the state university has a religious council composed of pastors and Association secretaries as well as student leaders of religion. The strategy of the cause of religion is studied by this group with more care than is religious stategy in most cities. The Presbyterian church adjacent the campus is a particularly interesting experiment. It is composed exclusively of students and is managed by students, though a graduate pastor of experience ministers to them. Last autumn there was an interim between pastorates when the pulpit was supplied every Sunday through the efforts of the student pulpit supply committee and the church continued to fill its pews to overflowing every Sunday. A pastor is now on the field. He need not divide his mind with other interests for he is supported by his denomination exclusively for the care of the student body. The result of this and similar programs about the campus is that the students throng the churches until there is room for no more. State university students are no different from other young people, and the professors of the university have no peculiar bias against religion but on the contrary are often found working actively in the churches.

The Stereopticon Coming Back

FOR a decade the stereopticon has been under a cloud. The moving picture robbed it of its popularity. It is evident that the church leaders still regard it as a live thing. A Congregationalist committee has already produced three stereopticon lectures to be given in the churches in connection with the Pilgrim Tercentenary. One of these shows the old-time colonial meeting houses and will help to educate the churches in higher ideals of church architecture. The Presbyterians have developed some stereopticon lectures on "Italian Neighbors," "New Americans in the Making," and similar themes in connection with the home mission problem. The Methodists have long since led the field in slide making, having one of the largest plants in the country. The new lectures are being produced by Christian leaders and not by commercial

firms for revenue only, and consequently will have artistic finish and Christian meaning which one could not look for in commercial slides. There is a Sunday evening constituency in many communities for the Christian teacher who uses the stereopticon to illustrate his message.

Where the Ministers Come From

EVERY Protestant denomination bemoans the lack of students for the ministry. The present economic conditions are causing a loss in the ministerial force which is not being made up. The Disciples have in their various colleges 980 men preparing for the ministry, but this number is not sufficient to prevent a decline in the total force of the ministry. It is well known that the Disciples' strength is heavily massed in the Mississippi Valley. Yet a study of the present list of ministerial students shows that the strong Disciple states are not furnishing their share of their Timothys. Illinois with 110,938 members has to her credit only twenty-five young men preparing for the ministry and mission field in Eureka College. This is to be contrasted with Nebraska which has 22,280 members and 119 men preparing for the ministry in Cotner College. Ohio has 104,515 members in the churches and only forty men preparing for the ministry in Hiram College. This is to be contrasted with Oklahoma which has 42,238 members but has ninety-nine young men studying for the ministry in Phillips University. It is evident that the young men who are going into church leadership are coming from the states which have least city life and most rural life. This means that the church of tomorrow will have strong bodies and idealistic outlook, but who doubts that the ministry will lack something vital unless the city boy is not also recruited for Christian leadership? The city man has in a high degree the gift of organization, and that is one of the qualifications which the modern church with its denominational jealousies and its oft inefficient puttering at little tasks greatly needs.

The Need of Health Insurance

THOSE who are engaged in any of the various forms of systematized charitable work find that one of the most frequent causes of destitution is the illness of the wage earner. The average duration of illness for the American workman is nine days in each year. The worker whose lot is more than this average, who is ill for a month or six months, finds himself with a family about him in dire want. Most European countries have long since adopted the plan of compulsory health insurance. The workman pays part of the cost, the employer part and the state part. The insurance is furnished at cost, for there is no need of agents or publicity. As soon as the state becomes thus directly involved in the health problem there is at once new interest among the electorate in hygiene, sanitation, preventive medicine and kindred departments of welfare. In the European countries where the health insurance is in operation, there is a smaller ratio of deaths from the preventable diseases of middle life. In America various state legislatures have considered compulsory health insurance but the indifference of the public and the defects in the various bills proposed have so far defeated whatever plans were proposed. Both California and Massachusetts have been especially and definitely interested in the idea. It is estimated by experts that the average human life could be extended fifteen years if modern scientific methods were generally adopted.

Unifying the Agencies of Unity

AN increasingly urgent problem which confronts the American church is that of coordinating the various organizations which have come into being under the impulse of the general demand for closer unity in Christian work. An outstanding case is afforded by the several organizations promoting religious education. The International Sunday School Committee is the oldest of these interdenominational agencies, but in recent years the evangelical denominations have created through their several Sunday School boards a Sunday School Council, which has no dealings with the older agency, causing not a little confusion and friction. In addition, there is the Religious Education Association. Manifestly we have here a need of adjustment and perhaps of merger. Then, too, there is

Foolish Tales

"To the Greeks foolishness"

IT is an old and foolish tale,
That tale of Galilee,
And of those hardy fishermen
Who dwelt beside the sea;
They little knew of bookish lore,
Of schools quite innocent,
Nor had they knowledge of the world,
Within their province pent.

It is an old and foolish tale,
That tale of Galilee,
How one frail man of lowly birth
Professed divinity;
Against the mighty of the earth
He dared to strive, alone,
And yet his simple words could hurl
A Herod from his throne.

It is an old and foolish tale,
And oft has it been told,
But, strange to say, that narrative
To us seems never old;
We tire of man's philosophies,
However sage they be,
And turn to read that ancient tale
Of Love in Galilee.

THOMAS CURTIS CLARK.

the Home Missions Council and the Foreign Missions Council. Besides such agencies of specific cooperation we have the World Conference on Faith and Order, sponsored by the Episcopalians, and the plan projected under Presbyterian prompting for an organically united Church of Christ in America. These, with the Interchurch World Movement and the Federal Council of Churches of Christ, have brought about a great deal of overlapping in cooperative effort. The Interchurch has plans afoot in religious education, in missionary effort, and in other fields partially covered by already existing organizations. Protestantism is being covered over with a patch-work of independent cooperative movements. These must be simplified and unified. The final decision will rest with the churches. Unless the Christian people are relieved of the support of an army of unnecessary secretaries and traveling agents, the nerve of Christian liberality will be cut.

The Shifting Races

ONE is surprised and curious when he learns from the steamship reports that a large number of young men who recently came from overseas after the big adventure of the war, sick with impatience to see their home and their families again, are returning to Europe. Of course some of them are going to bring to America the English or French girls to whom they became engaged while with the colors. Others are not yet settled into any satisfying work, and are going back to look up the locations in which they became interested in the war days, or to see other places made famous in the story of the conflict.

These boys will come back after their purposes have been realized. But there is a considerable company that is going on with the deliberate intention of making their future homes somewhere on the other side of the world. In some cases they found a profitable opportunity for employment, and engaged to return. Others of them, meeting in the give and take of campaign life the men of other races from the ends of the earth, became fascinated with the picture of commercial or industrial chances in India, or China or Japan, and are on their way to try the adventure of life in the Orient. Some of them are stimulated by the mere wanderlust which comes of dislocation through many months from the habitual and familiar things of their former lives. But many have the serious purpose of trying their fortunes in the antipodes.

In this manner the war has set in motion currents of inter-racial movement which are destined to affect profoundly the future of the world. Where scores went out to other lands before the war, hundreds and thousands are setting their faces to the sea. And as they go, they are sure to carry with them the American spirit of progress which will demand the best means of transportation, and the best devices of production and distribution for the commodities in whose traffic they will engage. That means that wherever they go the railroad will be constructed, the facilities of steamboat navigation will be enlarged, and the means of inter-racial communication will be stimulated.

Nor will this be true of Americans alone, only for them it will be a new experience. Already the colonial ambitions and experiences of Great Britain, France and Italy have called forth many of their sons to the far places of the world. But in the future this impulse will be much more urgent than in the past, and all the vigor that American and European knowledge and skill can offer the waiting and eager Orient will be put under requisition. The spur to this wider movement out into the spaces of the East is the desire to capitalize the opportunities now so opulently offered for every sort of purposeful activity, promoted still further by the growing sentiment of safety among the nations.

To be sure, the present moment is one of deep unrest and dangerous disturbance. There are still many causes of suspicion and hostility. Wars have not ceased, and fresh wars may break out at any time, encouraged by the failure of the great nations to achieve a satisfactory peace and a convincing League of Nations compact. That is a part of the shame and distress of the present hour. But it is not without significance that most of the national groups are of opinion that the old days of incessant suspicion and hostility must be near their end, and a better understanding must soon replace the former open or covert antagonism.

If that proves to be true, the long-kept barriers to intercourse will be swept away. One of the reasons why there has been so little development of intercommunication in the Orient, particularly in the building of railroads, has been the fear that advantage might be taken of such facilities by an unfriendly but superior power. That widespread sentiment of apprehension has acted like a paralysis in restricting the advance of modern means of access throughout the non-Christian world. England started years ago a railroad from Smyrna eastward toward the Gulf of Issus and the Euphrates. Why did she not finish it? Partly because of the fear of the growing power of Germany that threatened the gates of India over some such means of transportation; and when Germany bodly projected the Berlin to Bagdad line, England knew that her hour of crisis was at hand.

Why has railroad transportation lagged so long in China? Partly, without doubt, because of the fear of Japanese exploitation of the interior if there should be offered such means of travel. Why has there been no railroad line running from India across the frontier into China, which would save the long sea journey around Singapore? Not alone because of engineering difficulties. Rather because of apprehension of trouble both by China and England. Why has there been no line running across the short distance that separates Siam from the Malay States? Because of anxiety on the part of Great Britain that Germany, which had gained control of the Siamese line, might threaten Burma if that system was joined with the railway from Singapore to Penang. Now that that menace is past, the two roads have been connected, and one can go by train from Singapore to Bankok.

It is but a matter of time, and brief time at that, until a score of inaccessible regions will be opened to immigration and trade where now there is but scanty population. Africa is a vast, hospitable and uncrowded continent. That its advantages are already seen is proved by the fact that a growing Indian population is settling along the east coast, and the people of overcrowded China and Japan are finding a footing in adjacent regions. The few Chinese and Japanese we have on the western coast of America look insignificant beside the multitude of both races that has emigrated to India, Java, Sumatra, Africa and South America. And into all these places and many others the adventurers of the white races are penetrating. It is inevitable that the overcrowded regions should overflow into those that offer space and access, just as from time immemorial the dense populations of Mesopotamia and Arabia have erupted once in about so often into the less thickly settled regions of the Near East.

What type of civilization and what form of religion is to dominate these shifting races? That is the most serious inquiry which confronts the student and missionary of the twentieth century. No one who faces the facts can settle back in any easy complacency in the confidence that all is safe in the hands of the white race. For if it comes to a conflict between the white and the tinted races, the former is doomed. The arrogance and swaggering superiority with which the white nations have carried themselves all through the brief spaces of history since the Persians conquered Babylon is based upon no permanent assurance. There must be another sort of contact established than that of hostility. And that contact must be one of mutual good will, the contribution of the now dominant races to the progress of the apparently backward ones, some of which, like Japan, China, and India are coming on with increasing speed in the advance toward efficiency and success.

For these and many other reasons the surveys that are now being made of world conditions under the direction of the Interchurch World Movement, and the interdenominational efforts which are taking form to meet these thrilling and disquieting conditions, are of the greatest significance. It is a work that will tax the energies of a united Christendom. In the face of it the efforts of any one little denomination look infantile and pitiful. The supreme need of the hour is an intelligent effort to grapple with the situation by sending forth a host of Christian teachers, preachers, physicians, nurses and social workers to interpret the gospel in terms of human need and apostolic solicitude. Further there is equal necessity to stop the exploitation of the less resourceful peoples of the world by those who prey upon the weaknesses and vices of mankind with the traffic in liquors, opium and virtue. Too long have the white races been disgraced by their representatives in certain sections of trade, officialism and travel in the non-Christian lands. And therefore is there urgent need that the great company of American youth setting sail for the wider world shall carry the impress of our best civilization and our most vigorous religious convictions. That puts up to the homes and churches of America the tremendous duty of inspiring these outgoing youth with the ideals for which the churches and the homes of America have ever stood, and must ever stand.

Perhaps

A Parable of Safed the Sage

I SPAKE unto Keturah, saying, I must hie me unto the shop of the Barber.

Now the daughter of the daughter of Keturah was there, and she spake unto me, saying, Grandpa, the Barber giveth unto every one that hath his hair cut a Stick of Gum. Wilt thou bring the Gum unto me?

And I answered and said unto her.

Alas, my little maiden, it cannot be. Youth hath many privileges which belong not unto those advanced in years, and among them is the privilege of receiving Gum from the Barber. If there come unto the shop of the Barber a nice little girl and she sitteth very quietly in his chair while he bobbeth her hair just below her ears, unto her doth he give a Stick of Gum. And peradventure there come unto his shop a Small Boy, and he maketh no fuss, but remaineth quietly in the chair, and goeth forth smiling like Mr. Zip-zip-zip, with his hair cut just as short as mine, unto him also doth the Barber give a Stick of Gum. But unto aged men like unto thy Grandpa doth he give no Gum, yea, be they never so good. Rejoice in thy youth, and congratulate thyself that thou hast entered into the Kingdom of Heaven as a little child. For youth there is a balm in Gilead, but for Grandpa there is no Gum in Goodness.

And she said, Grandpa, across the street from the shop of the Barber is a Drug Store. And in the Drug Store there is Gum. Howbeit, they give thee not one stick but five, and thou shalt give the man in the white coat a Nickel.

And I said, Between one stick which the Barber giveth free and five sticks which the man with the white coat in the Drug Store giveth for a nickel, is a measurable difference in good hard Cash.

And she waited a moment, and she said, Grandpa, wilt thou bring me the gum? And I said, Perhaps.

And she considered, and she asked, saying, Grandpa, what is the meaning of "Perhaps?"

And I said, The word Perhaps is a word of widely different connotations. For sometimes it meaneth, Not if I can think of some good reason for not doing it. And again it meaneth, It shall never be done. And once, a very long time ago, when I asked something of thy Grandma, and she said, Perhaps, that was a meaning still different.

And she said, Grandpa, What doth Perhaps mean when a little girl asketh her Grandpa for Gum and she asketh him very nicely and sayeth Please?

And I said, It meaneth that she shall have the Gum.

And she got it.

Now Keturah heard all this, and she said nothing, but I saw her smiling as though the little maiden were learning some things which her grandmother knew a long time ago.

And I said unto Keturah, I wonder if I could write a Parable about the different meanings of a word?

And Keturah said, Perhaps.

The Church and Her Properties

By Francis J. McConnell

IT requires only a slight familiarity with the newspapers to discern the part which appeals for large funds are playing in present-day church activities. Whether it be that the unprecedented response of the American public to philanthropic calls during the Great War begot in the public the habit of extraordinary generosity, or whether the forced prosperity of a nation fairly weltering in gold made the public kindly toward Christian appeals in enormous terms, or whether the desperate plight in which European humanity found itself during and at the close of the Great War laid a new burden upon the Christian conscience, the fact is that the Protestant churches have asked and are asking the American people for sums which would have seemed all out of reason ten years ago. One denomination has already received pledges to the total of over one hundred millions of dollars, another is undertaking a campaign for one hundred millions, another has secured seventy-five millions, and still another fifty millions—all this since the close of the World War. The tentative figures asked for in the new Interchurch World Movement mount to well over a billion dollars to be raised within a period of five years.

We are today praying for the union of the separate Protestant denominations into one organic, or at least federated, whole. The advantages which will come from such union for more direct and simple phrasing of the Christian faith are obvious. Obvious also is the elimination of the scandal of a divided Protestantism giving itself to competitive struggle at home and abroad. Very few of us, however, have faced the duty of thinking through the implications of the fact that such union will pour into some central treasury sums of money beyond all our present calculations. The responsibilities which will be lodged in some centralized office for proper coordination and correlation in the handling of money have not yet been taken into account, nor have we stopped to plan for the perils involved for the church in the very possibility that such sums will soon come under its control.

A GLANCE AHEAD

Sufficient unto the day is the evil thereof, the worldly-wise tell us, and they urge us not to cross bridges before we get to the rivers. A deeper wisdom, however, knows that bridge building is seldom most successful when carried forward extemporaneously. The engineer is always gratified to know beforehand whether the streams can be bridged at all, and what material is at hand for the construction of bridges. It is especially imperative that we cast a glance ahead in view of the tendency of discussions about church union so to focus themselves on the more specifically ecclesiastical features that some apparently commonplace issues are in the end left to take a haphazard turn.

For example, representatives of the Methodist Episcopal Church and of the Methodist Episcopal Church South have recently agreed upon a plan of union to be submitted to the supreme legislative bodies of both churches for adoption at the earliest feasible date. The discussion over Methodist union has gone on for years until the consummation seems almost in sight, involving as it does the creation of substantially a new church with over six million members. The proposed constitution for the new body has been outlined. Most elaborate precautions have been taken to protect the rights of the Southern minority and to retain the loyalty of the negro and to forestall autocratically-minded bishops from seizing too much power: all of which is as it should be. There is not in the instrument itself, however, any save the most general hint as to how the immense sums of money raised by such an organization are to be handled. I am heartily in favor of the union of Methodists but as the proposed constitution now stands it makes possible a financial concentration beyond anything in the history of Protestantism—not because anybody intends or desires such a result but because this, an apparently non-ecclesiastical "detail," has been allowed to take care of itself.

MONEY AND ECCLESIASTICAL POWER

We apologize for uttering such a commonplace as that immense sums of money lodged in the hands of the best intentioned boards are equivalent to immense grants of power. For illustration we may look to two foundations which today are influencing the educational institutions of the United States. We refer to the funds coming from the Carnegie properties on the one hand and the Rockefeller properties on the other. It is not our business here to enter into a discussion of the industrial processes by which the Carnegie and the Rockefeller interests came to success. Very likely the laws would not today permit financial activities of the sort displayed forty years ago by Mr. Carnegie or by Mr. Rockefeller. Probably each pioneer of industry was as good or as bad as the other. In their defense it may be said that the social consequences of control of railroads and legislatures and even of public opinion by dominant financial groups had not in their day been thought through. Moreover, the past is past and a respectable portion of the funds of each magnate is devoted to the improvement of education in the United States. We are firmly of the conviction that both the Carnegie fund and the Rockefeller fund for education have been productive of far-reaching good. The Rockefeller fund has, so far as we know, never been used in a meddling or tinkering spirit. The grants of money seem to have been voted according to sound educational policy. As to the Carnegie fund perhaps a careful judgment would not be so favorable.

The first announcement of the Carnegie purpose led to a frantic scrambling by presidents of denominational colleges to cut loose from church control or to lengthen their tether far enough to share in the contemplated financial blessings. The oracular utterances of some officers of the Foundation also seemed to be based on the assumption that control over such a fund made for final authority on all subjects ranging from pensions and life-insurance

to politics and religion—though this was incidental and added to the gayety of disinterested observers. On the whole the Carnegie policy on its educational side was very likely sound enough. Granting the worthiness of the intentions of both founders and the correctness of the methods with which the trustees work, the fact remains that at least for a generation or two these aggregations of money will be a potent factor in saying what colleges in the United States shall survive or perish. It will be understood that we are not deploring the existence of such funds. We are simply stating the self-evident fact as to their power.

THE POWER OF THE SECRETARIAT

There is no reason to suppose that the piling up of riches in the treasuries of the Protestant churches or of the Protestant church, when union comes, will generate power any less significant. The handlers of the finances—who will probably go by the innocent title of secretaries—will have in their hands titanic enginery whose effects will be felt through the decades for good or ill. The secretaryships are inevitable—as is their tremendous power. Public understanding of the power, however, is the first step toward keeping it humble and reasonable.

In addition there are wider considerations of serious import. Our fathers were declared to have won a notable victory when they achieved a separation of church and state. Their sure discernment told them that only harm could result if the state attempted to control the church or if the church sought to manage the state through any other channels than reasonable persuasion. In recent years, however, we have learned that no matter what the form of government at a given time, the economic forces of that time attempt to get hold of and control King and Parliament or President and Congress. This is not to suggest anything necessarily wicked. Economic interests should have part in governmental policies. Economics have more to do with the life of man than any other interests. The possibility of such control, however, makes likely an invisible government behind the visible. Much of the harm could be done away with if the economic forces were definitely labeled so that we could see them at work. If, for example, a railroad manipulates the political machinery of a state so as to send to the senate of the United States a representative of the railroad, the harm would be diminished if the newly elected senator could take his oath as the senator from the railroad. Then we would at least know where we were and what to expect.

CHURCH AND STATE

Now this old connection between church and state which our fathers thought dangerous can easily return to plague us if both church and state in their organized relationships are too closely dependent on economic interests which may control both church and state. It is significant that in the trying days since 1914, when representatives of this or that religious group have dared to speak out against any war policies which have seemed un-Christian, the first persons to be shocked and outraged have been spokesmen of financial interests who have often called out that government should proceed against such potential treason. Better have church and state wrangling with one another as to which is entitled to authority over the other than to have both jerked like puppets by a backlying and irresponsible economic force.

A second general consideration arises out of the possibility of accumulated resources tieing the church to an established social and industrial order. Human nature is prone to identify whatever is with what ought to be. This is most often true when persons have passed with middle-age into prosperity. Radical critics of organized Christianity often remind us that the church is just about a generation behind the times. This is measurably true, for the good and sufficient reason that the ministers and laymen now in control of the church were born about a generation ago. Having attained to a degree of success through the methods in which they were trained, they believe in the superiority of these methods and are quite likely to identify a social or industrial state at any one moment with the eternal verities of the Christian revelation. Here is for Christianity an ever-present and serious peril. We need not be radicals to discern the manifest flaws in the industrial system of the year 1920. Suppose we grant for argument's sake that as an instrument for production of wealth the capitalistic system is the best that the world has seen. We could hardly say much for the claim, however, that the capitalistic system has been conspicuously successful in the equitable distribution of wealth. It may be that a producer will not exert himself to the utmost unless society gives him the right to bequeath his property to a grandson whom he will never see—and who, when he arrives, may be a knave or a fool. Conceding this far from self-evident truth, we cannot maintain with much vigor that our present system of distribution is all that it ought to be. Then if the mildest reforms are in order we should have an institutional Christianity which can help toward charting the course which the reform is to take. The difficulty of rendering such service, if the organized church is rooted in and interlaced with the established order by the possession of great material wealth, is altogether too patent.

DANGER OF SECULAR STANDARDS

A third consideration is the possibility of the church's becoming conformed to secular standards by anxiety over her earthly possessions, or by her unconscious carrying over into the temple a mood and spirit begotten in the business office. In a notable address, while he was still president of Princeton, Woodrow Wilson once called attention to the deleterious effect of the scientific temper of the age on the pursuit of the knowledge of higher human values. In substance he said that it was as if the noxious gases from a laboratory had escaped into the quiet retreat of the brooding philosopher and were choking him with their poison. If this be true as to scholarship, how much more imminent is the peril in the pursuit of the highest Christian ideals! The estimate of Christian results in terms of statistics is but one phase of the danger. Who doubts that it is impossible completely to square the New

Testament ideals with any set of business maxims as yet devised? One of the chief glories of Christianity is the transcendence of its ideal. We can more easily scale down the ideal to meet a secular mood than tone up the worldly mood to the Christian requirement.

What, then, shall the church do? One enthusiast is ready with an answer. He would have the church cut loose from all material possessions whatsoever. He would send evangelists and prophets out upon the highways without plan for support. He would obey literally the New Testament injunction to take no thought for the morrow, and to provide neither scrip nor raiment for the journey. If the prophets relied upon God they would be fed. If they were not fed and so died they would fall as witnesses to a splendid ideal.

The sheer vigor of such eloquence will always commend it to some minds, but after all Christianity is in the world to save the world. There is something convincing about martyrdom when the victim is thrown to the lions or burned at the stake. The martyrdom is not so impressive when the hero dies of under-nourishment or takes up a life-insurance agency.

AN OPPORTUNITY TO SET GREAT EXAMPLE

The first reason for the organized church's not seeking to cut her connection with the world of money and property is because she cannot if she is to keep a foothold on the earth at all—the church owns property, invests funds, and employs labor—and the second reason is that example is better than percept in the attempt to Christianize the industrial order. It is possible for the church to do something worth while in the trusteeship of her own material resources, to set on high an essentially Christian doctrine concerning the use of wealth. There is today abundant recognition of the faults of the church. Sometimes the more radical, especially the younger prophets, seem to feel that the wisest course is one of unsparing criticism of the church. After all, however, the more effective method is the persistent effort to work out into every-day material expression the industrial and social ideals for which Christianity stands. Any church that thoroughly understands the problem here will indeed shrink from the difficulties of such a task. It might be easier for the church to send her ministers and teachers out upon the highways to cry against the evils of the world without support from the church herself, than for her in her official activities to find how righteously to exist in an industrial world, and how to sanctify all the properties coming into her hands by wise use for the Kingdom of God. We must not forget the word of Jesus as to the difficulty of a rich man's entering into the Kingdom of heaven. His word is as true for an institution as for an individual. We must not forget also that he declared that with the help of God even such a spiritual miracle is possible.

MIXING BUSINESS AND RELIGION

The compelling moral problem for a man or for an institution is to keep morality up-to-date—or in other words, to make every advancing insight the occasion for revision of and progress in moral practice. From this angle of view, the duty of the church in managing the material resources which are bound to stream into ecclesiastical coffers in increasing flood is to take a position at the head of those marching toward a better industrial day and to maintain that position of leadership. This means, of course, that such threadbare adages as "Business is business" and "Business and religion cannot mix" must be cast out once and for all. The most damaging criticism passed upon the church today is that her ideals as to wealth and her contacts with riches and with rich men do not square with one another. In a degree this must always be true—if an ideal is an ideal worth following it must forever move ahead. But there is a measure of dreadful force in the criticism, especially pertinent when ecclesiastical leaders proceed on the assumption that in business the church must act just as does any other business concern.

There must be some middle course between abandoning material possessions altogether and yielding to the ordinary and conventional business maxims. To abandon material possessions altogether is physically impossible. To yield to a merely conventional business ethics ought to be morally impossible. And the church must be willing to follow whithersoever growing moral insight leads—even if it leads to far-reaching changes in the social order. For moral insight is of the Spirit of Christ—whose Body is the church. The opportunity for leadership by example in the use of funds is one of the best arguments for union. But there must be open-eyed facing of the points and open-minded heeding of the messages of those whom the conservative and "sane" capitalist pronounces social radicals.

The Loveliness of Self-Surrender

By Percy Vivian Roberts

THESE are the days of flowers. Everyone is interested in them. The florist cultivates them; the children gather them; the housewife adorns her home with them; the lover presents them to his lady; the artist paints them; the sculptor chisels them in granite or marble; men and women everywhere wear them; they are placed on the altars of churches and on the biers of the dead. There is no experience in life but a flower is befitting. There is universal devotion to flowers. Birds and butterflies, scenery and music have their place, but flowers have the first place.

Why this strange homage to flowers? Many reasons may be suggested, but there is one instinctive reason which is the basis of this general love for flowers. It is the unconscious acknowledgment on the part of humanity of the majesty of self-sacrifice. Every flower is self-sacrifice in full bloom. The petals and stamens and pistils were at one time foliage leaves with the right to live their own individual lives. But they surrendered their own rights and devoted themselves to the task of saving the whole

organism of which they are a part. They lost their power of acquisition and were no longer self-sustaining. They became servants of the whole system, with the sole purpose of perpetuating the life of the tree. The result is that the whole tree in acknowledgment of this service concentrated its sweetness and beauty in these few devoted leaves. Honey and loveliness were stored in their bosom. But more than that. They became the cradle for immortality and new hope nestled in their heart. The bloom of next spring and the beauty of next year depend on the willingness of the leaves of this year to sacrifice their lives. In that act of self-surrender is born the hope of perpetuity, of immortality. The myriad leaves will fall this autumn and die. The flower fadeth, but the little seed from within the flower springs up into life eternal and beautiful after the long and dreary winter night has passed.

Such is the lesson and the challenge of the flowers. They beckon us to sacrifice and immortality. Their fragrance tells of the sweetness of losing ourselves that we may be found in the larger life of the home, community, nation, and world. No wonder we delight to think of Jesus as the lily of the valley and the rose of Sharon. The self-sacrificing life is life that is worth while and abides.

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

When Deep Called Unto Deep

By Edgar DeWitt Jones

IT was a never-to-be-forgotten day in the lives of four fishermen. The scene is the shore of the Sea of Galilee in the early morning. Two boats are drawn up on the beach, and nearby the fisher-folk are busy washing their nets. All night they have toiled, and not a single fish did they catch. Now it is morning and all that the men have to show for their night's work, are the empty and bedraggled nets, their weary bodies and heavy eyelids.

Does such a scene have any particular meaning for us? Have we anything in common with those fishermen on the shores of Galilee that morning nineteen centuries ago? I venture to say, much in every way. The incident is eloquent with the token that failure may result, despite our best efforts! that patience, industry and skill do not and cannot invariably bring success. Those Galilean fishermen were not amateurs; they knew that the night was the best time for fishing; they were familiar with the parts of the lake where fish were most likely to be; they knew how to cast their nets skilfully and draw in their catch warily. Yet withal, their night's toil had been in vain.

Thus it is with men and women everywhere, and quite apart from degree of culture, rank or possession. We are of the same clay as those Galilean fishermen. We too must know what it is to invest our all and apparently fail. Toil, patience, skill, we freely give, and apparently without results. It is the lot of the teacher, the parent, the merchant, the tradesman, the farmer, to meet the baffling fact that futility sometimes rewards their best laid plans. It is indeed this very experience that tests the mettle of manhood and runs a dividing line beween the faint-hearted and the dauntless.

JESUS CONVERTS SIMON'S BOAT INTO A PULPIT

Thus it happened that while the fishermen were washing their nets, Jesus, accompanied by a throng, came that way. Much of his ministry was along the shores of Galilee, and a goodly part of it took place on that famed little lake. As usual the people clamored to hear him, the throng pressed him sorely. To escape the crush, he stepped into Simon Peter's boat, and having asked that the owner push out a little way from the land, sat down in the boat and from that pulpit taught the people. When one gets thus far into the narrative he comes face to face with the great law of Christian service, namely, the stewardship of life. Whatever we yield to God, he will use, whether it be small or great. Whatever we withhold from him, however vast in potentialities, God cannot use. Our usefulness depends then, not upon what we possess, but what we surrender to the Christ of our souls. This fundamental law in the spiritual realm has been summarized in many ways, and happily so in four lines—

"What we have God claims,
What God claims we yield,
What we yield he fills,
What he fills he uses."

There is no dearth of talented people in the world. Brilliant folks are plentiful. But there is a woeful lack of men and women who have laid their all, much or little, upon the high altar of service. Was it not Mr. Moody who when criticised by a cultured gentleman for his ungrammatical English, pointedly retorted: "Very well, what definite Christian use are you making of your faultless diction?" Precisely that is the test for us, everyone. Not what we have, but what use we make of our possessions, that is the question. A house, an automobile, a good singing voice, a talent for public speaking, an interesting and entertaining way with children, an engaging and influential personality—all of these dedicated to Christian ideals and the progress of the Kingdom of God, will yield abundant fruits, some thirty, some sixty and some an hundred-fold. Jesus used Peter's boat, and his Spirit today will employ, with uncommon fruitfulness, every possession, every talent yielded unto him. Blessed is he who

perceiving the divine presence, exclaims! "Take! Fill! Use!"

"DEEP CALLETH UNTO DEEP"

The teaching at an end, Jesus turns to Simon Peter. "Put out into the deep and let down your nets for a draught," he commands. A new mood is created by these words. "Put out into the deep." There is tang in the suggestion. Let us be honest. We are tempted to hug the shore; we prefer the "Safety First" method; we like much to dilly-dally amidst the shallows and the shoals. Especially are we so minded after an experience on the deep where naught but failure was our lot. Ah, we know, we know! We undertook with fear and trembling an enterprise that called for courage and persistence. We failed, and with that failure our ardor was completely cooled. We agreed, for instance, to take a class of young men and instruct them in the Holy Scriptures. It was a big undertaking, but we plunged in and struggled bravely. We gave what we believed to be our best, and failed. We could not interest the young men. We seemed unable to grapple with the big problem. We felt powerless in our defeat. We came away from that failure with our minds fully made up. We said to ourselves, and at the time we meant it, "Never again will we undertake anything of that kind." We preferred the shallows rather than the deep. We chose the shore with which we were fairly familiar, rather than the great deep, which we did not know; and then right on the heels of our resolution, came the challenge to continue with that group of young men and to give ourselves with renewed vigor to the mastery of the undertaking. "Put out into the deep and let down your nets for a draught." Risky? Certainly. Dangerous? Possibly so; but likewise rich in possibilities. There is nothing to be caught along the shore, but far out in the deep the prizes of life are awaiting the coming of the venturesome and the patient.

God is constantly calling us to put out into the deep, and his call to our souls is as deep calling unto deep. Here are the Holy Scriptures. When it comes to constant and diligent study of their great contents, for the greater part we have not put out into the deep. Our knowledge of the Bible is small and gathered largely from the surface. The Bible is the book everybody praises and few read. We can quote John 14, 1-6, Romans 8-28, the Twenty-third Psalm, and the Beatitudes; but there are mountain peaks we have not ascended, and great areas of Scriptural truth we have not explored. We need to put out into the deep of these old and time-tested writings. God challenges us to search the Scriptures diligently; to read whole books at a single sitting; to compare Scripture with Scripture; to commit many a passage to memory. Most of us believe in prayer, but only a few are acquainted with the real heart of communion with the Heavenly Father. We have been accustomed to "say prayers" and to pray occasionally when the need seemed to be especially urgent; but only here and there are those who are able to say with Jacob in the intensity of his struggle with the mysterious wrestler, "I will not let Thee go unless Thou bless me." Oh! we are all under the domination of the shore and the shallows, where it is smooth sailing and commonplace. Put out, O slow of heart and sluggish of spirit, put out, where the waters are of unplumbed depth, "too full for sound or foam."

CHRIST THE COMMANDER.

Simon Peter's answer is wistful, and it is also the soul of loyalty. "Master," he replied, "we toiled all night and took nothing; but at thy word I will let down the net." Now, there is vastly more in these words than a careless reader will see. Simon Peter was a fisherman and a sailor. Jesus of Nazareth was a carpenter and a landsman. If there is one thing above all others that a sailor holds in contempt, it is the average landsman's ignorance of the sea and the things that pertain to sea-faring life. What does a landsman know about a "spar," the "capstan," the "halyards," or the various "masts" and "riggings?" What is the difference between a "barque" and a "schooner," a "brig" and a "brigatine?" Which side is "starboard' and which "larboard?" How little a landsman knows the vocabulary of the sailor. Simon Peter and his seasoned fellow fishermen ought to know, better than a carpenter, the best time and places for fishing. And yet this Galilean with whom the fisherman had only a slight acquaintance up to this time, presumes to give orders, and to take command of that fishing boat. "Put out into the deep, Simon, and let down your nets for a draught." Such is the order, and a landsman gives it. What audacity! Will Captain Simon obey the order? It is a trying ordeal; it is a severe test. The fisherman answers, and his reply is, all things considered, surprising. For one thing it is full of humility; for another, of obedient faith. "Master we toiled all night and took nothing; but at thy word we will let down the nets." It should be observed that the word "Master" here is not the same word usually translated "Rabbi" or "Teacher." This word is peculiar to Luke, and means "Commander," "Arranger," or "Director." Thus it comes to pass that Simon Peter, captain of his fishing smack, retires from command, so to speak, and receives orders from Jesus, the carpenter.

> Thou hast not measured strength as we
> Sea-faring men that toil. And yet—
> Once more, once more at thy strange word,
> Master, we will let down the net!

"At thy word I will let down the nets." Aye! that was a noteworthy answer, and it rebukes us of to-day, who are loath to acknowledge fully the Pilot of our lives, to recognize his authority and to accept his command. If we but took Jesus at his word, what different persons we would be, power would supplant weakness, love subdue hate, and our days become dynamic for good beyond computation. Simon accepts orders from his new Captain, and lo! the memorable issue thereof. Back again goes the little boat to the deep places, perhaps the very water where the four had toiled all night without success, and there Simon and his partner let down the nets. What is the use? Nothing will come of it. Why waste the time? Yes—but wait; the nets are heavy as lead; pull away. What have we here? Why, so great a catch that the nets are on the point of breaking, and it becomes necessary to

call the men in the other boat to help haul in the multitude of fishes. The haul is so great that the little craft is in peril of sinking. See the astonishment of the fishermen. Look at their faces. Observe their amazement and awe! Oh! it is a wonderful catch, and when Simon Peter sees the great number of fishes, he falls down at Jesus' knees saying: "Depart from me, for I am a sinful man, O Lord." Peter did not want Jesus to go. He did not mean just what he said, save with regard to his sins. It was like him, though, to say what he did; it was an impulsive speech, but Jesus understood it perfectly. James and John, partners with Simon, and probably Andrew, though he is not named, were likewise amazed and impressed, and of a right they should have been. Here in their very midst was one who spake with authority, whose personality was radiant and in whom were new and surprising forces for good. Here was one who could bring success from failure and turn darkness into light. Surely it was worth much even to be with Jesus. Yes, it was worth giving up all to follow such a Leader, so able a Captain.

CALLED TO A NEW CAREER.

There is that fishing boat piled with fishes such as possibly no other night of toil had ever won. Simon Peter and his partners received and accepted their new life call. Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." Now this prediction of Jesus is a flashlight upon the Christian career. Observe the phrase closely. *Men* and *fish* are contrasted. Here is the great catch of fish, and while the fishermen are marvelling over it, Jesus tells them that their greatest success is to be as catchers of men. But the meaning of the Greek word throws still further light on their future career. Literally the sentence is—"Fear not; from henceforth thou shalt *take alive*." Is not the picture vivid? There are the multitudes of fish; you see them flopping about,—a great pile of squirming, wriggling fish; but even as you look, already life is beginning to leave their bodies and they are less active than when you first looked. In a little while death will have stilled them everyone. They were caught to *die*. And thus Jesus tells the wondering fishermen—"Henceforth you will take alive." That is to say: You will win men and women, and save them to that life which is life indeed—the super-abundant life." And surely the fishermen perceived some hint of the deep meaning in Jesus' words, for when they had brought the boat to land, they left all and followed him. An accomplished student of the Gospels holds that there were three stages in the discipleship of the men that Jesus called to be with him. First, as simple believers in him as the Christ and his occasional companion; second, the abandonment of secular occupations and a constant attendance on his person; third, when called especially to be apostles. This incident marks the second stage of the calling of the four fishermen to be followers of Jesus Christ. They leave their nets, their boats, their all, and follow him. The love of the lake, the habits of years cannot hold them back. The fishermen are now apostles in the making.

We have in these eleven verses of the fifth chapter of Luke a picturesque account of Jesus among the every-day things of life. There amidst the nets and the boats and the familiar occupations, the Son of God gave a new meaning, and imparted a new power to the lives of four fishermen. Thus it is that spiritual power is accessible whilst we are busy with the every day affairs of life,—the farmer in the field, the woman in the kitchen, the blacksmith in his shop, the merchant behind his counter, the conductor on the train. Thus it is that God visits us here and now to turn defeat into victory, to scatter darkness with light, and to overcome evil with good. Deep calleth unto deep at this very hour. God's spirit speaks to our spirit, rebukes our surface thinking and our surface living, and through Christ he calls upon us to "put out into the deep." Have we not tarried long enough on the beach and by the shore? Are we not done with the shallow waters, where to be safe is to be useless? Is it not high time for us to acknowledge the new Captain and bid him command our lives, even as he commanded Peter's sailing vessel that memorable day on Galilee? Yes, and more, bid him pilot us "O'er life's tempestuous sea."

Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

As of old, Apostles heard it
By the Galilean lake,
Turned from home and toil and kindred
Leaving all for his dear sake.

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us
Saying, "Christian, love me more."

God Prays?

THY people have travailed much!" I cried
"I travail even as they," God sighed.
"I have cradled their woes since the stars were young,
My infant planets were scarcely hung
When I dreamed the dream of my liberty,
And planned a people to utter me.
I am the Pang of their discontent,
The Passion of their long lament;
I am the purpose of their Pain,
I writhe beneath their chain."

"But Thou art mighty, and needest no aid,
Can God, the Infinite, be afraid?"
"They, too are God, yet know it not,
'Tis they, not I, who have forgot? . . .
Not till their spirit break the curse
May I claim mine own in the universe; . . .
If the people rise, if the people rise,
I will answer them from the swarming skies. . . .
Blazing systems of sun and star
Are not so great as my people are,
Nor chanting angels so sweet to hear
As the Voice of the Nations, freed from fear.
They are my mouth, my breath, my soul,
I wait their summons to make me whole."

ANGELA MORGAN.

Some Things We Can Learn From the Mormons

IT has been my privilege to visit Salt Lake city recently in the course of a tour on behalf of the Interchurch World Movement. Many years ago, when a boy, I read the big book written by Amelia Young, the nineteenth wife of Brigham, and while I was filled with disgust at the spiritual perversions of the Mormons, I was filled with admiration at their material accomplishments. From that day to this I cherished a desire to behold the scenes of their pilgrimage and the mystical temple that stands as a monument to their energy and faith.

* * *

Making the Desert to Blossom as the Rose

We rode all day across Wyoming in a blinding storm of wind and snow in mid-April. To the east we had followed the old Mormon trail across Nebraska where water was scarce, the prairies flat and open to Indian incursions and where the road was an unblazed trail. Fancy could picture the caravans with men walking beside the white covered wagons day after day seeking a haven they knew not of, but unwavering in the faith that God was leading them away from the persecutions of Missouri and Illinois into some new Israel. At their head marched a man who was a curious blending of the illiterate, the surpassingly wise, the credulous and the practical. His own blind faith in his new Prophet Joseph made him a fanatic, which fact coupled with his allegorical interpretation of Biblical prophecy led his followers to see in him a latter day Joshua and Moses in one. He led the pilgrims over plain and mountain and likewise over failing faith and the despair of weariness, teaching them to sing the great Mormon Hymn, to dance and play and pray and keep their faith in him and in Jehovah and to envisage the new Israel to which persecution could never come and which would flow with milk and honey. Their murdered prophet became a martyr like the prophets of old; their persecutions were interpreted as a making of bricks without straw, their deliverance from arid trails and wild men a veritable journey across the Wilderness to the Promised Land; the very land which Joseph had prophesied was surely somewhere ahead. Then one day the Great Salt Lake valley, with its fortress-like wall of beautiful mountains enclosing it like a huge rocky bowl burst upon their view, and their leader cried, "Eureka."

It was a desert covered with sage, but there was water, and in the wagons was seed, so Brigham Young bade them look to heaven in gratefulness and then turned to digging ditches for irrigation. The simple folk whose credulous minds had been won by the mystical zeal and earnestness of Joseph, and whose faith had been sealed by his martyrdom, found it easy to turn every remarkable incident into miracle. One of the sights of the city today is the Sea Gull monument which celebrates the miraculous deliverance of their first crop from the invasion of hordes of crickets. The gulls came after the pilgrims had exhausted every device and faced utter despair in their efforts to save their harvest. As one rides across the wild, rocky wastes of western Wyoming and then bursts into this irrigated Paradise, where the desert has been made to bloom as the rose, one can understand why those who trailed that rock and sand through weary weeks and then found this new Elysium could be made to believe they were led by the hand of the Lord.

* * *

The Strength of Mormonism

Joseph had taught that plural marriages were approved by the Bible. Believing, no doubt, sincerely that every word of the Scriptures should be literally followed as interpreted to the Prophet in his visions and his new holy Book of Mormon, polygamy was accepted, and even by the women as a burden to be borne. Brigham Young may have been touched with that same sort of legalistic mysticism which possessed Mahomet and many other religious leaders and like them he may have been inordinately actuated by his own ego. At any rate he turned many an enterprise into his own profit and knew well how to mingle political wire pulling with religious sacrifice. He could have visions to suit critical occasions but never so often as to arouse scepticism. Like many a devout believer in his own powers and therefore in the providence of the powers-that-be as his shield and defender, his ego could no doubt deceive even himself. Many a man has been "led of God" to do things that his own practical will strongly desired just as George Willis Baer conceived his wealth and the Kaiser his crown as a divine endowment for the benefit of the race. Only men with mighty humility can be trusted with special dispensations and even then we may get autocratic democrats and ruling elders.

The fundamental strength of Mormonism is in the coupling of this literalism with a religious mysticism. They quote Scripture for baptizing the dead, for "sealing the living," for plural marriage, for baptizing for the remission of sins, for apostles, prophets, bishops and teachers, for tithing and for every other thing they teach and do; then they build monuments to the Sea Gull's deliverance, and tell of healings as marvelous as those claimed by the Christian Scientists. They build their magnificent temple, laying its massive foundations almost before the water had been turned upon the sands and with the help of the best architects and artists in the world, complete it after laboring forty years, crowning it with the angel Moroni who revealed the hidden plates to Joseph. Without, they build co-operative stores, promote great commercial enterprises, extend irrigation and build an industrial commonwealth in the spirit of cooperation and by a commingling of shrewd judgment with pious devotions. Within, they practice mystical ceremonies in secrecy from the world, admitting only those of the faithful who have lived up to the laws of their Zion. They make of the beautiful structure a symbol of entrance into heavenly places. Mormonism is rich, surpassingly rich in wealth and in common-wealth; its leaders prosper, but not without prospering their followers. They have brought tens of thousands of poor from many lands into their colony and given them a share in the common prosperity thus binding them with more than cords of love, and saving them, according to the faith, to a heavenly prosperity where there will be a sure possession of things that delight the senses of the saints.

* * *

Making Religious Organization Efficient

The Mormon church in Utah is a model of efficiency. It has its traditions of persecutions, of deliverance and of its martyred prophet, and then it has marvelous organization. The territory is divided into parishes and every parish or "ward" has a meeting house and a community center building. There is no duplication and no unprovided ground. Every ward has a bishop, and a well organized corps of assistants. Every name is enrolled and assigned, and it is said every member in Salt Lake City can be reached by telephone within three hours at any time. Every individual is personally looked after and a report upon him can be rendered at any moment. Religious education is much emphasized. The Mormons do not expect to indoctrinate the people and build up a store of religious knowledge through an indifferently taught Sunday school class for twenty minutes once each week. They provide real schools with graded courses of instruction ,and several classes with well trained teachers, and several hours' instruction each week covering a series of

years. They make much of education from the primary up to the university. They have training schools for teachers and they support the state university liberally. It is one of the striking facts in education that it can be made to serve the purposes of any cult, whether Russian, Japanese or Prussian autocracy, or Catholic or Mormon legalism. None need be afraid of education if only he is given the privilege of making the curriculum and furnishing the teachers.

The Mormons make much of music. It brings them great returns, not only in the richness of their worship but in gladness of heart, in aesthetic enjoyment, in communal fellowship and in recreational advantages to their youth. Recreation is a part of the work of the church as much as are Sunday Schools and tithing. Every church has its community hall and every week has its calendar of social affairs as well as of worship and classes for study. Brigham Young knew the value of play and dulled the edge of discontent at the camp fire every evening with dancing and singing and sociability. His followers have never forgotten it, and the mid-week dance and sociable is as much a part of the church's work as is prayer-meeting in our orthodox churches. Every dance is opened with prayer and it is sought to consecrate the exercise to the church and the welfare of those engaged in it, but the profane Gentiles believe it has debased prayer rather than uplifted the dance; they ask the traveler to note the futile efforts of the elders to rule out the modern cheek-by-jowl and other types of modern sensual terpsichorean fantasies. However that may be, the values of sociability and recreation in the life of youth are recognized and made to count to the glory of the church. Then there is tithing. This duty is said to be left wholly with the volition of the individual, but one can hardly imagine any Ananias escaping the knowledge of the ward bishop. The method brings in millions of dollars which go to the spread of the cause to the ends of the earth.

The last thing I will take time to note is the fact that there is no independent special ministry. All are laymen elected to positions of authority. Thus none will exceed, through inspirations of his own, the authority of the hierarchy of business men who control. The prophets are all priests elected to prophesy, and they seem able to fulfill their mission. There will be no new Josephs with their heterodox messages. It is a thoroughly modernized conception of hierarchy—no medieval asceticism for our American Saint. He wears good store clothes, has his head shingled at the sign of the candied pole, marries as often as the law allows and goes into partnership with the Lord on the basis of Jacob's pious proposition. Thus he manages the church alongside big hotels and banks and sugar corporations and goes in for politics and uses much common sense along with a little worldly guile to the glory of the Lord. On the stone foundations of this earthly paradise he builds mystical temples with the promise of a very real paradise beyond where the families of the faithful may gather, unbroken by death or American law.

ALVA W. TAYLOR.

Contributors to This Issue

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BOOKS

THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR. By the Committee on the War and the Religious Outlook. Five volumes have been projected by this committee appointed by the Federal Council of the Churches of Christ in America. Prof. William Adams Brown is its chairman. This is the second volume in the series. The first dealing with "Religion Among American Men" was issued a month ago. The other volumes are in preparation. It is difficult to overstate the value and suggestiveness of this book, made up as it is of contributions by some of the best known experts on the various themes discussed. There is first a statement on the enhanced significance and urgency of foreign missions in the light of the war. Then follows in part second a treatment of the effect of the war on the religious outlook in various lands. These chapters give an up-to-date picture of the situation in the different missionary fields by men like Fisher, Gale, Griswold, Inman, and Zwemer, who know their facts and are able to interpret them in a manner to place the interested reader in possession of the most timely information. The third part discusses in a dozen chapters the missionary principles and policies which have taken form in the light of the war. There is a valuable introduction by Dr. Robert E. Speer, the chairman of the committee charged with the preparation of this volume. It is evident that if the other books of the series reach the high level attained by these first two, the literature of the church will be greatly enriched in its adjustment to the exceedingly trying and impressive period through which we are passing. In appendices there are given the outlines of the discussion as a whole, and a carefully selected bibliography. The editorial work on this as on the other volumes of the series was by Rev. Samuel McCrey Cavert, one of the secretaries of the Federal Council. (Associated Press.)

THE ORIENT IN BIBLE TIMES. By Prof. Elihu Grant There are three sources from which the historian of biblical history can draw his facts. The first is the Bible, the second is the history of the nations contemporary with the biblical experiences in the Near East, and the third is the monumental evidence. This volume by the Professor of Biblical Literature in Haverford College presents an interesting and informed statement of the second of these bodies of material. The civilizations of the Nile and the Tigro-Euphrates valley are discussed in brief and attractive paragraphs. Each of the sixteen chapters is followed by suggestions for further study and a bibliography. There are about thirty illustrations from photographs. The work is a valuable addition to the apparatus of biblical study. (Lippincott. $2.50 net.)

JOURNEYS TO BAGDAD. By Charles S. Brooks. The legitimate successor to Charles Lamb, in America at least, is Charles S. Brooks, delightful philosopher and stylist. He leads from the hard matter-of-fact world off into charming nooks and green places of memory and childhood romance. Such themes as "Tunes for Spring," "The Decline of Night-caps" and "The Chilly Presence of Hard-headed Persons" serve as pegs upon which to string the most delightful musings imaginable. Of similar character is his other book of essays, "There's Pippins and Cheese to Come," with chapters on "Roads of Morning," "Now That Spring Is Here," "On Buying Old Books," etc. (Yale Press. $2 each.)

BIRDS IN TOWN AND VILLAGE. By W. H. Hudson. Those persons who have read "The Purple Land," "Far Away and Long Ago" and "Adventures Among Birds" will know that they may expect from this old-new bird book both charm of style and an abundance of information; but more than all else, they will expect to feel throughout the book the author's personality. Some of the chapters of the work are reprints of an

earlier volume, but there is in spite of that fact a pervading freshness throughout the book. Besides eleven chapters on "Birds In a Village" there are chapters on "Chanticleer," "In an Old Garden," "Village Birds in Winter, "Taking Stock of the Birds," etc. Eight colored illustrations are included. (Dutton.)

APT ILLUSTRATIONS FOR PUBLIC ADDRESSES. By A. Bernhard Webber. The author states that the incidents and quotations offered in these two hundred and more pages are especially designed for the use of ministers, students, Sunday school teachers and public speakers. They are presented under alphabetically arranged headings. Those who find it possible to use to advantage illustrations gathered in this manner by some one else will find assistance in this volume. It is always questionable whether second-hand materials of this sort are usable by really practiced and efficient speakers (Doran. $1.50.

A BETTER WORLD. By Tyler Dennett. In this suggestive and stimulating volume the author of "The Democratic Movement in Asia" has discussed the significance of the Peace Conference in Paris and the necessity for some such arrangement as was attempted in the League of Nations. The discussion moves entirely in the realm of religious and moral obligations rather than merely of national ambitions and prejudices. The wealth of facts presented is of great value. In such chapters as "Christianity, Democracy and Internationalism, "Europe, the War and Religion," "Christianity and non-Christian Races," and "Christianity and the New Century" the problems released by the war are given thoughtful and suggestive consideration, and the way is prepared for the final chapter on "The New Patriotism." An exceedingly valuable book. (Doran. $1.50.)

Previous Articles in the Series

COPIES of The Christian Century containing earlier articles in the current series on the church's future may be had so long as our files allow, at 10 cents per copy. The following are the titles of articles already published. Send us list of articles desired, and copies containing same will be mailed.

"The Future Church," by Dr. Charles E. Jefferson. "The Church an Ever-living Necessity," by Robert E. Speer. "Stagnant Religion in a Changing World," by Dr. Joseph E. McAfee. "The Church in a Plastic World," by Mr. H. H. Fletcher. "Religion and the Public Schools," by Dr. Henry F. Cope. "The Church and the Industrial Revolution," by Prof. Harry F. Ward. "The Church and the Industrial Situation," by Graham Taylor. "Christianize the Social Order!" by Mr. Louis F. Post. "The Church and Social Courage," by Judge Ben B. Lindsey. "The Church Immortal," by Dr. Joseph Fort Newton. "A Bourgeois Church in a Proletarian World," by H. D. C. Maclachlan. "Christianity and Industry," by Prof. Albion W. Small. "Shall the Church Abandon Education?" by Dr. H. O. Pritchard.

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THE SUNDAY SCHOOL

A Fierce Fighter*

HERE is a hero tale that will delight boys and men. A brave and dauntless soldier, Jonathan, goes out with his armor-bearer, to look over the enemies' situation. Among the crags of the hills they climb until the camp of the Philistines is partly discernible. Jonathan proposes a single-handed attack, to which the faithful body-guard assents. The fair young prince falls upon the outlying sentinels and kills them, he rushes into the little camp carrying dismay with him. The Philistines see another following and immediately conclude that only a strong band would dare to make such an attack, and they turn in precipitous flight. Jonathan following hotly kills them as they flee. The armor-bearer aids his master in the bloody work.

What does this old story profit us? Nothing, unless we can learn from it high courage. In a boys' camp last summer this question was asked, "What do you think of a boy who won't fight?" The boys' answers expressed the most unlimited disgust. A boy's life is just one fight after another. He has to fight all the boys in his part of town. That is the way they try him out to see if he is a regular guy. He has to fight every boy in the grade at day-school. He has to go forth and fight the boys of other sections. I remember one grand and glorious Sunday afternoon when our gang from the West end of town sallied forth to fight the gang from the Central part. The latter had stolen our stove from our shanty, and honor demanded that we recover the same. We held a council of war after Sunday-school, we elected our leader and at three of the clock we marched forth. A shower of rocks upon the rival shanty brought out the enemy like a swarm of hornets and the battle was on. The line swayed to and fro, but we knew our game and not a boy flinched or fouled. Each boy grappled his fellow and for a few minutes the fighting was hot and heavy. Then our enemy surrendered and in a triumphal march we escorted our stove home, carried by our base slaves, the defeated side!

Every real man is conscious of his willingness to fight and of his power to give a good account of himself if necessary. As he matures, the battle passes in most cases from the physical over into the realm of moral courage. Many men have physical courage who lack moral stamina. Daniel and his companions afforded a splendid example of moral fiber, when they refused to eat the king's meat or drink the king's wine and when they refused to bow down before the golden god. Daniel showed it alone when he refused to cease to pray with open windows. Highest of all stands Jesus in this realm. He refused to compromise to save his life. Straight through Gethsemane he walked to the cross. He was highest in the highest realm. Thus he challenges us.

Alvin York, the second elder of the little back-woods Tennessee church, possessed a high order of moral and physical courage as was shown by his almost superhuman exploits among the Germans. Instinctively our hearts go out to such men. We are hopeless hero-worshippers. We need to cultivate heroism in our own souls. We must fight for freedom and principle at any cost. We must fight for political and social liberty. We must fight for pure Americanism. We must fight for reforms. We must fight narrowness, bigotry and denominationalism. We cannot maintain our manhood and cease to be fighters. Certain primitive traits must be kept. We will love; we will fight to protect those we love. Loving and fighting, we will save our manhood. Away with the soft mollycoddles. Boy, you must fight!

JOHN R. EWERS.

*Lesson for May 23, "Israel's First King." I. Sam. 9:15-10:1.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Disciples Losing their Congregational Irresponsibility

Within five years a quiet revolution has been going on in the church policy of the Disciples of Christ. The most irresponsibly congregational of the congregational group of churches, they have come to recognize the need of superintendence and of a certain degree of ecclesiastical authority. In Ohio, Indiana, Illinois and Missouri district organizations have been perfected and this type of organization has spread even to the more conservative states as Nebraska and Kansas. The district superintendent travels all of his time among the churches, occasionally holding evangelistic meetings but increasingly devoting his time to the teaching of right church methods, especially in the field of church finance. Rev. Guy Hoover, of Indiana, is one of the most successful of this type of church administrator. Recentlly under the leadership of Rev. O. L. Smith, Nebraska has been organized into districts and Rev. D. G. Dungan is a recent appointee to a district superintendency in the southwest section of the state. The district superintendents have done a valuable work in securing cooperation among the churches in many ways and notably in the employment of ministers.

Successor for Dr. Kelman

The coming of Dr. John Kelman to the Fifth Avenue Presbyterian church of New York left vacant one of the most important churches in Scotland, Free St. George's Edinburgh. This church gave a call last winter to Dr. Hugh Black of New York to return to his native land and to the pulpit in which he first gained fame, but this call was not accepted. More recently Dr. G. H. Morrison, pastor of Wellington church, Glasgow, has been chosen and has accepted. He has spent seventeen years in his last pastorate and twenty-six years in the ministry. Though past middle life, he is described as being just in the prime of his manhood. He is not of the oratorical type, but his preaching finds its power in his intellectual grasp and his religious spirit. The selection of Dr. Morrison is regarded favorably by religious leaders in Scotland.

Theological Seminary Has Large Class

McCormick Theological Seminary is one of the leading institutions of ministerial training of the Presbyterian denomination. The annual commmencement exercises were held recently and a class of forty-two men was graduated. Dr. Charles F. Thwing, president Western Reserve University, Cleveland, delivered the commencement address. Prizes and fellowships were awarded in connection with the commencement exercises. One of the noteworthy events of the week was the election of Dr. Andrew C. Zenos to a newly created position of dean of the seminary. Dr. Zenos is a Greek by race who has lived in America long enough to become thoroughly acclimated in personal habit and intellectual life to our ways. His long period of service in the seminary, together with his high order of scholarship, has made him a leader.

Dr. John R. Mott Resigns as Head of Interchurch

Dr. John R. Mott has resigned as chairman of the executive committee of the Interchurch World Movement. The reason assigned for this step is that he is making a trip to Europe. He and Dr. S. Earl Taylor have been the foremost figures in the movement and the severance of his connection with it will be seriously felt. Dr. Mott has carried great responsibilities in recent years, having been director general of the big war drives for welfare funds and guided the course of the Y. M. C. A. throughout the war and since its close.

Baptists Have New Leader in Foreign Missions

The Baptist Board of Foreign Missions has recently selected as the chairman of its board Dr. Frederick L. Anderson. He has been a professor in the Newton Theological Institution. His educational work was done in the University of Chicago and in the divinity school of the same university. In 1916 he was a member of a deputation which toured the Orient in the study of Baptist mission work. Leadership in foreign missions requires men who have broad training, a world outlook and a liberal spirit. It is such men as these that are being called in increasing number to the service of the great boards who direct the task of the world's redemption.

A Specialist in Americanization

Before some of our slogans on Americanization were born, Dr. W. J. Sly had been chosen by the Baptist Publication Society to produce lesson material in Americanization for the use of the immigrants. He quickly came to be an authority on the subject and in recent weeks has been used by the Interchurch World Movement as a student and interpreter of this literature for all of the denominations. He has gathered the various materials put out by the boards of publication, classified this material, and made suggestions about future needs. In no project of the church has more criticism arisen than in connection with the Americanization program. In some cases Americanization has cloaked the illegal and illiberal persecutions of for-

Disciples Found Christian College

THE Disciples of Christ in California are now raising funds to establish on the edge of the Los Angeles campus of the state University the "California School of Christianity," designed to supplement the training of the university with moral and spiritual instruction. The project has received a great impetus by the initial gift of $200,000 by Mr. Charles C. Chapman, famous for his success in orange production. Mr. Chapman has agreed to double this gift if a half million is offered by other doners during the coming five years. Members of other Christian communities will be surprised to hear that this gift of Mr. Chapman's is the largest single gift to education ever made by a member of the Disciples' communion.

Rev. Edgar Fay Daugherty of Los Angeles, in a tract which sets forth the plans for the committee, describes the building plans of the new institution as follows: "Architecturally it will be harmonious with the architectural set-up of the University's present and future development. We will have an administration building, chapel and rooms for classes; there will doubtless be dormitories where students can be housed with the comfort, oversight, and atmosphere we would like to surround them with while they pursue their studies The specific number, type and character of buildings essential can be readily erected under the supervision of a trusted construction committee assigned that task by the board of trustees."

With regard to the possible objectors to this plan who would have preferred the founding of a little denominational college somewhere in California, Mr. Daugherty says: "Now respecting the tax-supported institutions, it is easy to say vociferously, 'they are godless and rationalistic and the breeders of materialism's fallacies.' That is the mere delivery of a criticism which any misanthrope can voice; the state university will nowhere shrivel under that criticism, for it is established to deal with the sciences, arts, languages, history and all else contemplating equipment toward materialism's needs. It will expand with larger equipment, more students, better faculties and all other essentials because the taxes of all the people go into its support; the simple question is, Will we damn it or redeem it? The adjacent Christian institution at its doors proposes its redemption, by affording a possible religious touch to those of its attendants who will choose to claim its touch." This movement in California to aid in Christianizing state institutions is parallelled in the efforts of many of the denominations in other states of the union. Without doubt many millions will be devoted to this purpose in the coming years.

eigners who had no other offence than ignorance of our laws and institutions. Often Americanization has been a cloak for evangelism. For the sake of clarity in this important work, Dr. Sly has been busy sifting the wheat from the chaff.

Churchmen Fraternize with Social Leaders

Representatives of the Catholic Welfare Council and of the Board of Temperance and Moral Welfare of the Presbyterian church attended the annual meeting of the National Conference of Social Work at New Orleans April 14-21. Other religious bodies failed to send representation though most of the evangelical bodies have boards or commissions dealing wtih this important interest. The religious leaders assumed that the business of the church in connection with the social movement was inspiration, cooperation with social agencies and what is known as social pioneering. It is well known that most of the modes of social amelioration now in use were the result of church initiative in days gone by and the church should be encouraged to persist in social pioneering.

Will Be President of a Polyglot School

After ten years spent as the executive secretary of a city mission society, Rev. Frank L. Anderson has severed his relationship with the Baptist Executive Council of Chicago and accepted a position as president of a new polygot school conducted by the Home Mission Society of his denomination. All organizations doing work among Christian immigrants realize that the nub of the problem is to secure an adequate supply of trained immigrant workers who can speak the language. Home and City Mission societies have been victimized by adventurers until they are now facing the task of educating the men they want before inducting them into important positions. The training of the foreign workers in the new Baptist school will be conducted partly in English, as it is not considered good home missionary policy to use mission workers the net result of whose effort will be to conform and encourage racial consciousness. Dr. Anderson's task in Chicago will be taken up by Dr. Benjamin Otto, recently pastor of the Baptist church in Morgan Park, a suburb of Chicago. The denomination has about eighty churches in the city.

Progress of the Interchurch World Movement

The campaign for funds for the Interchurch World Movement indicates that the financial drive was put on with too little preparation. The figures are not yet available on the drive but the advance statistics give little hope that the financial aims of the movement will be realized. In the state of Illinois, it is estimated that not over twenty per cent of the Disciples churches have yet put on the campaign for funds. In many counties there are not ten per cent of the total number of churches of all denominations that have done anything about the movement. There are, of course, noteworthy exceptions. Fifth Avenue Baptist church of New York has increased its apportionment voluntarily to a million dollars and is trying to raise the money. Many smaller churches have given with heroism and self-sacrifice. The most recent report available indicates that about one-third of the total fund is raised.

Baptists Will Face Their World Problems

Religious denominations with a constituency in the war area have grave problems of relief and reconstruction to face these days. The Baptists will hold in London, beginning July 19, a session of the Baptist World Alliance. The chief theme of the meeting will be the needs of the people in the stricken countries. The Baptist denomination has a considerable following in Germany, Russia and the Balkan states, and this world meeting will bring together for the first time men who were but a few years ago belligerents in hostile countries. Thus does the gospel help to heal the wounds of the world.

Rival Theological Seminary Secures Recognition

In the Baptist denomination there has always been an irreconcilable element opposed to the University of Chicago and all of its ways. Two or three years ago this remnant organized a rival theological seminary in Chicago with Rev. George W. Taft as president. The seminary has recently received a ten thousand dollar gift for a library room and equipment and a further donation tor books and upkeep. In addition, the institution has been recognized by the New World Movement of the denomination and will be given a share in the one hundred million dollar fund now being raised. The advertisements of the institution assert that it is now the largest source of supply for the pulpits of the Northern Baptist denomination. The school is composed chiefly of undergraduates and provides short course theological education while the divinity students of the University of Chicago are almost entirely men who have a college degree. If the claim of the advertisements is true, the thoughtful observer finds himself perplexed by the fact that the majority of those now seeking a place in the working force of the church are men who conceive the Christian ministry in terms of the short course theological seminary.

Continues to Work Out Plan of Regional Superintendents

The Disciples of Christ are organizing the work of religious education under regional superintendents, Recently Mr. J. S. Hill, a layman, was appointed as the superintendent of the mid-west region. His work will cover three states, Missouri, Kansas and Oklahoma. Mr. Hill is an experienced Bible school man and he has commended himself to the national organization through his practical service. Every district superintendent (a district is made up of a group of counties) is charged with a measure of responsibility for the Bible schools and the district superintendents will cooperate in carrying out the plans of the new regional superintendent. Mr. Hill was formerly a district superintendent in Missouri. The national Bible school organization of the Disciples of Christ is headed up by Rev. Robert M. Hopkins.

Missouri Leading State of Discipledom

Missouri is counted the strongest state, numerically for the Disciples in the United States. In spite of that fact the past two or three years has shown a serious loss. The state convention of Missouri Disciples will be held at Marshall June 15-17 and at this convention the problems of church promotion will be given serious consederation. The Indiana state convention also representing a large constituency, will be held in Vincennes, which city has many historical associations for Hoosiers.

Last Surviving Child of Alexander Campbell Dies

Alexander Campbell, conspicuous as the leader of the early history of the Disciples, was twice married and was the father of a large family of children. The quaint old Campbell homestead at Bethany, W. Va., is pointed out to tourists with the humorous explanation that with the birth of each child Mr. Campbell built a new wing to his house. Of this large family, the last son, William Campbell, passed away two years ago and his sister, Mrs. Decima Barclay, liv-

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ing at Bethany in the old Campbell homestead, was the last remaining daughter. She died on May 4 and her remains were interred in the old family burying ground just outside of Bethany. She has been a frequent visitor to the national conventions of the Disciples of Christ, where she was always an honored guest. Mrs. Barclay found great joy and pride in the growth of the religious movement with which her father was so prominently identified. She exercised the old southern hospitality in her home and found great satisfaction in showing the mementoes of her father's life.

Change of Disciple Leadership in Mississippi

Southern churches of the Disciples have had much more of the spirit of independence than northern disciples and only in recent years have the state and district organizations have developed as serious factors in church building. In Mississippi, Rev. W. C. Ferguson has been the forward-looking type of state leader and under his direction the state has been districted and many churches brought up to sufficient strength to have settled ministers. He has resigned recently to go into religious journalism and his place will be filled by one of his district secretaries, Rev. D. H. Starns.

More Fight on Sunday Laws

In various sections of America there is agitation for a new set of Sunday laws. In the state of New York a legislature which has distinguished itself for more undesirable legislation than any law-making body has produced in a generation, a bill was proposed which would allow Jews and Seventh Day Adventists the right to keep their stores open on Sunday. Fortunately this bill, which would soon have made an end of all Sunday observance on the part of business houses, was opposed not only by the Lord's Day Alliance but by the American Federation of Labor, the Retail Grocers' Association, and by many civic societies. With this formidable opposition it failed to pass. So long as Sunday is regarded purely from the religious point of view, the proposed amendment of the law would be reasonable, but when it is remembered that only cooperation in the observance of a single day makes the observance of any day possible, it is seen that minorities in the population must make some concession to the majorities for the sake of social good.

Signs of Religious Awakening in England and Scotland

The Easter season has been a very encouraging one in Great Britain. Larger congregations have thronged the churches than at any time since the war. Dr. Jowett spoke in London four times a day for six days to audiences that were large and reverent. Bishop Gore conducted the three hour service at Westminster. The attentiveness of the worshippers was remarked by all observers. Such a secular journal as the Manchester Guardian expresses the judgment that in England people are turning again to the ordinances of religion.

Lutherans Will Help Lift the War Burdens

The Lutheran church has larger holdings in the war stricken countries than any other Protestant denomination. The Lutherans of America have recognized their duty to their kinsmen in the faith and are now raising a fund which will be used in rehabilitation work in Europe. Even in Poland there are many Lutherans—it is estimated that the Lutheran population is not far from one million. There are five million Russian Lutherans. In their behalf a hundred thousand dollars will be raised. While many are leaving the state church of Germany, it is stated that free churches in all lands have a great increase of worshippers.

Chicago Y. M. C. A. and Mother's Day

It is to be doubted if any city in the country has made more of Mother's Day this year than the Chicago Y.M.C.A. The whole week preceding May 9 was

Successful Cooperation in Latin-American Missions

THESE are days that are trying the quality of all interdenominational cooperative efforts. An enterprise which has seemed to many the most difficult of all is that of providing comity in the field of Latin America, but it is just here that some of the most noteworthy achievements have taken place. This is due to the leadership afforded by the Committee on Cooperation in Latin America, headed by Samuel Guy Inman. Dr. Inman brought to his task a thorough knowledge of the field gained in many years of service as a missionary in Mexico and with this knowledge is a spirit at once gracious and just.

During the past year many things have been accomplished, sometimes against the protests of narrow denominationalists but with the full cooperation of the interested missionary societies. There has been a division of territory in Mexico. This has been the more difficult because many of the societies have been compelled to change fields after many years of effort.

The survey of the neglected fields in Haiti and San Domingo have brought new light on this problem and the formulation of a program. There has also been a survey of many other fields and in connection with these surveys a budget has been drawn up and a five year program formulated.

The Protestant point of view has a publication for Latin America which spoke authoritatively but with the founding of La Neuva Democracia there is now a Christian review which treats public questions, life and religion in a modern and convincing way.

At the present time there is going on in Central America a series of regional conferences in the various republics which are bringing light to the interested societies upon a section of the world but little known to us even though it lies at our very door.

The publication of a body of literature for popular consumption in Spanish speaking countries has also gone far. There are now Sunday school lesson quarterlies, temperance tracts and a considerable body of common literature which will be produced in quantities for the various mission boards at a great saving. The opening of a union bookshop in Santiago, Chile, is a significant achievement. Whatever may happen to some other forms of Protestant cooperation, the Committee on Cooperation in Latin America has established itself thoroughly as an institution.

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observed with banquets in the various departments, at which mothers and sons were present. At the Sears, Roebuck & Co. there were 200 persons present at this banquet and Judge Mary Bartelme of the Juvenile Court spoke on "Our Chicago Boys."

A City of Church Goers

Some cities have justly earned the reputation of being more conspicuously devoted to church going than the general average of cities and among these Indianapolis, where the churches of all denominations are vigorous, deserve especial mention. News like the following is not uncommon in that metropolis: Rev. F. E. Davison, a young man frome Yale, has proven a successful leader at Englewood Christian church, having received 165 new members during the first five months of his pastorate. The church mortgage will be burned in May and recently the pastor's salary has received a substantial increase.

Churches Have Too Much Seating Capacity

The Interchurch World Movement has touched on an important problem in giving a survey of the relation of the seating capacity of the churches to the total membership. In a Pennsylvania county there is a church with a seating capacity three times its membership. In Chicago, a Disciples church bought a theater building seating two thousand people for its three hundred members and commonly has a congregation of less than one hundred All over the country there has been the same unwisdom with regard to the relation of the building to its task. While these church biuldings are more than able to take care of the "peak load" in the way of congregations on special occasions they customarily fail in providing the equipment needed for the Sunday school and the social activities of the parish.

New York Ministers Study Publicity

Through the efforts of a New York newspaper, two hundred ministers of that city gathered on April 29 to begin a course of study in church publicity. Experts lectured on the press and its meaning to religion. Herbert H. Smith, of the Presbyterian publicity bureau, spoke on "Intra-Church Printed Matter."

Federal Council Hears from Holland

The Federal Council of the churches has recently received a very important communication from the Dutch Council of the World Alliance for International Friendship Through the Churches. The communication recites the story of the destitution of central Europe. It emphasizes the fact that many children are dying for want of nutrition and that many more will grow up to be a burden to society instead of an asset. The memorial appeals for funds and asks that the churches use their influence to secure for the people of central Europe the raw materials which are necessary in order to restore the processes of normal production. This point of view of the Christians of Holland is one that now appeals to statesmen of many countries. Recently Premier Nitti of Italy voiced the same facts and concluded suggestively by saying, "The war is over." The Federal Council has already secured a considerable fund and doubtless it will make every effort to respond to the fresh appeals for aid.

Gives Advice on Moving Picture Film

A common inquiry on the part of ministers and Sunday school superintendents is with regard to films suitable for exhibition in churches. The Interchurch World Movement has a motion picture division which provides up-to-date bulletins on the subject of films. The name of the picture is given and a description of its plot. This is followed by the name and address of the firm which has the renting of the picture.

Dean Brown Will Be University Preacher

Dean Charles R. Brown of the Yale Divinity School, is the preacher at the University of Chicago for the week beginning May 9. Other eminent preachers who will serve at the university during the spring quarter are Rev. Cornelius Woelfkin, Professor Allan Hoben and Bishop William Fraser McDowell.

Fighting Parsons' Club

There is a unique organization of ministers in Boston which is called the Fighting Parsons' Club. The members of this group are veterans either of the Civil War or of the World War. Their fellowship has not only its retrospective features but also undertakes to utilize helpfully the peculiar knowledge of the souls of men gained in the experiences of military camps and on the battlefields. The club is interdenominational in character.

Dr. Kelman Makes Analysis of French Religious Character

Dr. John Kelman, pastor of Fifth Avenue Presbyterian church, New York, was the speaker at St. Bartholomew's church at a meeting of the New York Auxiliary of the McAll Mission in France. He gave a noteworthy opinion with regard to the religious character of the French people which is so much at variance with popular estimates as to be worthy of wide circulation: "France is Roman Catholic. Why is she also rationalistic, atheist? Because of the part the church takes in politics. The ritual side of Roman Catholicism has fitted France like a glove; but on the political side things have become worse and worse, culminating in revolt. In politics the church has stood for class against the rights of man. France is no more capable of real atheism than a young mother with her babe at her breast: no more naturally rationalistic than the wild things in the field at spring-time. Her revolt is simply and solely against abommable politics. France cannot endure her rationalism. At heart she is religious. ' I cannot bear this nothing,' she would say. 'Give me back even Satan.' She cannot but be religious.

"Can France be Protestant? It all depends on the Protestantism offered. If it is mere naturalism, mere politics, she will have none of it. But make Protestantism a beautiful presentation of simple and familiar things, and she will take it. Include in it the beauty of the Roman

World's Sunday School Convention

THE World's Sunday School convention among its many functions acts as an agency to correlate the Sunday School work upon the mission field. The coming convention in Japan in October will gather together about fifteen hundred people, according to the present reservations for the trip. About half of this number will be entertained in native Japanese homes and the remainder will go to the hotels of Tokyo. A dining hall in which a thousand delegates may eat at once will furnish fellowship for the group. The Y. M. C. A. building will be given over to the convention for the ten days of the meeting. There will be delegates from Germany, Switzerland, Holland, England, Scotland, Wales, Uruguay, Brazil, Egypt, India, Philippines, Australia, South Africa and China. Korea will send 250 delegates. An exhibition showing the significance of the Sunday school movement to Evangelism, Education, Community Life, National Life and Christian Internationalism will be one of the features of the gathering.

There has been a significant growth of the number of non-Christian people under Sunday-school instruction in foreign lands. In the period between 1915 and 1917 the Sunday school enrollment in China increased from 165,000 to 210,000. One prominent Christian in the Orient declares that "a million Sunday-school pupils today will mean a million Christians ten years from now." While the native adult mind is often impervious to the Christian message it is quite open to it in childhood.

A Sunday school class may look different in different sections of the world. In Africa they meet with scarcely any clothing on. In India a woman's class would disclose but little of the faces of its members. The intellectual interest in various parts of the Bible differs in different sections of the world, but nowhere has there been found a human being so benighted as to fail utterly in relating himself to religious instruction. It is by a wisely directed program of religious education that the world is to be won for Christ

church and banish all ecclesiasticism. The France that prays with toys is fond of the simple, the common. Present Jesus, as we know him, with color and vitality. Give France the beautiful sacred story from Bethlehem to Calvary, and you will find her waiting for Jesus."

City Survey Helps Keep Sunday Movies Out

One of the indirect results of the Interchurch survey at Bloomington, Ill., was to keep the Sunday movie shows out of the town. A house-to-house canvass had been made some weeks ago in connection with the Interchurch Movement and this gave the church leaders the only up-to-date mailing list in the city. When the movie picture barons undertook to open their shows on Sunday, the church people felt that it would be difficult, if not impossible to win. Someone remembered the mailing list, however, and the case against the Sunday movie was put before the people by means of the mails. Many thousands of Catholics received a copy of the statement of Cardinal Gibbons on the Sunday movie. The result was that the quiet Sunday which the city has been enjoying all these years was maintained.

Former Minister would Abolish all Sunday Laws

The discussion of the amendment of Sunday laws goes on merrily all over the country, but nowhere is it more heated than in Massachusetts, the former home of the Pilgrims, but now a state of immigrants. The ministers are in many cases still discussing the question in a theological fashion rather than in the spirit of social welfare. Dr. A. Z. Conrad recently made a strong appeal in the "Congregationalist" for a Sabbath that kept the letter of the Jewish law. He is taken to task by Mr. Claris Yeuell, a former Disciple minister who is now in business in Rhode Island, and who heads the Men's Forum of a Congregational church. Mr. Yeuell is equally theological in his argument that with the passing of the "old covenant" the Jewish Sabbath was abolished and nothing else ever put in its place. He says: "Personally I would just as soon try to force people to be baptized or attend the communion as to force them to refrain from recreation on Sunday on Christian grounds." Meanwhile some students of community welfare are trying to arrive at a Christian position by examining the effect of the various kinds of Sunday observance in different cities, not only upon the church and its work but upon the people themselves.

Field Demands More Workers

The annual convention of the Disciples' missions and churches in India was held at Jabalpur February 20-25. The American, English and Australian missionaries of this communion met in one gathering with leading native Christians. The missionaries numbered seventy and the reports of inquirers has led the convention to place itself on record as asking for an immediate assignment of two hundred missionaries in the territory occupied by the Disciples.

Chesapeake Area Strong For Interchurch

The districts where church life was vigorous and well organized prior to the campaign are those which have produced the best results in the Interchurch Movement. Mr. James M. Pickens, campaign director of the Disciples for the Chesapeake area, reports that President Garfield's old church, the Vermont Avenue Christian Church of Washington, D. C., had raised $45,000 at the beginning of the second week of the drive. Ninth St. Christian church reported $24,000 at the beginning of the first week. This district had made the advance preparation faithfully, including the appointment and use of minute men, with the result that the people were educated and ready before the campaign began.

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BE TWENTY-five
THOUSAND of
THOSE MEN
BUSY FROM now to
CHILDREN'S day
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The Futility of Preaching

By John Spargo

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And a reviewer in the *Harvard Crimson* indicates the value of the book to every reader of the Christian Century who is planning for even a few days this summer in the great open places: "In spite of the suggestion of its name, the *Handbook of Travel* is not an improved guide-book of the Baedecker type to be lugged through the art galleries of Paris by a panting tourist. It is not prepared for those who seek to receive an instantaneous application of culture by a hurried visit through the Louvre, but for those who absorb it by wandering in the open. It is for the man of the type of Kipling's 'Explorer,' of Stevenson, and of Goldsmith,—who is 'restless at home and ever prone to range.' To such it will be what Horace Kephart's 'Camping and Woodcraft' is to the camper,—a handy reference book, as indispensable in the knapsack as a compass and matchbox.

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west the sea;
And East and West the wanderthirst that
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, MAY 20, 1920 Number 21

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer of Intellectual Confession

LORD JESUS, we would possess the mind that is in Thee. We would think of life, of its events and circumstances, and its destiny, as Thou dost think. We would stand at Thy side and see what Thou seest and judge as Thou dost judge. We are in confusion. Our perceptions are blurred and inconstant. There are moments when a light surprises our eyes, when a sudden flash of insight seems to open up a path into the mystery. But soon we lose our way again, and baffled with conflicting promptings we know not what to do. We need someone to guide us, to superintend our thinking, to command our reason, as well as to control our will.

Dear Master, let Thy mind rule over our minds. King of love, be Thou also King of our knowledge. Take our intellects and use every power as Thou shalt choose. We consecrate our thoughts to Thee. Our science is at best but a fragment of truth, a bit broken off the vast world of reality. We know only in part. We would not scorn what knowledge we have, but we confess how insufficient it is when we confront life earnestly. In humility and weakness we come to Thee for wisdom. Show us ourselves in the light that streams from Thyself. Help us to look out upon nature and mankind, and upon God, through Thine eyes. What glory such a vision brings us! What courage for our tasks, what power to endure sorrow and pain!

O Seer of the invisible, give us Thy sight. Make spiritual things as real to us as they were to Thee in the days Thou wast with us in the flesh. If thou dost give us the mind that was in Thee our whole world will be new. Things that now lure and obsess our hearts will lose their fascination. Things that now seem pale and weak will become strangely beautiful and powerful. And a great hope will rise up within us. In its glow we shall go to our daily work and we shall share even now in the joy of victory.

We would be Thy disciples indeed. We would understand Thee. Thou whose name is not Love only, but Truth also, be not impatient with our dullness, but teach us until the wisdom that was in Thee is ours also.—Amen.

Mr. Spargo's Article on Preaching

MR. JOHN SPARGO in his extraordinary article on "The Futility of Preaching," in this issue of The Christian Century, has flung down the gauntlet to tradition and to those who hold that it is by "the foolishness of preaching" that the Kingdom of God is to be brought in. Without doubt the article will arouse decided if not violent reactions from our readers. These reactions should be directed into rational formulations, and in order to encourage such a discussion of the radical question Mr. Spargo has raised The Christian Century will give a prize for the strongest and most effective article it receives on the other side. The article should be not a detailed reply to Mr. Spargo, but a constructive, noncontroversial setting forth of the essential place of preaching in the life of the church and in social and ethical progress. Though it should not undertake directly to attack Mr. Spargo's statement, it should bear evidences that its author has weighed carefully the considerations Mr. Spargo has set forth in his admirably frank and, as even those who differ from him must admit, cogent argument. From two thousand to three thousand words is a good length. Manuscripts must be in the editor's hands

by June 15. For the best article the prize will be $50. For the second best, $25. For the third best, $10. It is understood that any manuscripts not receiving first, second or third distinction may be published at the option of the editor. It is hardly imaginable that this brilliant and original utterance of the distinguished socialist philosopher will fail to stir to their roots the convictions of the ablest writing men—and women—among our readers.

The High Cost of Peace

REACTIONISM knows no denomination. Disciples of Christ are familiar with the annual convention fracas when a few conservatives make an awful noise, throw dust in the air, get everybody excited and apprehensive of a "split" and then plead for peace on the basis of the amiable adoption of the views of the noisy minority. In the same spirit, a critic in the open forum department of the Baptist calls upon that journal as follows: "I feel sure that if you will through the columns of your splendid paper show that our churches and schools, like those of the South, are loyal to the incarnation, the deity, the blood atonement and the genuine resurrection of Jesus Christ and that we, like them, accept the Bible as the word of God and not merely as a book containing the word of God, and that the men and women who are being sent out are loyal to these fundamental principles, you will be doing a great service to the Baptist church." The writer suggests a campaign of revivalism in the colleges and a preaching of certain forms of doctrine as the price of "peace." It is a sorry cause which maintains itself by the continual threat of division. It must be neither an un-Christian nor an unstrategic move on the part of the tolerant and forward-moving forces of the churches to accept the challenge of reaction and let the disaffected go off with those of the Millennial Dawn persuasion and the tradition-bound ecclesiastics in an organization of their own. In this way the evangelical churches would at least get their decks cleared for action in the real battles of life and society. It is too late in the centuries for a conquering church to hope to make progress with the millstone of medievalism about its neck.

Movement for the Quarantining of Social Diseases

IT HAS long been recognized that the only effective method of safeguarding communities against the spread of contagious diseases is publicity and restriction. When there is a case of diphtheria or of scarlet fever, the health officer after inspection posts a notice on the house and the place is quarantined. The most dangerous communicable diseases are not those which now receive this sort of publicity and limitation. They are rather those of the sexual sort which in the opinion of medical experts are the most serious menace of the nation today. Over them hitherto public sentiment has thrown the protecting cover of prudish reticence. They have flourished with all their terrible wastage of human life because of ignorance, and the failure of the law to mark their victims out for care and prevention of further contagion. There is no mercy in this conduct. Neither is there modesty in it. It is not necessary to brand with public shame the transgressor against the laws of virtue, or the victim of infection. Some are guilty and some are innocent who suffer from these menacing scourges. But the time has come for that measure of publicity and oversight which will serve as a protection for the youth of the nation. And ministers and school teachers should use their great influence to see that the seal of silence and toleration is broken in some effective way.

The Race for Irish Votes

AN American national election always reveals methods on the part of our politicians which show how little respect they have for the intelligence of their constituents. The round robin letter on the Irish question which has been sent to England, signed by seventy-eight members of the House, is a case in point. These gentlemen might be much more justly concerned with the present sufferings of the Armenians and Syrians, but the Armenian vote in America is not large. The General Conference of the Methodist Episcopal church has done wisely in protesting the meddling efforts of politicians to embroil us with Great Britain. A British writer tells us that only American meddlesomeness prevents a settlement of the Irish problem.

The Day of Pentecost

THE celebration of Pentecost has long been the custom of the historic churches. In England at certain times there is often a greater emphasis upon Whitsunday than upon Easter. It is the day of the founding of the Christian church. The suggestions for its proper observance this year are numerous. The Interchurch World Movement wants it used as a recruiting day. Three thousand souls were added to the church on the primitive Pentecost, and it is felt that another Pentecost is demanded following the large emphasis put upon the giving of money in the recent financial drive. The Disciples Commission on Christian Union has for a number of years asked that this be the annual day for a sermon on Christian union. If Christians are to be united in order that the world may believe, perhaps the two projects are not unrelated. The day falls on May 23 this year and will for the first time in American church history be generally observed by the various Evangelical groups.

The Deterioriation of the Public School

THE full significance of the facts concerning the teaching profession has not dawned yet upon the general public. It is stated that during the past year fifty thousand teachers have resigned their positions. The normal schools which train teachers have meagre groups of students while the colleges and universities have been full to overflowing. Vassar College, for instance, once

trained a large number of teachers but this year's class has not a single student in the list looking toward the teaching profession. This coming fall there will be thousands of schools running along with partly equipped girls as teachers, who will do the best they can but who will never measure up to the situation. The church is more vitally concerned in the work of the teacher than that of any other profession except the ministry. A weak school system means trouble for the future leaders in morality and religion. The situation is critical enough for the church to take a hand in recruiting the teaching profession as a public duty. Many women who have left teaching should be urged to return to it. At the same time the churches should lead community movements to secure more tax funds with which to support the schools. Only adequate support will guarantee good schools.

What the Bonus Would Do to the Soldier

CONGRESS is now debating a bill the provisions of which would give to each soldier a bonus of $1.25 a day for each day of service beyond sixty days which he gave to the government in the late war. A billion and a half dollars will be required to carry out this plan. This means new forms of taxation, among them probably a tax on meals served in hotels and restaurants. To the economist we may refer this question as to what this would do to business. The church is interested in what the bonus would do to the men. If it is the idea that an additional wage would compensate the men who put their lives in jeopardy for their country, this idea is futile. The history of pensions and grants to soldiers is that there is no end to the demands which are sure to arise. The bill provides additional aid to men who attend educational institutions, who buy homes in city or country, or who take out endowment life insurance. Why not limit the benefit to these entirely? There are unfortunately in every group of young men certain ones who would accept their easy money and straightway lay off from work. Our living costs would be increased both by the new taxation and by the industrial loss occasioned by idle men. The government has no business spending money to encourage idleness and sloth. But there is every reason to give the young men who served our country an equal chance with the young man who stayed at home. The bill now before Congress certainly requires amendment if it is to be supported by good friends of the soldiers.

Social Workers Maintain Spirit of Tolerance

THE election last year of Owen Lovejoy as president of the National Conference of Social Work was a signal for a great fight on him. He had written a letter to Eugene Debs in prison extending sympathy. It was charged by others that he had joined himself to the Protestant Friends of Irish Freedom. And when the conference held its annual meeting recently in New Orleans efforts were made to have the meeting interdicted by the archbishop. One governor refused to allow his social workers to go to the meeting at public expense. But the archbishop spoke on the opening night and many state officials were present at the conference, which shows that the sanity and broadmindedness of the American people it at last reasserting itself. Owen Lovejoy ended his year with a good record as an executive and with a fine pronouncement of spiritual principle in his annual address. He was for thirteen years a minister; then for thirteen years he fought child labor in the United States. Now he successfully vindicates the right of private opinion in the camp of social workers and forever confutes the heresy-hunter in this particular fellowship.

The Interchurch Debacle

MONDAY of last week was a day of solemn searching of hearts in the meeting of the General Committee of the Interchurch World Movement, in the Old Stone Church in Cleveland. The results of the work of the past months, and particularly the financial drive just then closing, were passed in review. Not the most optimistic of those present believed the situation was cheerful. In the words of the man who more than any other has been the leader of the enterprise, the conditions confronted were "difficult and confusing." A great program of varied activities has been outlined and partly set in way of accomplishment. A survey of conditions at home and in the Old World is in progress, some portions being already completed. A simultaneous campaign for funds to finance the forward movement of the church to achieve its missionary and educational objectives has been projected. The time set for that campaign was at an end, and the Committee met to consider the outcome.

There was a frank facing of the facts. The financial drive was not a success. The measure of attainment reached by the various denominations participating averaged about fifty percent of the amounts sought. The sum raised by the group that attempted to secure forty millions of dollars for the General Fund, the so-called Friendly Citizens' contribution, had reached less than three millions. This meant that a very serious financial problem confronted the Movement. Eighty-eight of the one hundred and forty odd boards and institutions that participated in the campaign have underwritten or guaranteed the payment of the expenses to an amount aggregating $7,934,263. Of this guaranteed amount, $5,968,632 has been accepted by New York banks, and the money has been loaned to finance the operations of the Movement. The total of these expenses up to the present time is in the neighborhood of eight millions of dollars. And of course so large a machine as has been created in the prosecution of this work cannot be stopped all at once, even if it were expedient to discontinue its operations.

It was hoped, and confidently believed, that the amount of money collected for the General Fund would pay all the expenses incurred, and leave a margin for distribution among the cooperating boards. Instead of this, up to the present time there is a heavy deficit which, unless the campaign goes on to some measure of completion, will have to

be made up by those boards. Even on this disappointing basis there will be a considerable balance to the good in each case. But the hope of complete immunity from the necessity of bearing the expenses of the Movement was so great that the facts come with a shock of disillusionment to many of the missionary and educational managers.

The spirit of the gathering was admirable in every way. If there was at the first any tendency to evade or minimize the facts, it was soon dissipated, and the discussion was searching, candid and self-effacing. There was much prayer during the sessions, and many of the great, faith-inspiring hymns of the church were sung. There were moments when all the means of grace were required to avert the dissolution of the meeting in perplexity and hopelessness. It was as if those who had promoted the fair plan of a united effort in behalf of the gospel in all lands had come to the sea border, with mountains on either side, trouble in the rear, and only deep water in front. But those moments passed, and out of the conference came a calmer mind, and a return of courage.

The causes of the partial success of the campaign were not difficult to audit. The effort to raise so large a sum of money was late in starting, and there was not time enough to make adequate preparation for its completion. There was a distressing reaction from the exhilaration of the war-time drives for funds, partly the result of too many appeals, partly due to the cost of living, partly to the heavy tax demands on people of means and usually generous impulses, and several similar causes. The limitation of the Movement to denominations at the demand of some of the participants sacrificed the assistance of several very strong interdenominational agencies which would have lent strength to the enterprise. All these and other items were enumerated in the list of obstacles which had slowed down the energies of the drive.

But the real cause, as was apparent to all who faced the situation, the thing of which least was said in the open session, was the denominational spirit that from the first doomed the Movement to a limited success, and threatened a complete failure. More than once the leaders spoke candidly of this fundamental weakness of the plan as it was developed. Yet they spoke without heat, as those who long ago discovered that they had been set to do a great work, and then deprived of the only asset by which it could hope for real success—actual unity of effort.

When two years ago the missionary leaders sat down together and studied the opportunity and responsibility of the post-war situation, they saw that two things were essential to the attainment of the vast objective of effective Protestant service in the new days of peril ahead—days far more difficult than those of the war. Those two things were a careful survey of the entire field, and a concerted campaign to finance the splendid task of meeting the needs disclosed. The vision took the form, fair and inspiring, of the united churches rousing themselves to achieve the united work. It was said at that time by one of the most influential leaders in the American church that in a cause so holy and so compelling there was compulsion in the thought of a unified adventure, and that no dollar of the funds raised should be spent in merely sectarian ways, or without the approval of all.

It was that conception of the plan which first attracted the sympathetic attention of the Christian public, and fired the imagination of the people. The assurance that the age of sectarian rivalry was closing, and that the churches actually could counsel and campaign together was alluring and convincing. It kindled a real glow of satisfaction all over the land. If the enterprise could have been carried through on that high level, a very different sequel would have been recorded.

But a beginning had hardly been made before the self-interest of denominationalism was disclosed as an obstruction. One after another several of the cooperating bodies served notice that for one reason and another they found it impossible to agree to the original plan. One had just made a financial drive, and could not repeat the process for some time to come, though it has since discovered that it is both necessary and practicable to put on almost at once a greater drive than the first one. Another found that objection to the Movement as a united plan was so pronounced in its ranks that only a solemn covenant that it should be permitted to conduct its own campaign in its own way cleared the path for any participation at all. Other denominations found equally convincing reasons for lending only a partial support. So instead of a united program and a concerted drive for funds, the Interchurch World Movement was compelled to content itself with a "united simultaneous" campaign, a deliberately confusing and self-annihilating term.

In the back of all minds at the Cleveland meeting was this humiliating truth. It was once and again given expression by the leaders, who more than all others had suffered from its blighting force. When that charge was made it was with a closer approach to indignation than in any other moment of the conference. All other phases of the matter were freely discussed,—the heavy expenses necessitated, the many cases of ineffective personnel, the attempt to cover too many areas, some of which were being well administered by other agencies, the disappearance of the so-called "Class B" givers, every one of whom was included, in more or less remote ways, within the elastic relationship of some one of the denominations.

But there was no uncertainty as to the real cause of the debacle.

The representatives of the denominations that had most offended against the spirit of comradeship made frequent efforts at defense. They insisted that denominational agencies, modes of operation, prejudices, likes and dislikes, had tied their hands and compelled them to act as they had done. But the fact remained in all its brutal baldness that the denominations which entered the Movement with a show of sincerity and an apparent desire to unite in a great cause had actually destroyed the hope of its success by their separative tactics.

It was a true and pregnant word that was uttered by one of the members of the committee when he said, "We have had many confessions here today,—confessions of mistake, and of over-confidence, and of miscalculation.

But we have not had the humbling confession and repentance of the sin and shame of our divisions, which have made this experience possible."

In the face of the seemingly insurmountable difficulties, the committee took up with courage the task of revision and amendment of the plan. Drastic reductions were made in the expense budget, and it was proposed that the campaign should go forward until the most pressing of the obligations were met and the cooperating agencies were relieved of the very serious burdens under which they were struggling. The Finance Committee wrestled with its problems far into the night, and at times went down to a deeper depth of trouble than any that had been disclosed during the day sessions. Then on the following day the Field Force was gathered, with such of the committee as could remain, and with fine devotion and self-sacrificing spirit not only planned to continue the drive but pledged a considerable sum to start the new effort.

While these paragraphs are being put into type the General Committee is holding another meeting in New York, called as an emergency measure to review the whole situation in the light of a through ad interim study of the latest reports from the churches. Every friend of cooperative work in America, every Christian who longs for the progress of the church, and fears the reaction that may come from any apparent failure of great plans, will be much in prayer for the divine blessing upon the men and women who are leading in this impressive work. It must not be allowed to fail of its purpose. Such an issue would retard the work of Christianity a generation. What is needed is the quiet and humbling mastery of the lesson of the futility of divided effort and the longing of men and women of good will throughout the nation for a real joining of the forces that claim fellowship with our Lord in the imperial tasks to which he is summoning his church.

America's Literary Center

CHICAGO has long been known as the stockyards city, and is no longer sensitive to whatever implications there may be in that title. It is, however, something of a shock to this uproarious center to have thrust upon it the honor and responsibility of the first city of the country in literature. Yet, nothing less than that is the place now given to Chicago by the leader among present-day American literary critics, Mr. H. L. Mencken, author of "Prejudices." In an article just published in the London Nation, Mr. Mencken passes a few ill-smelling bouquets to other cities of the country, then flings a veritable haystack of roses at the city on the Lake. New York he calls "shoddily cosmopolitan, second rate European, extraordinarily cringing," and he declares there are not more than two or three New York writers in practice today who are worthy of serious consideration; furthermore, he believes that "scarcely a book of capital importance to the national literature has come out of the town for a generation." Says Mr. Mencken of New York and New Yorkers:

> Life buzzes and coruscates on Manhattan island, but the play of ideas is not there. The New York spirit, for all the gaudy pretentiousness of the town, is a spirit of timidity, of regularity, of safe mediocrity. The typical New Yorker, whether artist or mere trader, feels the heavy hand of the capitalistic bourgeoisie upon him at all times. He is always looking over his shoulder furtively, in fear that he may have done something that is not approved and so brought down upon himself some inexplicable penalty. Here are the great rewards, but here also are the inviolable taboos. The individual, facing that relentless regimentation, is afraid to be himself. Above all, he is afraid to be an American.

Boston, according to Mr. Mencken, is "tragically dead, intellectually"; Philadelphia is "an intellectual slum"; the life and color are gone from San Francisco; Washington, St. Louis, New Orleans and Baltimore are all "overgrown villages." For Chicago, hog butcher for the world, he reserves this tribute:

> In Chicago there is the mysterious something that makes for individuality, personality, charm; in Chicago a spirit broods upon the face of the waters. Find a writer who is indubitably an American in every pulse beat, snort and adenoid, an American who has something new and peculiarly American to say and who says it in an unmistakable American way, and nine times out of ten you will find that he has some sort of connection with the gargantuan and inordinate abattoir by Lake Michigan—that he was bred there or got his start there or passed through there in the days when he was young and tender.

Some of the names listed which lend luster to our erstwhile hog-killing city are: Dreiser, Sherwood Anderson, Miss Cather, Mrs. Mary S. Watts, Masters, Sandburg, Tarkington, George Ade, Herrick, Henry B. Fuller and Winston Churchill. True enough, it is stretching Mr. Mencken's theory somewhat to drag in Booth Tarkington and Winston Churchill, but he holds that it was the Chicago influence that moulded the work of these and other writers who at first seem out of place in a list of Chicago literary celebrities. For, he declares, Chicago as plainly dominates the entire Central region of the country as Edinburgh dominates all Scotland.

Looking toward the future, Mr. Mencken sees hope of "a reaction toward freedom in ideas, and toward a sane and self-respecting nationalism," only by way of Chicago. For this critic is a pessimist in his attitude toward present conditions. He finds the literature of the country, at this moment, "in a state bordering upon paralysis." The war, he declares, has greatly augmented imitativeness, and worse than that, has strengthened the puritan machinery for putting down intellectual experiment and enterprise. The reaction, he believes, will not come from New York, for she is "too timorous." It will come from Chicago.

All this is a very delightful encomium on the great city, whose citizens invest its future with most unrestricted hope—all of it up to the point where Mr. Mencken tries to account for this remarkable literary development. "What lies at the bottom of this," he says, "is the elemental curiosity of a simple and somewhat ignorant people—the naive delight of hog butchers, freight handlers, and stackers of wheat, in the grand clash and clatter of ideas!" After all, what about this Mencken—is he a reliable critic or not?

Pity the Blind

IN FRONT of the public market house of one of our large cities a blind man sat every week-day for thirty years. Ostensibly he sold matches, but in reality he was a common beggar, allowed the illegal opportunity for mendicancy by police and public, because of his infirmity. He was unkempt and forlorn in appearance, and his piteous monotonous chant, "Pity a poor blind man! Pity a poor blind man!" had a haunting quality that led passers hastily to settle with their consciences by pouring their spare change into the cup which he held out. At the end of the thirty years some one reported to the authorities that the blind man had become rich,—that he had acquired an entire block of tenements by the wise investment of his pennies. Strange though it might seem, when the story appeared in the newspapers there were many amused chuckles but no complaints. Persons who had regularly contributed to the blind beggar's fortune did not grudge him their gifts. What was a fortune to a blind man? Let him have his houses and lands. He was still blind, and therefore poor.

The glory of the May-time fills a responsive soul with thoughts that "lie too deep for tears" and are infinitely too joyous for laughter. The mild and daily deepening green of meadows, the vivid color of wheat-fields, the pale flush of orchards, the blue of the sky softly veiled here and there by the gray-white of passing clouds,—these bring a longing for the expression of what we are glad, in spite of that longing, can never be expressed. For who would wish to confine in words that which is so essentially of the spirit? Yet there are persons who can drive over country roads in May thinking more of the speed of their cars than of the loveliness of God's world. Shall we then grudge them their speed? No; for they are blind.

The human world in which we live is a-tremble with mysterious forces. Men and nations are discovering themselves. Like a little child just learning to handle itself they use their new-found powers awkwardly and often destructively. One must indeed be without any prophetic instinct if he fail to discern in the signs of the times possibilities of eternal import for good or evil, yet there are many persons whose chief concern is in their industrial stocks or in their respective political parties. It is not worth while to grudge them their material possessions, for never have such possessions seemed more meaningless. But what an unspeakable calamity if the world must come to depend for guidance in such an hour upon a race of blind men!

Contributors to This Issue

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The Lost Tooth

A Parable of Safed the Sage

THE daughter of the daughter of Keturah came unto our habitation, and she sought the Cookie Box of Keturah. And thus did Keturah's own children in their day. And thus have I done often. Save that I never eat one Cookie. I can eat none and I can eat four or five, but I cannot eat one of the Cookies of Keturah and stop. And the little maiden ate of the Cookies of Keturah. And I think that there will always be Cookies in her Cookie Box.

Now as the damsel ate she cried out in terror.

And I wondered what had happened unto her, for that is not the way the Cookies of Keturah affect people.

And she cried not in pain, but in terror. And she said, Oh, Grandpa! My tooth has come out!

And she held up a tiny front tooth in her little hand.

Now the loss of a Tooth is a matter of some importance to me; for I fear lest the time come when the grinders cease because they are few. But I knew that for her it was not a serious matter.

And I said, Fear not. It is of no consequence.

And she said, Oh, Grandpa, canst thou put it back?

And I told her that I could not, and that I would not if I could.

And she understood it not, but she was comforted when she saw that I did not share her fear.

And I said, Have no fear, my little girl. The teeth that God gave thee when teeth first came unto thee, were baby teeth, and they will leave thee one by one, and fall out. Trouble not thyself, for there shall grow others in their place that will be stronger and better and last longer.

And she was comforted.

And I considered the losses of life, and the pain and the fear of them, and how they are even as the fear that was in the heart of the little maiden when she lost the Tooth. Yea, I went where people suffered by reason of losses which I could not explain so easily, and my words of comfort had behind them no knowledge of what blessing God should provide instead of the thing that had been taken away.

But I remembered that it is written in the Word of God how God hath provided Some Better Thing.

And I took the little pearly tooth from the hand of the little maiden, and she sat upon my knee and ate the residue of her Cookie, and I stroked her Golden Hair, and I prayed unto God for all those who have losses in life and who know not how God shall provide any better thing in place of them.

For their sorrow is like unto the sorrow of the daughter of the daughter of Keturah, and there are times when my wisdom stoppeth short of their need.

The Futility of Preaching

By John Spargo

WHEN I first became associated with the Socialist movement, many years ago, one of the subjects very seriously and earnestly discussed was the use to which the churches ought to be put when the social revolution should have become a *fait accompli*. I quite well remember several debates upon this question, in which I participated with the customary ardor and dogmatism of youth.

How terribly important it seemed then to have our minds made up concerning this very momentous question! The social revolution was very near; in fact, so near that we were already somewhat frightened by the noise of its approach. We walked as men whom God or Destiny had appointed to save the world through the chaos and guide its course aright. Social efficiency was the very marrow of our faith. There must be order, harmony, conservation of energy and freedom from waste. In our most apocalyptic moods we were very practical and worldly-wise. That was our pride. Our feet were planted on the earth the while we reached to the stars. Naturally, therefore, the very practical question of how best to use the churches appealed to us. All over the land there were buildings, many of them large and beautiful, which ought to be used to the best advantage. It was our ordained task to determine exactly what that was.

It is interesting to recall now, after the lapse of more than a quarter of a century, that we all took it for granted that in the new social order the churches would no longer be needed for the purpose for which they were originally intended. We did not need to argue this at all: we accepted it as something axiomatic. Religion was part of the old order that was passing; all things were to be made new. In the new social order its place would be taken by an ethical consciousness rationally derived and independent of "emotionalism" and "superstition." A few of the older men, in whom the fierce spirit of the religion-versus-science controversy inspired by the Darwinian discoveries still raged, were aggressively hostile to religion. Most of us were not warlike, however, but simply indifferent and somewhat supercilious in our pride of intellect. We were good-naturedly tolerant to the warlike spirits on both sides, as we could afford to be, sure as we were that the religious question would soon cease to be. Our mental attitude was as far removed from that of our aggressively atheistic comrades as it was from that of those French Socialists of an earlier day who at their banquets drank toasts "To Christ, the Father of Socialism," and "To the coming of God on earth," and who hung in their meeting rooms the picture of Christ, inscribed "Jesus of Nazareth, the first representative of the people."

CHURCHES AS OPEN FORUMS

In these days of public forums in churches, when it is a common practice for Protestant churches to be used as forums for the discussion of the great political and economic questions of the day, one remembers with mild amusement that in our discussions of long ago we were pretty generally agreed that this should be the use of most of the churches in the new social order. I remember an address made in one of those debates in which I pointed out with due gravity and impressiveness that while most of the nonconformist churches were admirably suited to this use, very few of the large Anglican and Roman Catholic churches and cathedrals were, because their Gothic architecture spoiled them as auditoriums.

Perhaps my readers will be indulgent and pardon me if I digress here to refer briefly to a theory of mine that Gothic architecture was responsible for the deterioration of English oratory; that the oratorical superiority of the nonconformist ministers of England over their brethren of the Anglican church was due very largely to the fact that their places of worship were better auditoriums. It is very difficult to get proper acoustics in a large Gothic church or cathedral. This leads to slovenly enunciation. The good pulpit orator is at a disadvantage. There is very little to distinguish him from the inferior man. The merits of the one and the defects of the other are equally obscured. The nonconformist "chapels" might be ever so plain or ugly, but they were usually so constructed that people could hear what was being said. The good pulpit orator gained appreciation; the poor preacher's defects were made plain. I would not now stress this theory of the baleful influence of Gothic architecture on oratory, but —well, there is "something in it."

THE GOTHIC PROBLEM

To return: we wanted to use for public forums all the church auditoriums which were suited to that purpose. The great Gothic churches and cathedrals presented a distinct problem. On the one hand, many of them were of great beauty and the beauty was often associated with historic interest. Some lacked beauty but were of great historical interest and value, great memorials of past effort and glory. To destroy these would be vandalism such as we were not capable of favoring. The use of such ecclesiastical structures as these in the new social order was not a matter to be easily agreed upon. The plan that found most favor was to convert them into civic museums.

Just as we discussed this subject in the latter part of the nineteenth century, so others before us were discussing it in the latter part of the eighteenth century. Even amid the clamor and stress of the French revolution, men discussed it. I imagine that even as we discuss it now so our grandchildren will discuss it with equal solemnity. The Christian religion and the Christian church will endure for a long time to come, changing from time to time as the sum of knowledge and enlightenment grows, but with the same motivation back of all. It is a human thing, this church, marred by the frailties and im-

perfections of our human kind, limited by the narrowness of our vision. It is as enduring as the life of humanity and so long as there is a future for men there will be a future for organized religion and for the church.

RELIGION AN ENDURING FACT

"Religion is not the transient emotional thing imagined by the adventurous minds who in the French Revolution decreed the abolition of God and in the middle of the nineteenth century forecasted the speedy disappearance of all religion, dispersed by science as darkness is dispersed by light. It will endure as long as humanity endures." These words from a little book of mine published in 1915, entitled "Marxian Socialism and Religion," seem to me to summarize a profound truth and to afford a sound basis for consideration of the nature of the church. Nothing else can take the place of religion in the hearts of millions of men. No social arrangements however ideally perfect, no ethical system, however exalted, will satisfy as substitutes for religion. These things are temporal; they do not deal with the unseen spiritual things which are so vital to a large part of mankind. They do not offer any solution of the great ultimate problems, any answer to the questionings which lie back of all religion.

To avoid misunderstanding arising from the use of the word "religion" in a too general sense, let me make it quite clear that I have in mind the hypothesis that there exists a purposive Power or Being, called God, an eternal and infinite Being to whom man voluntarily subjects himself and whom he worships. I have in mind that union of faith and conduct in which conduct is directed by faith in a superior power called God, to worship whom there is an omnipresent impulse. To define religion with perfect satisfaction is not easy—perhaps it is impossible. To me, however, it seems quite possible to indicate the essentials of religion in a brief definition. In the little book already quoted from I wrote:

"We may define religion, then, as Man's belief in and worship of a supreme purposive Power (or powers) called God (or gods), and the regulation of his life according to what he believes to be the pleasure or desire, or the commands, of the God (or gods) worshipped."

In this sense I use the word religion here as implying acceptance of a certain hypothesis of the origin and governance of the universe and of man. Thoroughly aware that there are many men, even in the Christian church—to which I do not belong, let me say in passing—who apply the word religion to ethical codes and ethical conduct apart from belief in God, I cannot accept that as a legitimate use of the word. There can be no religion without a God to worship.

PRIMARY FUNCTION OF THE CHURCH

The primary function of the church, I take it, is to organize those whose impulse it is to worship God so that the worship may be more beautiful and, what is perhaps of greater importance, more helpful and inspiring to those so worshipping. As long as men and women believe in God and are conscious of dependence upon Him; as long as the belief in the immortality of the soul persists, so long will there be organized religious worship. The forms of worship will change in the future as they have changed in the past, just as the conception of God and His nature changes from age to age. The God of hate feared by our forefathers is no more; the gloomy and forbidding austerity of their worship is banished.

In my humble judgment, the church of the future will exist almost wholly for worship and devotion. What are called "social service functions," at present so much in vogue, are, I believe, temporary features of church work, undertaken experimentally in an earnest endeavor to vitalize the church and relate it to something more definitely concerned with life than so much of its work has been in the past. The motive is admirable; the method questionable. There is a very close relation between religion and social service: "faith without works is dead," and there is something wrong with a man's religion if it does not make him socially-minded. Fraternalism and social justice are the first fruits of religion.

It does not follow from these premises that the church as an organization of religious believers should undertake social services and experiments like day nurseries, infants' milk depots, employment agencies, and the like. There is a very clear and distinct line to be drawn between the functions properly belonging to religious *individuals* and those properly belonging to the *organizations* which such individuals maintain for cooperative worship. Unless that distinction is observed, the church soon or late loses as a religious force. It may be fairly questioned whether all the social service work thus far undertaken by the Christian church has done anything to advance social reform; whether it has not, on the contrary, retarded it. The church, in so far as it is effective as a church, is a good agency for promoting the social consciousness which will destroy involuntary poverty; it is not a good agency for carrying out the programme essential to the realization of that ideal. The church will, in the near future, I believe, leave programmes to individuals and to those organizations for social advancement in which citizens of all creeds and of no creed can unite. Its business is with the dynamics of progress, not with its programmes.

BOLSHEVISM A SPIRITUAL PROBLEM

The great tide of Bolshevism which has been surging through the civilized world is the result of a spiritual cataclysm. Bolshevism is a spiritual problem at bottom. It springs from soul-hunger. Millions of men and women have been living under a moral overstrain unexampled in the history of the world. Through the years of strife and destruction they have said—all of us have said—that the sacrifice could not be in vain; that out of it must come a new world. So millions have developed a Messianic hope and expectancy. In so far as the church has faced this fact it has done so only to the extent that its ministers have discussed programmes, and by their discussion added to the existing confusion. One pulpit thunders forth that the League of Nations is Heaven-inspired; another that it is a thing of evil. One pulpit rings with bitter denunciation of the labor unions; another proclaims their praise. Either there is nothing in religion definite enough

for the guidance of men through the maze of life's problems, or the preachers rely upon something else than its verities.

Personally, I regard the pulpit as the weak spot in the church of today—its Achilles tendon. *It is very doubtful, to my mind, whether all the preaching that will be done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some "little red schoolhouse."*

Distinguishing the general work of the ministry from preaching for the moment, I believe that I am safe in saying that the judgments of preachers upon practically all public questions are held in less esteem than those of any other body of men in the land. Never in the world before was there a class commanding such a vast hearing and exercising so little influence. Men of affairs charged with big responsibilities, and dependent to a large extent upon public opinion, rarely heed the voices of the preachers. Recently a prominent United States Senator, a pillar of the church, by the way, was explaining to me his stand upon a certain measure before Congress. "I try to act according to the wishes of my constituents whenever these are known to me," he said. "In this case, most of the letters are on one side. Of course, I get lots of letters on the other side but mostly from preachers—*and preachers' opinions don't count in matters of public importance.*" That attitude I believe to be very general, and, what is more important, justified by the facts.

PULPIT AN ANACHRONISM

Preaching is not a man-sized job. The pulpit is an anachronism in the modern world. Preaching comes down to us from a past age, when few possessed Bibles and fewer still could read them for themselves. It was necessary then when the believers assembled together to have someone read and explain the Word to them. Today when almost every person can read for himself, when Bibles can be purchased for a few cents, there is no need for such a service. The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister. That is probably the reason why the old-fashioned expository sermon and the sermon on doctrinal subjects are rarely heard in our cities nowadays. A modern reference Bible with maps, concordance, topical index and explanatory notes will enable any man or woman of ordinary intelligence to understand the vital portions of the Bible much better than the old-fashioned sermon so laboriously compiled as a Friday morning's task with the aid of "Barnes' Notes on the New Testament," "Ellicott's Commentary" and the "sermon-outlines" in some homiletic review.

Where this is not frankly recognized and faced it is felt instinctively. This is evidenced by the fact that sermons which simply expound the meaning of selected Bible texts do not interest people. It is evidenced, too, by the character of the sermons that are being preached. The old hour-long interpretation with its illustrations arranged as "Firstly," "Secondly," "Thirdly" and "Finally Brethren" has given place to the fifteen minute "snappy talk" upon some topical subject or some abstract question. Sermon topics announced in a single issue of a daily paper before me include "The Shantung Question;" "The League of Nations;" "Is America In Danger of Bolshevism?" "Strikes and the Public;" "What Shall We Do With The Profiteer?"; "Mr. Wells as a Prophet;" "Armenia's Cry." I have not the slightest doubt that the preachers who chose these themes for their "sermons" kept to the old tradition of announcing a text from the Bible as a starting point. It is quite obvious, however, that they were only conforming to tradition in this, and that they were really giving political and sociological lectures from the pulpit. The old time "Lyceum" lecture has supplanted the sermon.

This would not be so bad if the conditions of the Lyceum existed in the church. The typical Lyceum lecturer, like the Chautauqua lecturer of today, was a specialist. He had two or three lectures, each the product of much experience and study, which he delivered all over the country. He prepared a new lecture once a year perhaps. It was quite common for a single lecture to be the result of weeks or months of careful work. The lecturer had a definite message to give to all who desired to hear it.

FUTILITY OF PREACHING

Contrast this with the condition in which the average minister finds himself. He is practically under contract to have a new message to deliver every Sunday for ten or eleven months in the year. His sermon is expected every Sunday at a fixed hour. Now, even if the church drew to its ministry the ablest men in the country, it would be impossible for those men to perform such a task to advantage. Given an intelligent congregation, there is no earthly reason for supposing that any man can possibly have anything of importance to say to it week after week, year in and year out. There is no good reason why people of education and intelligence should go week after week to listen to any man, expecting him to have anything wise or useful to say upon the wide range of subjects covered by the programme of the up-to-date minister.

I would not be dogmatic here, but I cannot resist the conclusion that the man of intellectual integrity and vision is at a big disadvantage in the ministry today. He may know enough about two or three subjects to justify him in addressing the congregation concerning them; he cannot possibly have anything like that justification for addressing them week after week upon subjects of which he often knows far less than many of those who sit in the pews before him.

Let us be quite frank about it: Do we not all know that many a sermon upon questions of great complexity and difficulty is composed as a result of reading a single *ex-parte* book, pamphlet or magazine article? How many sermons on the League of Nations, on Socialism, the Labor Problem and similar subjects, requiring profound and prolonged study for their understanding, have been written by men whose sole equipment was derived from reading a single presentation of one side? The average minister is a poor guide in matters sociological. Modern

industrial life is very complex and the adjustment of its problems requires a great deal of highly specialized technical knowledge. The amateur is as useless—and often as dangerous—as the novice in a machine shop. I do not deny, of course, that there are ministers who are eminently competent to deal with social problems. They are specialists. On the whole, however, the ministry unfits a man to be a guide in such matters.

Even the moral and spiritual problems of the educated and enlightened man of today are largely beyond the grasp of the minister of the church he attends. The ministerial training, environment, habits of life, and, generally, temperament, unite to produce this result. The minister does not know from experience—except in very rare cases— anything of the problems which baffle and perplex the man of business, the public official, the professional man. Theological seminaries cannot give this knowledge; it cannot be learned from books or otherwise acquired second-hand. It can only come from personal experience—from life. Men who have not thus known the problems which beset men, their temptations and their perplexities can give very little help to others. When we remember these things it is easy to understand why the pulpit of today possesses so little influence.

A PERSONAL CONFESSION

This paper is so personal—so much in the nature of a personal confession—that a candid explanation of my own relation to the church may be pardoned. I believe in the church as a social institution. In the little New England town where I live it is plainly apparent that the various churches embrace in their membership nearly all that is good and promising in the community. Any program for advancement must begin with and depend upon these. No other evidence of the social value of the institution is needed. Its destruction would be a grave loss, a set-back to civilization. For this reason I gladly support the church. So much is an act of patriotism; a civic duty. Only rarely do I attend the preaching services, however. When I go it is because I have reason to believe that the minister will have something to say upon the subject announced to make attendance worth while. More often I am quite indifferent to the minister's opinion upon the subject he is announced to speak upon. I know that I can get more certain information, and a surer view of the subject, if I spend the evening at home reading about it, or, perhaps, talking with a friend or neighbor who knows the subject at first hand.

So much for the preacher and his discussion of the great issues of the day. When it comes to my personal problems I find the church of singularly little use. If my problems were doctrinal, if theological questions troubled me, or if I were perplexed concerning the meaning of certain passages of scripture, I should probably go to my minister for help. But my problems are very different; they are the problems which arise in connection with a life which is as foreign to the minister as the life of the Eskimo is foreign to the Hottentot. He would not understand my problem probably would not see it as a problem at all. For help—for a helpful ministry if you please—I go to men of similar experience, men who have faced the same problems who can understand and help.

The church will endure and continue to exert a beneficent influence for righteousness. It will continue to develop collective worship of the Eternal and Infinite. It will find in this and in the development of spiritual idealism a sufficiently large undertaking without amateurishly bungling in the great sociological laboratory. It will promote social consciousness and social justice, not in terms of programme—where so much is tentative and experimental—but in terms of fundamental feeling and character. Finally, it will develop a new type of ministry. It will not require preachers and lecturers trained to the superficiality of mind that is necessary for a man who has to make an address at a stated hour every Sunday, and to deal with a great many questions only a few of which he can possibly know enough about to justify him in talking about them from the pulpit. It will not tolerate in its ministry men who have lived and sinned, fought and conquered, fallen and risen again; men whose counsel will come from deep wells of experience, whose souls have been crushed in the Gethsemane of life and tortured upon its Golgotha.

So much I hope.

Spoiling Greatness

By Joseph Ernest McAfee

THE prophets are mangled by their disciples after they have been murdered by their foes. What abominations Abraham Lincoln, scarce cold in his grave, is held sponsor for! Calvinistic theologians have made a caricature of the Genevan Statesman, who in truth stands among the most potent and wholesome social forces in human history. It would be sad to believe that the Wesleys were all and only what modern and intervening Methodisms have found them.

The last and devoutest prayer of the great might well be, "Deliver us from our disciples!"

We commit sacrilege when we so incontinently idolize the useful. So far from honoring, we profane their memory. This vice, already so glaring, must eventually compel a reordering of the tests of greatness. Shall obscurity be found the only sure defense of the worthy great? The pander and demagogue alone make fame the end of their existence. Why, then, should the great dead be measured by the height and spread of their notoriety?

Adulating disciples fall out among themselves, and make a sorry spectacle of their idol. Theodore Roosevelt is not safely in his tomb before opposing schools of politics and embittered leaders of political factions snatch for his mantle. They drown in the din of their foolish contradictions a voice which never failed of straightforward speech. This man, thank you, gentlemen, was wont to speak for himself.

The fact is all have rights in the great dead. When a man gives himself to public service he belongs to the public, and his memory is the common trust. No group or

faction can establish proprietary rights. The attempt to gain private possession is grand larceny, which, to be sure, cannot be punished by incarceration in a jail, yet should not fail of its proper reward. Intimate friends rush forward to speak for the great, with authority to define their parts, to interpret their thoughts, to re-declare their utterances on great issues, and mouth modifications to fit the caprices of a new day. A clarified public sentiment should make short work of such presumptions.

Personal friends cannot produce credentials as spokesmen for the great; as public interpreters they are irrevocably disqualified. They do not and cannot know their subject for the purposes for which alone the great show large social value.

The private life of a public person has bearing upon his public usefulness. But the bearing is much the same as the chemical composition of food, as touching its edibility. A robust layman eats and leaves the rest to the obscurity of the laboratory. He accepts conclusions and demonstrations; he does not follow secret processes. And in this event he reposes confidence in the cool science of the analyst, not the unctious sentimentality of the partisan or poet who strays into the laboratory and dabbles in the liquors and powders of the scientist. The curious are casually interested in the gossip of a sentimental personal friend of a great man, but no intelligent public will resort to such for its bible of reference. The author who, down to date, has produced the standard biography of Theodore Roosevelt belonged to an opposing political party, and claimed little personal friendship with him in the flesh. The biography for the centuries will be written by one who never saw him in the flesh, and never felt the charm or repulsion of his personal eccentricities.

More by adulation than by defamation the great are spoiled.

It is a fearsome thing to yield one's self to the common purpose. The public servant needs draw upon a courage which few of those who leap into the glare of notoriety can muster. To be great is to be self-immolating. It is to burn one's self at the stake before yielding to the man-handling of the crowd. It is to lose personal friends, to be a stranger to those who would cling close and play the parasite. For it is tragically true that most friendships are selfish and are maintained for private gain. The great seem lonely because they give themselves without reserve to the good of all. They commune with the mass and miss the fondling of the few.

How, then, think you, would God, the All-Great, be worshipped? In the patter and palaver which we use? A regal throne? A Brow crowned with Majesty? The Lord of Creation? The Potentate of Destiny? Tut, tut! and Faugh!

The God of Nature with sublime modesty conceals himself in smooth-working laws, sends his rain upon the just and the unjust, guarantees with impartial exactitude that any and all who shall seek shall find, and learn, and gain the measured reward. Fawning wins no favors in this fair arena.

The God of Moral Destinies is enshrined in humble flesh, is born, and strives, saws wood and planes boards, loves and does the day's work, suffers and grows weary, "in majesty" goes mounted upon an ass, a colt the foal of an ass, and thus rides on to death. What disgusting flummeries our gaudy, power-worshipping theologies have added to this revelation of moral sublimity!

The All-Great is the All-Loving. There needs no surer test of greatness.

VERSE

Anchored to the Infinite

THE builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon a further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!

So we may send our little timid thought
Across the void, out to God's reaching hands
Send out our love and faith to thread the deep
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the infinite!

EDWARD MARKHAM.

God Knows

WHO knows? God knows; and what he knows
Is well and best.
The darkness hideth not from him, but glows,
Clear as the morning or evening rose
Of east or west.

Wherefore man's strength is to sit still:
Not wasting care
To antedate to-morrow's good or ill;
Yet watching meekly, watching with good will,
Watching to prayer.

Some rising or some setting ray
From east or west,
If not to-day, why then another day
Will light each dove upon the homeward way
Safe to her nest.

CHRISTINA G. ROSSETTI.

A Question

I SAW the Son of God go by
Crowned with the crown of Thorn.
"Was it not finished, Lord?" I said,
"And all the anguish borne?"

He turned on me His awful eyes:
"Hast thou not understood?
Lo! Every soul is Calvary,
And every sin a Rood."

RACHAEL ANNAND TAYLOR.

Intervention in Nicaragua: Military or Missionary?

By Howard E. Jensen

Teguicigolpa, Honduras, April 15, 1920

AFTER spending nearly two weeks in the Republic of Nicaragua we have come away with a more kindly feeling for the shortcomings of her people. The major portion of her population live on the hot, semi-arid Coastal Plain around the great lakes of Managua and Nicaragua, and between these lakes and the Pacific Ocean. This densely populated plain lies but twelve degrees north of the equator and has an elevation of approximately a hundred feet above the sea. At this season of the year the sun stands directly overhead at noonday and a man's feet fully occupy the shadow cast by his body, unless indeed his body be exceptionally large or his feet disproportionately small. One walks the streets, creeping close to the walls to avail oneself of the kindly shadow of the overhanging eaves, devoutly wishing for a breeze. But should a breeze arise it comes so laden with dust that one wishes for the calm again.

This is the height of the dry season in Nicaragua. Beginning about November first the trade winds blow steadily from the Atlantic, deluging the fever-laden jungles of the East Coast, but leaving the interior lake region and the Pacific Coastal Plain entirely devoid of precipitation until the winds from the west bring the rain clouds about the middle of May. Under such conditions of climate one's energy rapidly oozes away, and one's good resolutions to strenuous and effective effort go to pave the way that leads to that proverbially warmer clime, the exact location and character of which, I am told, theologians of the present day are no longer so certain as were their scholastic fathers.

A "DEFENCE REACTION"

Doubtless our new-found sympathy for the Nicaraguan character is a type of what the social psychologists call a "defense reaction." For the amount of completed work bearing witness to the passing of the last two weeks is pitifully small. Our firm resolution carefully to write out our studies of these countries as we pass through them has availed nothing against the climate, and we have arrived in the Honduran hills with a minimum of notes and a maximum of undigested memories. If, then, Nicaragua has a dearth of men active in developing the natural resources and reconstructing the economic and social life of the republic, and a plethora of men sitting in the shade and talking politics, we are inclined to be lenient in our judgment as a mere matter of self-justification.

Politics has been one of Nicaragua's greatest curses. With the possible exception of Honduras, it has suffered more from revolutions than any other Latin American republic. Since 1912, however, the country has had peace, enforced by a company of United States marines, encamped on the outskirts of the capital at Managua. These marines, it must be remembered, are in the country at the invitation of the Nicaraguan government itself. In 1912 the Secretary of War, General Mena, rebelled against the administration of his chief, President Diaz. The revolutionists seized the American owned railway and its boats upon the lakes, and for several days the American legation in the capital itself was under shell fire.

The American minister then requested from the government the adequate protection of American life and property daily being menaced by the revolutionary armies. The Nicaraguan minister of Foreign affairs informed him that owing to the troubled state of the country such protection could not be guaranteed, and explained that it would be necessary for the American minister to request American forces if he wished to be assured protection. In response to this suggestion, American forces entered the republic. The revolution was suppressed, and the continued presence of about a hundred marines has sufficed to prevent any further uprising since that date.

NICARAGUA AND AMERICA

The question of the right or wrong of this occupation would require more extended treatment than can be given here. Suffice it to say that in our own conversations with the leaders of both the Conservative party in control of the government and the Liberal or Opposition party, we have found them unanimous in the conviction that Nicaragua's future peace and progress depends upon the friendly aid of the United States. Nicaraguans do not object to the avowed policy of the United States to see that constitutional government and civil peace are maintained in Central America. But they do object when the American Government uses its influence, as it has recently done in Nicaragua, to maintain in power a political party which they claim would be repudiated in a free election by eighty percent of the people.

Nicaragua, as perhaps no other Latin Republic, is looking to the United States for leadership in all phases of her national life. Our influence has until the present time, however, been exclusively political and economic. It has been disinterested and unselfish, if not at all times wise. For eight years there has been peace throughout the republic. During this period the finances of the country have been reorganized. Under American leadership the currency has been established on a gold basis so that Nicaraguan National Bank notes are the only ones in Central America which circulate at par alongside of those of the United States Federal Reserve. Since 1911 the customs collectorship has been under the direction of an American, Col. Clifford D. Ham, who has reorganized the service, and succeeded in eliminating most of the inefficiency and graft of the native administration. Under these influences the national debt has been reduced, new loans negotiated on terms more favorable to the government, the claims against the state for property destroyed during the revolutions scaled down to just proportions, the railway, banking and customs service enormously improved and the basis of economic progress laid in civil peace.

But Nicaragua's real problems lie deeper than politics and economics. They concern the fundamental social and

spiritual attitude and outlook of her people. Their solution is not to be accomplished by bankers and statesmen alone. These give society a new framework. They do not give it a new life. And unless this people can be given a new life, unless its whole attitude and outlook can be changed, unless it can be born again, there is little hope that its future will be better than its past when once the military forces of the United States are removed. Only the peaceful penetration of the republic by consecrated men and women who shall awaken her people to a new intellectual, moral and spiritual life, who shall train their intelligence and by the contagion of example inspire them with high ideals of Christian citizenship, will avail for the final solution of the Nicaraguan problem.

WITHOUT ADEQUATE BUILDINGS

Very little work of this character has been done. There is not an adequate evangelical church building in the country. There is not a single hospital nor is there a single building in the entire republic built and used for mission school purposes. Aside from the work done by the Moravians on the Atlantic Coast, which on account of its lack of communication with the rest of the country and of its economic dependence upon the American fruit companies is practically a foreign land. Nicaragua has only two small mission schools in charge of trained foreign teachers. The entire foreign mission staff in this section numbers eight workers, five being connected with the Baptist station at Mangua and three with the Central American Mission. In addition to these there are a few independent sectarian workers whose presence is a hindrance rather than a help. One such whom we met informed us that he used to be a Methodist before his conversion but praised the Lord that he is now free and not a member of any church.

The great need of Nicaragua is an adequate staff of missionaries properly trained and equipped to carry out a constructive campaign of educational, social and medical work. Such a program will allay the suspicion of the masses and create an atmosphere of good will in which the religious message of the missionary can be heard. It will also provide a laboratory in which the native converts can work out in concrete experience the meaning of the Christian faith in its larger social aspects. Moreover, such a program of missionary occupation will receive the support of the native leaders. A hundred years of effort has left them with eighty per cent of the population outside of the larger cities illiterate, living in indescribable filth and squalor, their vitality sapped by disease and vice and their spiritual life distorted by the crude superstitions of their pagan Indian forefathers, surviving and dominating the religious life of the present in spite of, if not indeed because of, their nominal allegiance to the Roman Catholic church.

When the challenge came to the United States to restore peace and establish economic justice between a bankrupt nation and its creditors, President Taft, declaring that we had a moral mandate for Nicaragua, accepted the challenge. Today Nicaragua presents a spiritual challenge to the church. Will the church respond? Refusal to accept this spiritual mandate for the reconstruction of the entire intellectual, social and spiritual life of the republic will mean the prolongation of a people's agony and the postponement of its hopes. For such a refusal we shall have to pay the price in terms of continued military occupation and consequent increasing ill will and suspicion on the part of the Latin American peoples. American intervention in Nicaragua is inevitable. Shall it be by marines or by missionaries? The church must answer and her answer ought to be immediate.

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CORRESPONDENCE

The Bible's Inspiration

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article "The Bible and the Modern World" in issue of Feb. 19 is the kind of writing I like to see. I am writing a word to say that the "protest" by Mr. Waggoner, in the issue of April 29 seems to miss the mark. Mr. Waggoner seems to be of the mind that since "all scripture given by inspiration of God is profitable," etc., "it must therefore have a superhuman origin, and be invested with "miracle." This may not be the case. When Jesus talks of the heavenly Father feeding the birds and clothing the grass of the field he is not trying to tell how well the Father can perform "signs" but rather to show how we are to trust God. Then, when Paul talks of "God who worketh in you both to will and to work, for his good pleasure" he is thinking how God can work through the disciples when the human and the "divine" are all one and the same thing. Or again, when Paul says "There is no power but of God", refering to governments, he is still thinking of God in the human and the human in the divine.

Now, Mr. Editor, I am sure that some of us have put too much of the "miraculous" in the Scriptures for them to be easy of belief. We are trying to interpret an ancient Eastern book through a modern Western mind without reckoning with all the facts. And why should we expect that the cast of mind in which the Scriptures are found should be the final and last form of thought in which God would reveal himself to the world, anyway? The wonder element of the Bible may be misplaced by some other wonder element of our day. "Inspiration of God" is as well a human thing; and "no power but of God" is a human power also, but a good power. So let us say "Amen" to your sentence: "The Bible is a human record of a unique spiritual experience." W. B. HARTER.

Urbana, Illinois.

Chicago Federation and the Bible in the Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: I am informed by Dr. Henry F. Cope that he did not know of the regulation of the Chicago Church Federation, that the findings of any of the Commissions of the Federation must

be reviewed and adopted by the Board of Trustees before they are published. Lack of this information, no doubt, accounts for the erroneous statements made by Dr. Cope in his letter in The Christian Century of April 15.

The Board of Trustees of the Chicago Church Federation at its meeting on March 1, 1920, adopted the following resolution pertaining to the subject, "The Bible and the Public Schools":

"As religion, morality and knowledge are necessary to good government and the happiness of mankind, each teacher in the public schools of this state shall at the opening session of each school day read a selection from the Bible of not fewer than ten verses and without comment."

Therefore the official position of the Chicago Church Federation is as stated in my article in The Christian Century of March 25. E. J. DAVIS.

Chicago

With Apologies to Paul

EDITOR THE CHRISTIAN CENTURY:

SIR: What shall we say then? Shall we continue in much reading, that we may read widely? God forbid. How shall we, that are dead to (it) religious journalism, continue any longer therein? Know ye not, that so many of us as read The Christian Century are baptized into the seriousness of vital religious thought?

Therefore we are immersed with such reading into new religious zeal: that like as the prophets were raised above belated formulas and bloodless dogmas, even so we also should walk in the newness of Christian thought and spirit.

Keokuk, Ia. HUELL WARREN.

BOOKS

THE MODERN READER'S BIBLE FOR SCHOOLS. By Prof. R. G. Moulton. No one has performed more notable and consistent service to biblical studies in America than Dr. Moulton. His "Modern Reader's Bible" was the first consistent effort to make the various books of Holy Scripture companionable works. Those little volumes have become the property of all who possess literary appreciation of the Scriptures. In the present work Prof. Moulton has placed at the disposal of school teachers and biblical instructors an edition of the New Testament with introductions to the different books, arrangement of the text in a manner to illustrate literary forms, and notes at the end of the volume offering suggestions regarding difficult passages. The book places the friends of the Bible under fresh obligation to this prolific and inspiring scholar. (Macmillan. $2.25.)

GEORGIAN POETRY, 1918-1919. Over against the work of the radical muse, which seems to make its abode for the most part in America, and especially around Chicago, is to be set the more conservative and traditional product of such English writers as John Drinkwater, W. H. Davies, Robert Nichols and Siegfried Sassoon. Though there is much realism in the English work, one feels that there is less grasping after realistic "effects" than in the current American verse. There is more mellowness, less crustiness. This is the fourth collection of "Georgian Poetry." (Putnam. $2.50.)

THE YALE SHAKESPEARE. The Yale Press is bringing out a new edition of Shakespeare in two editions, one for school and popular use, the other in more elaborate binding. Two recently added volumes are "As You Like It" and "Timon of Athens." (Yale. 60 cents, cloth.)

THE SUNDAY SCHOOL

A Good Start*

"WELL begun is half done"—so the old adage goes. If we only had this fragment of the history of Saul, we might feel that here was a wonderful king, but alas, we are compelled to read his later story, and what a narrative of egotism, insanity and destruction it turns out to be. To begin well, therefore, by no means guarantees a grand finale. It seems a far cry from this beautiful tale of today to the moment when a king falls upon his own miserable sword—but it is all in the same life-time.

A New York preacher of no little fame recently discoursed upon the fact that a man's worst temptations come after he has reached the age of forty-five. His argument was that up to that age a man is conquering, striving, constructing: thus all of his energies are absorbed. But at the age of forty-five he surveys his work, takes a breath and finds out what a worm he is! He is not president; he is not a millionaire; he is not a Senator. Outside the circle of his immediate neighborhood, nobody knows who he is. If he died, the morning paper would give him about one inch of space and in a week he would be as completely forgotten as a horse that had laid down in the stall and died. No picture, no poem, no book, no bridge, no building existed to bear witness to his genius—he was just a plain, very common, every-day, ordinary man; the kind that come by the gross. The moment of disillusionment is the age of forty-five. What to do? Well, why not get a bit of the pleasure he had so far denied himself? Thus the devil hits him in his weakest spot and he goes forth to make a fool of himself. A brilliant editorial in one of our leading dailies refutes this theory. The writer holds that a man of forty-five is so tied up by many ropes that he cannot get loose and go wrong if he wants to! He does well to get a night away from home now and then! To do that exhausts his ingenuity! His daughters demand all his extra money! His wife holds him firmly in the hollow of her firm hand. His business has him involved so that he cannot budge. His sons are always on his trail! Thus at forty-five he is pretty well tied hand and foot and dragged along the straight and narrow path!! Let us bear witness to the truth and advantage of this human situation; thus are we saved in spite of ourselves.

In that ancient, oriental time kings frequently got loose and Saul was one of them. We shall come to that in due time. Today let us enjoy the fresh and good new king. He was physically fit. Head and shoulders, he stood above the crowd. He was handsome. One likes to contemplate that fine young man. Nature had favored him with a perfect body. He had been a dutiful son. At home he had honored his father and had done his bidding. He had been a dreamer. Alone in the rural districts he had meditated over the wrongs of his country until his soul had glowed. He was modest to a degree which is most refreshing. Even when crowned he had to be dug out from his hiding place among the bales and bundles. Genuine humility is seen here. When some of the worthless fellows failed to do him honor and to give the customary present, he showed admirable self-control. His first kingly act was to lead his soldiers to a successful battle against the enemy; this showed his initiative and quality as a leader of men. Best of all, when victory crowned his effort he was magnanimous, sparing the lives of the conquered tribe. All these elements were good. But the crown of laurel is only placed upon our brows at the end of the race. Saul got away to a good start, but his ending holds a terrible warning.

JOHN R. EWERS.

*Lesson for May 23, "Israel's First King." 1 Sam. 9:15-10:1.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Noted Founder of Chautauqua Movement Dies

Bishop John Heyl Vincent died last week at his daughter's home in Chicago, at the age of 88 years. He is best known in the Christian world as the founder of the Chautauqua, a method of popularizing university knowledge. He was born in Alabama and studied at Wesleyan Institute. A well-read man, he acquired much of his knowledge by his home studies. The methods which enriched his own life he gave to the people in the Chautauqua system of home reading. He was the founder of the great summer assembly in New York which has been the inspirer of hundreds of smaller assemblies throughout the middle west. He has been university preacher in many universities and for awhile was resident bishop in Zurich, Switzerland, in charge of the European work of his denomination. He has been a prolific writer and has produced many books and pamphlets and much Sunday school literature for his church. He had a mind that kept growing even in old age, and although he was the firm friend of Dwight L. Moody, in his eightieth year he preached a sermon against popular revivalism which precipitated a vigorous debate in his denomination. He was interred by the side of his wife at Portville, N. Y. His son, Dr. George E. Vincent, has achieved eminence as president of the University of Minnesota and president of the Carnegie Foundation.

People Getting Out of the Churches in Germany

In Germany where the state church is supported by taxation, one may be exempt from the church tax by declaring himself a free-thinker. In the past only a few dared to do this on account of the social odium attached to it. Due to the economic conditions and also due to thought conditions in Germany there are now large numbers of these "church renunciations." In the nine months recently passed, in Cologne, there were 8,512 renunciations and these are now going on at the rate of 100 to 150 daily. They run about one hundred daily in Berlin. Under the new government the church will be disestablished. It will then be supported by endowments and the contributions of the members as in the free churches of America. The transition from the old to the new order at such a time as this will test Christianity in Germany to the utmost.

Negro Methodists for Union

There are three large denominations of negro Methodists in the United States, the African Methodist Episcopal church, the African Methodist Episcopal church Zion, and the Colored Methodist church. The first named denomination is holding its general conference in St. Louis and has recently voted favorably on a proposed merger of the three large Methodist denominations. Besides these negro Methodists there is a considerable number who hold membership in the Methodist Episcopal church, whose membership is mostly white.

Disciples Missionary Secretaries Are Moving to St. Louis

By a recent vote of the executive committee of the United Christian Missionary Society the new single organization which correlates most of the hitherto independent missionary enterprises of the Disciples of Christ, the headquarters of the organization were placed in St. Louis. The missionary executives are now looking for homes for their families and an office building to house the various interests. On behalf of the city of St. Louis a welcome was recently given to the new-comers at a dinner presided over by Rev. George A. Campbell, pastor of the Union Avenue church of Disciples. President A. McLean, of the Foreign Christian Missionary Society, which now loses its identity in the United Christian Missionary Society, spoke feelingly of the fact that Cincinnati had been headquarters for Disciples home and foreign missionary work for nearly a century and he had lived there for forty-five years. He asserted his willingness to make the change, however. Other officials will be moving from Indianapolis and Kansas City. Dr. W. C. Bitting, pastor of Second Baptist church, spoke the welcome of sister communions and the mayor of the city gave the welcome of the municipality.

Engaged in Battle on Sunday Amusements

The ministers of Lincoln, Neb., met on May 10 to open a war on the commercial interests which are trying to open the city to commercialized amusement. The city council is proposing to allow non-commercial amateur sports in the city parks on Sunday afternoon but this is also opposed by the ministers. All over the country the young men from the army have brought with them the ideas of the continental Sunday which prevailed in France, and the war between the conservatives and the liberals over the Sunday question promises to be an issue that will divide each community.

Methodists Recognize Duty to State University Students

The funds of the Centenary Movement have given the Methodist Episcopal church the opportunity of discharging its obligation to the students of the state universities. In five years the denomination has enlarged its work from ten institutions to include forty. In these forty institutions where the Methodists now support special work for Methodist students there are 23,730 Methodist students, a much larger total than the number of Methodists in their own church colleges. A favorite type of work fostered by this denomination is to maintain a pastor who seeks to relate the students to the local church of the town and who himself teaches a students' Bible class in the local Sunday school. At each university a suitable home for the student pastor is secured and this home, while not in any sense a clubhouse, becomes naturally a rendezvous for the spiritual sons and daughters of John Wesley. At Ames, Iowa, where there is a large agricultural college, the plans of the Methodists are much more imposing. There will be a group of buildings here, the first of which is already under construction.

Quadrennial Battle Over Forbidden Amusements

The New York Conference of the Methodist Episcopal church has once more passed a resolution in favor of lifting the ban on the amusements forbidden by a paragraph in the Methodist discipline. These include dancing, theaters and circuses. The prohibition was inserted in the discipline book in 1872, and it is asserted by the New York conference that no one is ever disciplined for disobeying the rule. The conference is evidently not devoid of some sense of humor for it recites that on one occasion the rule was enforced on a member of the church but it was later discovered that the minister enforcing it was insane. Charles Wesley paid carriage hire for his boy to go to the playhouse, and the antagonism to certain forms of amusement was brought into Methodism from the Puritan tradition rather than as an essential part of the original Methodist spirit. This question comes before each session of the General Conference, a change being advocated by the eastern members of the church and the middle west voting almost solidly to retain the present provisions of the discipline.

Will Make Ministers Students of Literature

English literature is manifestly the depository of many of the richest religious ideas, yet few theological seminaries have recognized this in their curriculum. The faculty of Yale University is to be increased by the accession of Dr. Charles Dinsmore, pastor of First Congregational church of Waterbury, Conn., who will be the first occupant of a newly established Chair of Christian Literature. His function will be not only to teach the Bible to the university students, but to interpret to divinity students the Christian values to be found in general literature.

Laymen Get Together to Consider Ministers' Salaries

The preachers of Erie, Pa., were warned to stay away from a meeting recently called by some leading laymen of the city One hundred and fifty men gathered together to consider the scale of salaries paid by the various churches of the city. It was the unanimous ver-

dict of the laymen that the scale was too low. The different churches will be urged to increase the stipend substantially this coming year.

Sunday Schools of Britain on the Up Grade

For a number of years before the war, the attendance on the Sunday schools of England and Scotland was steadily decreasing. This down grade movement became most marked in the course of the war not only on account of the breaking up of the young men's classes but by reason of the great number of teachers drawn off into war tasks. At a meeting of the Established church synod of Glasgow. Scotland, recently, the figures on religious education were considered and a report was submitted by the committee on the religious instruction of the youth which recounted that the past year had been the most encouraging in a number of years. During the year the enrolled pupils had increased from 95,131 to 102,673. The reports of the United Free synod of Glasgow were similarly encouraging. It is believed by religious leaders that there is in general more interest in religion in the British Isles than for a number of years past and that the long ebbing tide is turning back toward the churches.

Some Churches Making Big Advances

The Disciples church at Lexington, Mo., has quadrupled its offerings for its own local work this year and for missions. Under the leadership of Rev. Baxter Waters higher goals have been set and realized. The church at Evanston, Ill., under the leadership of Rev. O. F. Jordan has recently increased its benevolent offerings from $500 to $2,500 in connection with the Interchurch World Movement.

Correlates the Work of the Entire Congregation

C. N. Williams has added to the organization of the Disciples church at Charleston, W. Va., a general council of the local church. Once a month, the church board, the Sunday school officers and teachers, the executive committee of the missionary society and of the ladies' aid society, the leaders of the music, the church ushers and all other leaders in the congregation meet for the formulation of a common program. Each of the organizations has its own separate meetings in addition to the common meeting.

Disciples Prosper in Eastern City

The Disciples of Christ have grown chiefly along the lines of immigration which fact accounts for the small number of their churches in the east. The city of Baltimore, however, is rapidly becoming a center of Disciples strength. Harlem Avenue church is moving from a section that has been invaded by the negroes and proposes to build a fine new edifice in another neighborhood. Numerous accessions to the membership have encouraged this congregation lately. A trio of ministers with Dr. Peter Ainslie at their head carry on a great work at Christian Temple. The congregation has recently received a large number of accessions and extensive improvements are being made in its house of worship.

Disciples Seminary at State University Broadens Out

For many years the Disciples of Christ have maintained the Bible College of Missouri at the State University of Missouri. The institution has provided theological instruction for ministers and Bible classes for a considerable number of university students every year. The Methodists have been talking of planting a similar institution at the same place and other denominations are also likely to enter the field in the near future. Dean G. D. Edwards has invited the various denominations to make a union enterprise of the Disciples Bible College and already one denomination has indicated its willingness to cooperate.

Church Leaders Withstand New York Politicians

The action of the New York legislature in throwing out of its membership five socialists and in making it impossible for any more socialists to be received, has not been accomplished without a vigorous protest on the part of leading churchmen. The Rev. F. Ernest Johnson is secretary of the Federal Council Commission on the Church and Social Service. Through his efforts a mass meeting of protest was held in the Broadway Tabernacle. Among the prominent clergymen who signed the call for the protest meeting were Dr. Lyman Abbott, Rev. S. Parkes Cadman, Prof. Geo. A. Coe, Rev. Henry Sloane Coffin, Rev. Arthur C. McGiffert, Rev. Charles S. Macfarland, Rev. John Howard Melish, Rev. William Pierson Merrill, Rev. William Austin Smith, Rev. Worth M. Tippy, and Rev. Charles E. Jefferson. These clergymen believe that some other way should be afforded for radical thinkers to register their convictions than by acts of violence, and they hold that the New York Legislature has closed the door to the parliamentary way of accomplishing changes in our form of government.

Small Number of Ministers Graduating This Year

The war greatly interrupted theological education and in Disciples colleges in the middle west there is the smallest number of ministerial graduates in many years. The lower classes, however, have a number of men preparing for this profession. Many men who had planned to enter the ministry have been diverted from this purpose and have gone into other callings.

Union Church Lives Nearly a Generation

At Waupun, Wis., is a union church that has lived more than twenty years and is now more vigorous than ever. It was founded originally by the fusion of Disciples, Free Baptists and Baptists. More recently the local Congregational church was taken into the union and four denominations are now working happily side by side. The younger members have never belonged to a denominational church and have not much knowledge of the meaning of a denominational order. The modern spirit of this church is indicated by the fact that they recently held an eight-day religious education mission with Rev. Ingram E. Bill of First Baptist church, Beloit, Wis., as leader. The vitality of the church is indicated by the fact that it has received into its membership within a year seventy-five new members.

Baptists Have Democratic Way of Selecting State Headquarters

There has been a keen rivalry among the leading cities of Nebraska to secure the state headquarters of the Baptist denomination. Instead of letting this question go to some steering committee, the Baptist leaders have referred the matter back to the constituent churches and a vote by mail will decide. The two leading aspirants are Omaha and Grand Island. The Baptists have a large work in Nebraska and have recently led all denominations by being the first to purchase property for the use of the denomination adjacent to the state university at Lincoln.

California the Best State for Preachers

According to the Interchurch survey the thing for a minister to do is to move to California. The average salary of ministers in that state is $1,800. The average in New Jersey is $1,276; in Massachusetts, $1,264; and in New York, $1,236. The worst state in the nation for a preacher is said to be Kentucky, where the average salary is only $562. There are said to be only seventy-one ministers in the United States who receive salaries in excess of five thousand dollars.

Special Day for Christian Unity Sermons

Dr. Peter Ainslie, of the Association for the Promotion of Christian Unity, is much interested that Disciples churches observe Pentecost Sunday this year, as usual, as a day for special sermons on and prayers for the unity of the church. The call, he says, is more urgent than ever because of both the necessity and the outlook. For a number of years Pentecost Sunday has been observed in this way.

Federal Council Sponsors Some Good Enterprises

The Federal Council of churches has voted to spend twenty-five thousand dollars for the immediate relief of Protestant pastors in Hungary and a deputation has been sent to that country to disburse this aid. The Commission on Foreign Relations is urging the churches to use their influence against the California Oriental Exclusion League which is seeking to amend the constitution of

the United States to bar American-born Asiatics from American citizenship. The Federal Council recently sent a committee to wait on the House Committee of Rules to ask for an early consideration of a bill which would grant $50,000 for immediate relief of starving peoples in Europe and the Near East.

English Scholar Will Summer Here

After a period of service at Chautauqua, N. Y., Dr. L. R. Glover of Cambridge University, England, will go to the University of Chicago and give courses there. Dr. Glover is the author of "The Jesus of History," and is accounted one of the most inspiring biblical scholars of England. The faculty of the University of Chicago Divinity School will be reinforced by a number of outside teachers during the summer quarter.

College Students Join Overall Brigade

Cotner College, a Disciples foundation at Lincoln, Nebr., has joined in the war against high prices. The students are wearing gingham and overalls and a vigilance committee enforces the decree of the student council.

Combine Their Giving

Many churches combined some large local project with the recent Interchurch financial drive for missions and benevolences. Belmar Christian church, of Pittsburgh, which is located near the former homes of such famed industrial leaders as Frick, Heinz and Carnegie, reached their Interchurch quota of four thousand dollars, paid off the church debt and provided funds for some new class rooms for the Sunday-school. This was accomplished in spite of the fact that the budget for local work and missions had been greatly increased last January. The Hyde Park Baptist church of Chicago, Rev. Charles W. Gilkey, pastor, raised a total budget of $316,000 for four years, of which amount $100,000 consisted of the current expenses of the local congregation for the four year period, the remainder going to Baptist Interchurch causes. These are but examples of the way many congregations took advantage of the general publicity for putting local affairs on a sounder financial basis.

Methodists Have Hospital in Central Illinois

The Methodists have recently added greatly to the equipment of their large hospital in Peoria. It now has 160 beds. The building covers a plot 157 by 75 feet. Methodist churches in its district provide supplies of various kinds to assist in its maintenance.

Hyde Park Disciples of Chicago Successful in Building Fund

Prof. E. S. Ames, who is pastor of the Hyde Park church of Disciples in Chicago and teacher of psychology in the University of Chicago, announces that he has in hand pledges amounting to $140,000 for a new edifice for his church. The gifts have been secured by a quiet campaign of personal solicitation. One gift of $75,000 was received quite recently. The goal set by the professor-pastor is two hundred thousand dollars which amount will be used for the erec-

Bishops Speak to the General Conference

As in a political convention, there is a keynote address at the opening of the Quadrennial Conference of the Methodist Episcopal church. This is not uttered by one man but is signed by the whole college of bishops. At the opening of the General Conference in Des Moines the first week in May, the bishops spoke at length on the problems that confronted the church. On the subject of union they said:

"To other churches we repeat John Wesley's old question and make it our own: 'Is thy heart as my heart?' Do you love what we love? Do you love Jesus Christ our Lord? Do you love his whole truth, his whole work, his whole people, his whole program, his perfect Kingdom? Do you hate what we hate? Do you hate evil to all men? If so, we join hands with you. Let us work together as one. And because unity is so desirable we reverently endeavor to make our church strong and efficient, and to put unity on a basis that will secure it. Because the goal is so important we will try every good way to reach it. If the true plan has not yet been found let us not weaken or falter in our effort to find it. It is not easy to change old relations or to reverse historic movements. Nevertheless we must look forward as well as backward. The Church is a living institution whose future is precious and vital to Christ and the world. It is ours to make it worthy of him and useful to him in his total work for the world."

The social unrest of the time was the subject of an extended treatment in the address and the key-note utterance is that with reference to social mediation in which they say:

"The Church must be a mediating power in this human conflict. We belong to no party, no faction, no section, no class, no form of government. We do not as a Church belong to any one economic school or any one social order. We are not economic experts, or authorities on financial, social or industrial theory. But the Church is set to help men live together according to the spirit and ideals given by the Carpenter of Nazareth. In other centuries, creed-making periods in history, men of ability gave themselves to the doctrinal task of reconciling the attributes of God. Today the Church of God must give itself to the human task of reconciling the sons of God. It must repeat the atoning ministry of its Master in mediating between men estranged, bitter, and hostile. Men are alienated from one another. Race hatred, class hatred, bitterness, and strife abound. Brotherhood seems farther away than when the century opened. It may be that the new cross-bearing of the Church lies here. Possibly it must now follow the Master mediator into this crush; it must go with him up this new Calvary as it tries to fill up that which is yet lacking of the sufferings of Christ."

The reactionary and obscurantist spirit which disturbs the peace of so many religious conventions these days is rebuked by the bishops. They have no thought of a static religion but of a progressive one. In this is to be found one of the great secrets of the growth of Methodism. It has not been afraid to experiment with new things. The bishops said:

"We must gird ourselves anew to go forward with the forward-going God. We must not be reactionary, or obscurantist, chiefly cautious and safe. It is "our perdition to be safe when for the truth we ought to die." The Church must have courage, faith, the spirit of adventure and supreme leadership in the realms of life; readiness to go anywhere with the Holy Spirit, wisdom to go nowhere without the Holy Spirit. It is easy to appreciate historic movements and the past activities of God, but the Church of Christ must be sensitive and responsive to God's next great movements, must keep step with a living God. We may grope blindly around among backward-going paths; we may carefully preserve old wine skins, patched and torn, tokens of past use; we may stay in the harbor, fearing those new troubled, unchartered seas that lie before us; we may sit down and bewail the life-and-death struggle between the contending moral, economic, religious and intellectual forces; we may mourn over the shell shock and gas poisoning from which the world suffers; we may rebel against the forces that disturb our orderly manners, that do not fit into our complacent plans. All this we may do. Or we may, with living courage, lead the world joyfully over the new ways of the world; we may re-affirm in the terms of today's life the fundamental, eternal message of God's life; we may set our message above our methods, our motives above our mechanism; we may speak again like prophets or apostles the truth of God; may reveal his plans, make known his will, impart his life and be his perfect witness and servant. The Church, our Church, may now catch step with the living, adventuring Christ, may give him a new voice for his message, new hands for his tasks, a new agency for converting the world, a new spirit of truth and love in the world.

There is no other body than the Church to speak the word of eternal life. This is the one hope of getting Christianity proclaimed, interpreted, understood, accepted, embodied, enthroned on earth. No secular body can do it, no minor body can do it, no other body can do it."

tion of a building on the land owned by the Disciples' Divinity House. The building will be so constructed as to furnish chapel and class rooms for the Divinity House and an auditorium and Sunday-school rooms for the Hyde Park church. It is hoped to complete the fund for the building this year but actual construction may wait until building conditions are easier. The edifice will be of stone to match the university architecture.

Church Federation has a Fight On

The Church Federation of Indiana fought the amendment of Indiana's Sunday law in 1919 and after a bitter contest with the moving picture interests succeeded in defeating the open-Sunday amendment by one vote. The federation has recently sent out a questionnaire to the cities and towns of the state and the result of this questionnaire is to disclose an increasing amount of violation of the law. In 1919 there were thirty-two Indiana cities where the law was violated. This number has increased to forty-four. The churches in the cities affected bear uniform testimony to the evil effects of the Sunday show. The fine for violation of the law is only ten dollars which does not intimidate the theater owners in some cities. It is proposed to strengthen the law and already the Methodists, the Presbyterians and the Evangelicals have taken a strong stand in favor of a religious Sunday.

Anniversary of American Unitarians

The anniversary week of American Unitarianism will be marked by special exercises in Boston beginning May 23. The anniversary sermon will be preached by the Rev. John M. Evans, successor of the late Jenkin Lloyd Jones at Lincoln Center, Chicago. There will be a joint meeting of Unitarian and trinitarian ministers of the Congregational fellowship during the week, at which the subject will be discussed, "Why were the Pilgrims Persecuted?" One of the features of the anniversary week will be a devotional service every day at five o'clock, the effort being to place the same emphasis upon the spiritual life of the denomination as upon the intellectual life. The Unitarians are looking forward to a big drive for funds for their organized work similar to the Interchurch World Movement, and they plan to ask their members for more per capita than any denomination in America has given.

Three Great Meetings in Switzerland This Summer

Switzerland will be the Mecca of Protestants this summer. Three great gatherings will assemble there. The Archbishop of Sweden is calling an ecumenical conference to consider the problems that the war has brought to the church. Immediately after this gathering there will be a meeting of the Commission on the World Conference on Faith and Order at which ecclesiastics from most of the Christian countries of the world will be present to confer on a program for the formal world conference on church unity. Following this there will be a meeting of the World Alliance to Promote International Friendship. In many cases the organizations interested will conserve their funds by nominating the same man as a delegate to more than one of these meetings. The meetings will be held in Geneva during the month of August.

Missionary Giving Proves Inspiration in Local Work

The Disciples' church at Lawrenceville, Ill., has been so stimulated by the giving to missions through the Interchurch Movement that it has made large increases in its local work. The pastor's salary has been increased three hundred dollars, an assistant pastor has been called and there is now a project of a new building. The town is not a large one but this church has dignified its ministry through its participatilon in the larger work of the church in all the world.

Advertising for Ministers

The supply of ministers for important pastorates becomes more difficult all the time. The Disciples' district secretary who is located at Hastings, Neb., has adopted the device of advertising for men to accept pastorates of churches with salaries between fifteen hundred and two thousand dollars. If this district secretary finds the men he wants, it will be at the expense of other fields, for the Disciples are several thousand ministers short of supplying all their churches.

Extension of the Gospel by Gasoline

The automobile is being appreciated by forward-looking church leaders as an aid to the gospel. In the more sparsely settled sections of the country where one minister must cover a great deal of territory, the new transportation is of great help. In the Gray Harbor region of Washington state one minister has driven fourteen hundred miles in three months in making his preaching appointments.

Industrial School in Africa

The natives of Africa live under conditions which make sustained industry less necessary than in the temperate climates. The task of civilizing these people is partly that of creating new wants in their lives and in building up habits of industry to satisfy these wants. Rev. Edgar A. Johnston, who is located at Monieka, a station far up the Congo in the heart of Africa, has charge of eighty boys. These boys are given three hours a day at manual labor and five hours a day at their studies. Under this sort of pedagogy they are making splendid progress. The new science of social psychology makes far less distinction than the old-time Darwinians made between the civilized and uncivilized in point of mental ability, and missionaries are encouraged to hope for the very best things among their converts and students.

Publicity of the Old-Time Sort

Realizing that personal testimony is publicity of the most effective sort, the church men of Austin, Minn., recently undertook a federated publicity effort of the most ambitious kind. The laymen of the churches visited every home within ten miles of the city talking with the people about religion. It was part of the plan for the men to go on foot, which added impressiveness to the visitation. The result was a large increase in the attendance at the churches.

Dr. Jowett Changes the Tone of His Preaching

Dr. Jowett during his ministry in America was known for the quiet mysticism of his sermons. He was the preacher of the "wooing note." It has been observed by English church-goers since his return to England that a new and more vigorous tone has come into his sermons. He said recently with regard to the work of the ministry; "We preachers have just opened gates into quiet green pastures and the sheep come lazily in and go to sleep."

Theological Students will be Sky Pilots

The Home Missions Council has recently issued a circular in which it advocates the sending of theological students in the summer time to the lumber camps of the northwest as a clinical experience. It is proposed that the constituent Home Missions societies should provide the expense money for these men. The men would work at the logging business and carry their message by personal contacts rather than by undertak-

A Missionary Opportunity

Ministers at the Disciples Divinity House may serve the churches of their own people while they pursue graduate studies.

There are 535 Disciple churches and 89,504 Disciples within 150 miles of Chicago. Of these churches, 181 are reported in the 1920 Year Book as being without a minister.

For circular, address

DR. H. L. WILLETT, Dean

125 South Divinity **University of Chicago**

ing preaching services. It is said the loggers have prejudices against preachers.

New Kind of Church Union

The Methodist and the Congregational churches of Little Rock, Iowa, found the field too small for them both and instead of forming a federated church they decided to unite and to compromise in the way of church government by becoming Presbyterians. A student minister from Dubuque Seminary, a Presbyterian institution, has been called to serve them as pastor.

Church of England Popularizes the Movie

The village in England is not yet acquainted with the movie film as is the village in America. The Church of England leaders have developed a plan of a movie wagon which will visit villages and give out of door entertainments in the summer time. One wagon will reach a number of villages every week. The plan is auxiliary to a general religious publicity project which the church is now promoting.

Department of Religious Education a Great Success

The Boston University School of Religious Education has proven to be a great success. There are 570 students representing fourteen religious denominations. The students have adopted an insignia of the department, a combination of red and blue, red for religion and blue for education. The graduates are given the degree, bachelor of religious education.

Mormons Know Value of Newspaper Publicity

The Mormons report that they have formed organizations in 350 new places in a very few years. One of the shrewd features of their organization is the use of non-Mormon papers for publicity. They are spending $100,000 a year on secular papers. It is said the circulation of papers using Mormon material is a total of two and a half millions. They have made rapid strides in Arizona in recent years and it is for them the third state in point of strength, Utah and Idaho being first and second respectively.

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Martin Luther

"Here I stand," said Luther, the poor priest, standing alone and friendless, unsupported save by his conviction of truth, before the great Diet of Worms. "God helping me, I cannot do otherwise."

Luther had to fly for his life from the wrath of the council: he had to remain in hiding, assume a fictitious name, preach surreptitiously—because he had dared to criticize the government of the Church.

The Christian Church was founded as the most complete democracy the world has ever known, but by Luther's time it had become a thorough-going autocracy, run for and by the nobility. Luther brought to bear on the government of the church the essentially democratic function of criticism. He turned the white light of publicity upon its dark and devious practices.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, MAY 27, 1920 Number 22

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer at the Opening of Summer

CREATIVE God, who bringest in the summer, who touchest cold nature with Thy hand so that it blossoms into glorious freshness and beauty and youthfulness, we turn to Thee. Too long have our souls been held in the coldness of doubt and fear. Let the warmth of Thy goodness and love quicken and melt and renew us. Touch the roots of our winter-bound lives where our motives lie chilled in fear of frost and storm, and awaken them to faith and growth. We yearn for a sense of something transpiring within our breasts like that which we see Thee doing in the vast world outside. We long for summer in the garden of our soul. Thou who dost bring up the violet and the buttercup, who dost clothe the lilac bush and the plum tree with beauty, who makest wheat-field and thrush to sing, hast Thou no power to fill our hearts with the hope and song of a new season? Aye, Thou Gardener of the spirit, Thou hast power. We yield our soil to Thee for Thy sowing, and for Thy refreshing and for the quickening of all its fear-holden impulses into life.

May we see how youthful we are, despite our years; how needless it is to grow old when Thou hast set us in a world of ever-returning spring and summer; how all that we may have done in the past is but a pledge and earnest of greater achievements, of more abundant harvests, and how despite all our failures Thou sendest us evermore these spring-time chances so that our soul may begin all over again.

We have read how in the ancient beginning Thou didst from chaos and darkness make this world of order and light, and through all things didst thrust great highways of law on which man's feet might go. Teach us to see Thee still at Thy creative task, working even now upon the unfinished earth and sky, fashioning for men new highways upon which they may walk in peace and justice and true progress. Be to us still the creative God who in nature and in grace dost keep at Thy task until it is indeed done. And may we help Thee, Father, in Thy vast work by our understanding of Thy laws, by conforming our lives to them, by keeping our hearts childlike and open to the promptings of truth and by our unselfish service to all Thy little ones. Through Jesus Christ our Lord. Amen.

Interchurch Movement to Go On

MORE important at the moment than a critical analysis of the causes of the distress upon which the Interchurch World Movement has fallen is the fact now definitely announced that the Movement is to go on. There were doubts a week ago whether the great undertaking would call upon the participating organizations for a sum of money sufficient to finance a campaign of recovery, or liquidate its debts and discontinue. These issues were squarely faced in a two days' conference in New York last week and neither alternative was adopted. Instead of deciding to liquidate and stop, it was decided to liquidate and go on. The amounts underwritten by the numerous denominational boards and societies participating has been called in—a total of over $7,000,000—to be paid in four monthly installments beginning June 1. This amount will pay the deficit and set free the forces of the Interchurch organization for another year's activity. Upon three stalwart leaders has devolved the task of making the campaign—Dr. Abram E. Cory, Dr. Daniel Poling and Dr. R. E. Diffendorfer. The entire field force, under Dr. Cory's direction, is now at work in the thirty thousand

counties of the states presenting the emergency to interested individuals and asking for gifts—gifts not for the denominational enterprises participating in the Movement, but for the Interchurch Movement itself. It is believed that the method of approach in the recent drive made no appeal to the large constituency of Christian churchmen who have at heart the principles and ideals of a united church. To such as have a "Christian union consciousness," or even an interdenominational consciousness, the opportunity is now given to save by their gifts the most gigantic piece of interdenominational adventure in the history of Protestantism. It is the hope of the leaders that the results from this canvass will be so prompt and so generous that only the first installment of the amounts underwritten by the missionary societies will have to be called in.

Christian Sportsmanship and the Interchurch

WITH all its faults—and they are very vital and deplorable faults—no friend of Protestant Christianity can regard the present crisis upon which the Interchurch Movement has come with other emotion than anxious solicitude. From those provincial and sectarian critics who have put obstacles in the way of the Movement from the beginning and who will now inwardly rejoice to see their doleful prophecies come true, The Christian Century, itself a radical critic of the Interchurch, desires to be sharply disassociated. Our criticisms are rooted in the most ardent sympathy with the Movement and represent a point of view the exact opposite of current popular criticisms. We have no share in the carping objections brought against the expense budget or the magnitude of the financial objective. And instead of attacking what little union character there is in the Movement the point of our critique has been that the Movement is weighted down with sectarianism and cannot hope fully to succeed until it approaches its Christian public in a character that prophecies, if it does not already define, the organic unity of sectarianized Protestantism. In subsequent issues we will present an analysis of the Movement which we hope may disclose the aspects of it in which correction and readjustment are called for. But in the present emergency we are content to have Professor Taylor's article in this issue, though considerably more optimistic a picture than we could draw, take rank as an editorial deliverance. The moment is too fateful for nice discriminations. Protestantism has set its hand to a specific task. The accomplishment of that task is in peril. Every instinct of Christian sportsmanship will prompt all Christian-minded people to fall in and save the free American churches from a humiliation and a relapse that no one with any imagination at all can contemplate without pain.

Is City Government the Weak Point in Democracy?

THE war has done much to advance the sentiment favorable to democracy throughout the world. But democracy is not a fetish to be worshipped for its own sake. There are many sorts of democracy which are far from desirable. One of the weakest places in the movement is the government of some of our cities. People who live in Chicago have many reasons for questioning whether any form of government tolerated in modern times could be worse than that which prevails in this city at the present time. The crime register is steadily rising. The riot of murder and robbery has reached unbelievable proportions. The forces of misrule appear to have complete immunity. The police profess themselves impotent to control the situation, and in the effort to secure a larger political machine the administration calls for a larger police department, while acknowledging the inefficiency of the present one. The truth is that Chicago has one of the most costly and ineffective police departments in the land. Meanwhile the cowboy mayor calls for a campaign of horn-blowing and city boosting. There seems to prevail in some quarters the idea that if we can add another million or two to the population of this badly misgoverned metropolis we may be able to improve conditions. The worst of the situation is that the army of office-holding camp followers of the city hall coterie makes up a formidable element in elections which gives to an outsider the impression that our present political condition must be either a disease or a religion. The hope for Chicago is a new and better citizenship, intelligent, patriotic, and willing to pay the price of emancipation by civic activity and public service.

The Blot on Great Britain's Honor

IT IS only biased minds which refuse to acknowledge the contribution which the British Empire has made to the world. The white man's burden has been taken up and borne uncomplainingly. But the record is not as clear as it could be, however. The opium traffic of the world is today practically a British monopoly. The direct profits of the Indian government were, in 1916-17, 3,160,005 pounds sterling, and other provinces in the east have large opium profits. If Britain would go out of the opium business the prohibition of the traffic in China would be completely effective and the Orient's greatest menace would be removed. In these days when we are readjusting our national relationships, some one should say in behalf of America a plain word on this point. If our Congress would address itself on such matters as this instead of becoming involved in the secession projects of the Sinn Feiners, it would mean much more for the progress of the world.

The Preacher and News

THE town paper called up the preacher the other day and asked him if he had any news. Surely he had, and he proceeded to give the reporter his sermon topics. The preacher not only took himself too seriously, but he displayed dismal lack of imagination as to what news is. Church news is usually something that happens to someone else in the church. Of course, if the minister should be arrested for speeding or sued for libel, that would be news. He did not realize at all what the editor wanted.

Even the leap-year party of the young people would have been news, but he did not know it. A layman of the church is going to give his Sunday-school boys a week in a camp this summer, but the preacher never thought about that. If the preacher had cultivated a nose for news, he might not only have gained a good lot of publicity for his church without money and without price, but he might also have adorned those dry-as-dust sermons with scraps of timely information that would have shocked the congregation wide awake Sunday morning. But our ministers are not trained that way. We still teach them Hebrew and graduate them without a course on religious publicity.

The Revolt of the School Teachers

THE school teachers of the land have not gone on a strike. They have revolted. Last year 144,000 of them resigned in the United States. During one week in March 115,000 children in the city of New York were sent home for lack of teachers. There are now 35,000 unfilled teachers' positions in the country after 65,000 teachers whose qualifications are below standard have been recruited into the ranks. The attendance in normal schools for the training of teachers has fallen off by one-half. The result is something that no citizen can thoughtfully contemplate without apprehensive emotion. There are two big factors in the revolt of the teachers. There is the wage question, which is perhaps the biggest single factor. But there is also the changing estimate the community has placed upon intellectual labor. Once the scholar was foremost in the community. Now the "business man" or the "business woman" who has amassed a quick, and sometimes anti-social, fortune is looked upon as the community hero. Our best young people will seek the calling that the community calls the highest. So long as we crown wealth as king, we cannot hope that the best blood and brain of the land will flow into the teaching profession.

Machines and Souls in Industry

MODERN engineering may successfully be indicted as having neglected by far the most important factor in industry. The strikes and lockouts, the low production and the ill-will bear testimony to a fatal defect in the whole industrial system. It is not enough to multiply labor-saving devices. We must study the human factor in production. The Harvard Engineering School has recently recognized this and will put their third and fourth year students on alternate shifts in mills and factories. This will follow the plan of the University of Cincinnati. But these gentlemen are not going into the problem of the human factor in engineering deeply enough. Courses in psychology and sociology have an important bearing upon this problem, and ultimately it will be seen that there can be no effective industrial operation in which there is not a recognition also of the ethical and the religious elements in life Self-interest motives are not sufficient to make a man efficient in front of a machine every day. Considerations of community welfare and religious duty enter in. At last it may prove that the Christian minister is the most efficient engineer of all, for it is he that specializes in creating the cooperative spirit in the souls of men.

Flea Bitten With Sects

ONE of the local leaders in Interchurch survey was studying a rural section with reference to the problem of cooperation He discovered a growing tendency for the evangelical denominations, and even for the Episcopalians, to unite in local community enterprises. There has been an increasing number of sects, however, whose spirit is exclusive and whose hand is against every man. The Russellites are in most communities preaching that the age for the church is over and the times demand that Christians join a little group of funny folks to meet Sunday afternoon and read Pastor Russell's books on the second coming. The Christian Scientists organize a sect around the doctrine of physical healing by faith. The Holy Rollers preach that they have the only possible way of salvation. While the spirit of unity grows among the larger denominations, the spirit of separation is being propagated by new sects that emerge every year. These sects are either pre-millennial, or faith-healing, or just plain dervish. The spirit they spread abroad tends to infect the whole community with suspicion and ill-will. The Southern Baptists hold a national convention in Washington and preach against sister denominations from the Capitol steps. For the most part the other denominations increase in cooperation and charity, and in these denominations of the fraternal spirit is three-fourths of our American Christianity.

Taking Books to the People

THE public library movement has spread even to the small towns of the country, but this has not yet meant a democratizing of the knowledge of books. The village is lost even in a little collection of a thousand books. The child is, of course, helpless. Many of the people never visit the public library at all. The Women's Educational and Industrial Union of Boston is sending young women to the country with motor trucks to peddle books out in the rural districts. A relatively small number of books is carried along, but these are well selected and timely. They are fitted directly to the needs of the people who will get them. This method will soon be adapted to cities. In Evanston, Ill., it has been customary to close all library stations except the main one in the summer on the theory that in the vacation season the people are away. But the people who need books most stay in town all summer. Children roam the streets and fall into delinquency. Workingmen get their views of politics and economics from unscientific sources that make them bitter and partisan. This summer Evanston will have a book wagon, supported by the contributions of philanthropic citizens. It will visit each street once a week. There will be story-telling and

singing in street groups around the wagon. The gospel of culture and right living will be propagated in a new way.

A New Presbyterian Creed

PRESBYTERIANISM seems about to experience a revival of the never settled but for some years quiescent question of its creed. Dr. Cleland Boyd McAfee of McCormick Seminary, has set going an agitation which has already stirred both "pros" and "cons" to a measurable degree of emotion. The issue as he defined it in a recent article on "The Church and the New Day" is clean-cut and radical, on the two sides of which it is more than likely the sturdy convictions of the Presbyterian communion will be grouped in vigorous debate. Dr. McAfee, backed by an outspoken editorial in The Continent, declares that the new day into which we have come demands no mere revisory tinkering at the grim old Westminster Confession of faith, but its relegation to the historical archives and the substitution in its stead of a creed that will answer and express the substance of Christian experience and faith characteristic of our era.

This faith and experience is conceived in an utterly different fashion, argues The Continent, from the conception that prevailed 250 years ago, when the venerable symbol was formulated. "Its framers," says the editorial, "were thinking of a denomination made up of men in minutely exact agreement on the details of biblical interpretation and theological thinking. The binding tie by which they expected their fellowship to hold together was a uniformity of opinion about Christian doctrine." This sort of creed, it is admitted, brings disunity, not unity. "The supreme aim of every church creed maintained in all Christendom should be only this—this and nothing more—just to tell who Jesus Christ is, where he proposes to lead, how men can go along with him." Therefore, neither The Continent nor Dr. McAfee is satisfied with the brief statement of doctrine prepared some fifteen years ago and authorized by the General Assembly to be used as a manual by pastors in place of the larger and more forbidding confession. The new creed should be even more compact and simple, it is contended.

All this will stir deep emotions in the hearts of such followers of Christ as the American Baptists and the Disciples, who many years ago—the Disciples first and the Baptists afterward—definitely abandoned this same Westminster body of doctrine and with conscious purpose undertook to find the basis of their fellowship in their common loyalty to the person of Jesus Christ. In words which are almost a literal echo of the standard Disciples' apologetic, The Continent speaks of "the almost universal error of supposing that 'belief' in its Bible sense signifies acceptance of truth. In reality it always signified acceptance of a Person, a Leader. The New Testament never talks of believing Jesus, but constantly of believing 'on' him—putting faith in him. And this is what Christians have been learning in the 250 years since the Westminster Confession was drawn up."

This, we say, will deeply warm the roots of sentiment among those peoples who have for long possessed communional convictions on this very vital point. Such bodies as Baptists and Disciples have insisted historically that what they call "human creeds," that is, creeds composed of fallible and changeable human opinions, were among the most potent and prolific causes of the scandalous division of Christ's people into many sects. "In opinions, liberty," they cried in those now dimming days of church controversy, "and let us find our unity in our common faith in Christ the Lord!" It has required no pronouncement from the historic custodians of the stern old Westminster symbol to confirm their position. All the processes of modern Christian life and organization have tended to confirm it. The ideal of Christian unity which has become incomparably more conscious and imperative in the Christian mind of today than in any past period of the church's history, has made it increasingly clear that the basis of fellowship among Christ's followers must be not only more inclusive than that provided for by any sect, but radically different from any theological creed whatsoever. On this account, those who read the earnest words of these Presbyterian leaders who point to Christ alone as the sufficient bond of union and communion will thank God for this additional signal of the progress of that truly catholic faith to which they have committed their hearts.

Yet Presbyterian progress in the direction some of the rest of us have long since taken affords us no ground for smug, unqualified self-congratulation. On the contrary, if the Presbyterian communion is reaching the point of definitely changing its base from a theological to a vital Christian creed, the moment has come to remark appreciatively on how much better the Presbyterian practice has been, especially in the past generation, than its theory. No communion surpasses it in the possession of the catholic mind. In matter of fact its ancient creed is but a historical survival and for a half-century has by no means represented either the spirit or the actual practice of that great church.

On the other hand, the Disciples and Baptists, possessing and preaching the catholic creed, can hardly claim indubitable superiority in the practice of it. Their trust in their creed has not been equal to the full beauty of their divine vision. These communions have no more lived up to their symbol than the Presbyterians have lived down to theirs. Unsectarian in profession, they have been sectarian in practice. Under the ægis of a catholic fellowship they have practiced the most flagrant and irritating form of schism, setting up a particular sectarian view of baptism as a test of fellowship and a basis of exclusion against other followers of Christ.

As destiny defines the event toward which all churches are moving, it is fitting that no sect shall glory over any other, but that all, confessing their shortcomings and praying for grace and further light, shall thank God for one another's progress and make assurance doubly sure that their own feet are set in the path that leads to true catholicity and unity.

Marriages "Trial" and Tried

THE public has been much agitated by the pre-nuptial contract of a popular woman author, which exacted from her husband-to-be a promise that he would be satisfied with her society at breakfast two mornings in the week, and leave her to her literary pursuits for the rest of the time. Another literary woman, also recently married, calls up her husband by telephone when she desires to talk with him and sends him away when he has taken what she feels she can well spare of her time. It would seem that these ladies take themselves and their obligations to literature rather seriously, though their husbands are probably not more neglected for the sake of art than the wives of literary men often have been. Nor are they more neglected than are the husbands whose wives give themselves first of all to social life.

But there must be some drawbacks. To be sure, with a limit of two breakfasts a week a husband would not dare to criticize his wife's cooking, but on the other hand she could not practice on him often enough to learn his tastes and so win his approval. Here and there is a wife who would rather please her husband with her books than with her pancakes, but the number is probably small. Then, too, how could husbands and wives, meeting so infrequently, ever reform one another? One can not "jump" at a hostess—metaphorically speaking,—with, "I don't like the way your hair is combed," or say to a casual guest, "I abominate your taste in neckties." The happily prosaic, all-the-year round husband and wife have no need to indulge in such crudities, yet each comes to understand and to be understood. How? What happy husband or wife can tell? It is a part of one of the most profound secrets in all the world—a secret known to millions of married couples, yet never to be imparted to the millions of other married couples who would give years of life to know—the secret of how to be happy because entirely married.

Of this much we may be sure: When one of these happily married couples recalls the hours when they have drawn perceptibly and permanently nearer to each other, there will not come first to mind carefully staged and not-more-than-twice-a-week-meetings. They will remember the times when they toiled together at heavy tasks, when they faced together, and cheerfully because of each other, financial losses or even bitter poverty, gray dawns when they watched together the night through beside a little bed. "A man will love a woman so long as she keeps him guessing—no longer," is a smart aphorism of the day. What nonsense! A man and a woman will love each other to the full only when guessing is over, when each has tried out the other in daily, homely living, and finds affection and moral strength equal to every time of need.

The pioneer homes of America were places of shared burdens and of daily comradeship in toil and achievement. Nothing is more needed to-day than that we be told in plain and direct fashion how the elements which made these homes great can be brought into the conditions of our modern life.

America's Solemn Responsibility

DURING the past five years the most continuous and insistent appeal that has come to American ears has been that of the Armenians. Terrible as was the experience of Belgium and Northern France, that of Armenia was worse. Frightful as were the persecutions of this oppressed nation in earlier times, they were worse by far during the world war. Their tragedies were both physical and mental. Their bodies were starved and mutilated, and their souls were harrowed by the sufferings of their compatriots and the hopelessness of their future as a people. There were many suffering nations through the dreadful years of the conflict, but none surpassed, and probably none equalled, theirs.

In a very real sense the Armenians have been through the centuries of Christian history the defenders and interpreters of our faith on that long and fierce frontier that looks toward the further orient. They held back the forces of Islam for generations. Their history has been bright with heroism and constancy ever since the days of Gregory the Illuminator in the fifth century. Their record is that of a skillful, thrifty, intelligent, loyal people. Industrially and economically they have been the bone and sinew of the Turkish empire. Their cleverness and industry have made possible in Turkey the measure of prosperity which Turkish indolence and misgovernment did their utmost to destroy. It is this unhappy faculty for efficiency which has made the Turk fear and hate the Armenian. In open competition the Moslem was sure to be worsted. Hence far more than a religious prejudice exists. It is not so much because he is a Christian, but because he is a dangerous competitor in work and trade that the Turk wants to be rid of the Armenian.

There is now clear evidence that the German military leaders in Turkey, the virtual dictators of her policy, gave tacit if not open permission to their submissive allies to take their own course with the hated Armenians. That course was plunder, massacre and expatriation. There seems to have been clever suggestion that the latter was the safer and surer course, for the same inhuman method that wrought the worst horrors in Belgium was displayed for the only time in modern history in Armenia as well. It was an effective means of depopulating whole regions, and getting rid of the undesirables. That the entire Armenian people was not annihilated was due in part to the enormity of the task, and in part to the fact that considerable portions of the race dwelt in the comparative safety of Southern Russia.

During all those terrible years in which the cry of the distressed people was brought to us by the efficient ministries of the Armenian and Syrian Relief Committee we gave freely and gladly for their preservation from starvation. And hardly less open-handed have been the offerings gathered by the new committee that has taken over the task, the Committee for Relief in the Near East. That help is still needed, and will be required for many months

to come. The break-down of Turkish rule with the ending of the war has brought little aid as yet to these starving thousands. It will take a long time to rehabilitate the districts that have suffered so sorely under the bitter oppression of their former masters.

But the real problem is even harder of solution. Left to themselves, living still among the same populations that have robbed and mistreated them in the past, they will be but little better off unless given the protection and guidance of some strong western nation. That nation must be our own. There is no other power that could assume this attitude of disinterested good will. None other would be without political or commercial motives in taking such a step, or could avoid suspicion of self-interest. But the United States has abundantly proved its sincerity in assistance to the Armenians. It has poured out financial aid in lavish measure. It has no political ambitions on the other side of the world. Its supervision would be friendly and impartial.

The President wisely sent a commission to investigate the advisability of assuming a mandate for Armenia, as seemed so urgently desirable. It was his desire that the commission and the mandate should be international. But none of the Allies was willing to participate. In the wish to do the thing that seemed so essential, the President sent the commission on his own responsibility. The information secured and the advice given are no secret, although the exigencies of partisan politics made it impossible to announce or pursue the counsel that the investigation revealed as desirable. The inglorious part the nation played in failing to follow up its war service with a constructive peace policy of international character rendered abortive any direct service to such a people as the Armenians. The opportunity to take the leadership in the period of reconstruction, for which America was so admirably fitted, was missed for causes that will yet prove an astonishing chapter in the history of the American nation.

That pressing obligation was disregarded, and the chance to afford effective help to a nation in the deepest distress was missed. Financial help was still extended in large sums, and was the one redeeming feature in the chapter of misadventure. But money was not all that was needed. The need of friendly and protecting counsel was of greater moment. What America owes to Armenia and the world is the assumption of that attitude of oversight and direction which some power must supply before the stricken people of that unhappy area can come to themselves The best opinion in this nation desires that the United States assume a mandate for Armenia. The all but united sentiment of the world concurs in the wish. It is a duty which those sensitive to international obligations cannot ignore. The Armenian question, so long unsolved, will remain in that unfortunate condition until the United States takes its place as the sponsor and guardian of that long-suffering people.

Pending the time when our slow-moving wheels of government can grind out a policy thus demanded, there is the possibility and the duty for a moral mandate in behalf of Armenia on the part of all men and women of good will. The national attitude of unconcern is despicable and intolerable. It is no excuse to evade one manifest duty because we have neglected a score of others. The nation has lost incalculably in the favorable regard of enlightened humanity by the official deadlock in face of problems that are distracting the world, and which we more than all others had the power to adjust. We may at least retrieve some measure both of world approval and of self-respect by taking up the responsibility for Armenian rehabilitation.

What is needed is not a vast sum of money or a huge army of occupation. If once it were understood that America were standing by Armenian interests with a sense of solicitude, and in the attitude of protection, there would soon be an end to the worst of the disabilities under which these persecuted subjects of the former Turkish regime suffer. Some loans will be necessary, but under the right sort of supervision they will be good investments. Some counsel, such as trained counsellors can furnish, would be needed, but we have been furnishing such advice to China and several of the states of South and Central America for years. Some troops would be needed, but they would not have to be more than a few regiments. The moral value of their presence there would be the chief reason for their going at all. The handful of American troops in China has had an authority vastly disproportioned to their military strength.

What is needed is the development of a national sentiment that shall become rapidly imperative in its demand that the nation assume its rightful position of responsibility for a people to which it has given such constant tokens of its sympathy, and which needs far more than money the friendship and active guardianship which the United States alone is prepared to offer.

The Transformed Tooth

A Parable of Safed the Sage

THE Daughter of the Daughter of Keturah lost a Tooth. And she carried it about in her hand, and she showed it with great Pride. And she said, Behold the Tooth which I had, and which came out this morning. And behold, here is the place where it grew, and another shall grow in its place; for thus hath my Grandpa told me.

Now she showed it unto one who said unto her:

Wrap thou the Tooth in Paper, and put it under thy Pillow tonight, and it will turn into a Dollar.

And she came home and told her mother. And she said: Here is a piece of Paper, and I will wrap my Tooth in it; and in the morning the Tooth will be gone, and in its place will there be a Dollar.

And her mother could not permit that the little maiden should break her heart or suffer disappointment; therefore did she not forbid it.

And after the little maiden was asleep, then her mother considered what was best to be done.

And in the morning the little damsel awoke, and she felt under her Pillow, and behold, there was no tooth there, but a Dollar.

And she ran down the stairs, and she cried with a loud voice saying, Behold, mother, what hath happened; for my tooth hath turned into a Dollar.

And she took the money to the Bank and added to her Savings Account.

And the little damsel considered, and she asked of her mother and inquired, saying, How many teeth have I?

And her mother said, Thou hast Twenty and Four.

And she asked, Will they all come out?

And her mother answered, Yea, and more will grow in their place.

Then began the little maiden to consider how that she could Support the Family with the Unearned Increment from her Teeth. For she said, Mother, I have twenty and four teeth, and every one of them shall turn into a Dollar. Consider how Rich we shall be.

And her mother told it unto me.

And she asked, Ought I to have told her that the Tooth turneth not into a Dollar, and that her friend lied unto her? For behold, these are the days of the High Cost of living; and if I am in for twenty and four dollars to provide the means of this transformation, that is a little more money than I contemplated.

And I said, Trouble not thyself. The little maiden will face quite soon enough the stern hard facts of life. Deprive her not of her little happy illusions, nor seek to fetter too soon with the shackles of Grim Reality the precious gift of the Imagination. For this is the Gift of God, and we of this age do too much clip its wings. Behold, here is a Dollar into which the next Tooth may be transformed, and when thou seest another Tooth working loose, come again to thy father.

For the little maiden hath learned a very precious thing, which is to make an asset of one's losses, and to transform the vacant interstices of life into opportunities of larger promise. I would she could teach unto all humanity that if it will lay its losses under its pillow, and go to sleep with faith in God, the night worketh a wonderful transformation, and joy cometh in the morning. For this is my hope, even when I lay away not a Tooth only but the body of which the Tooth is a part; that the day shall dawn and the shadows flee away. For His is the image and superscription upon the coinage of that into which life's losses are convertible in the morning of the new day.

And I shall be satisfied when I awake with His likeness.

Two Poems

By Thomas Curtis Clark

Devolution

"Thou hast made him a little lower than the angels"

UPON a stage set by the God of the Ages, Man goes through his little play. The stars look on with wonderment, the mountains stand aghast, the forests whisper their surprise, at his deeds. He leaves the green fields to dwell on hard pavements. He forgets the smiles of his mate and the laughter of his children, to heap up bricks into buildings which he proudly terms "property." By a gambling game called "business" he schemes to rob his neighbors of their gold and tosses it into a yellow pile which he terms "profits." For a piece of ground he starts and carries through a war, which flings ten millions of strong men into the bloody dump of history. For a crown and a scepter he blasts ten nations. To appease his desire for revenge, he sets the world on fire.

The stars shine on, and smile at the little fool; the mountains shake their sides with laughter; the forests cease their singing to gossip about this mad new-comer into the earth-community.

And Man, made in the image of God, continues to walk hard pavements, and to pile up bricks, and to rob his neighbors, and to burn up the world.

The Vision Beautiful

I HAD a Dream—nor was it all a dream:
I saw by faith, when dew was on the world
At waking dawn, the Kingdom of Love's own,
God's Hope, let down and on the earth unfurled.

Love ruled all souls in every walk of life,
No greed or lust could mar her perfect art;
Not each for each, but every one for all—
Such was the thought of every simple heart.

Young children dreamed, as God had willed they should,
No factory fumes destroyed their tender lives;
Their mother-guides implanted thoughts of God,
The Father-Heart who every blessing gives.

Men toiled in joy, nor gave their days to gold;
They labored long, yet time seemed all too fleet,
For all were artists at their loving tasks;
Thus none grew weary, finding living sweet.

They walked white streets, those citizens of hope—
White streets of God, replete with righteousness;
Each found his bliss in fellow-creatures' weal,
None blindly strove for conscienceless success.

Few churches reared their towers heavenward,
For every home had Love as constant guest;
Prayer rose each day unto the Father-Friend
Who only makes a home securely blest.

No soul but stirred with joyous reverence,
Each heart an altar for the holy flame;
The ruddy morn recalled to God-sent tasks,
At evening all implored the Blessed Name.

The Dream stayed not—and yet the Dream remained!
It held my thought despite the surging day;
It still shall hold till faith has filled the earth
And all have learned the wonder of His Way.

The Church and This New Era

By Burris Jenkins

THIS is a new era; there is no mistake about that. Some people think it is the same old era. They go on the supposition that every age is particularly self-conscious, proud of itself, and thinks itself decidedly different from all others. We know, however, what we are talking about when we say that this era is bound to be different since the big shake-up got by the whole world during the world war. It is the first world war we ever had. So this is bound to be a new era.

Now and then a man will say to you—a man of considerable business affairs, too, who travels here and there and meets all sorts of folks—that he can't see but that things are settling back into the old ruts; people are thinking just about as they used to think, acting as they used to act, and that the world is pretty much the same as it was before Mars took it by the throat and shook it.

Surely, you can walk along the streets, look in through the windows where people sit about their library tables or dining tables. They seem to be eating, reading, saying much the same things that they did five years ago, but they are not. Go about the shopping district, and across the counters or the desks the same sort of things seem to be done; but after all, they are done on a very different basis. No man who is not absolutely unaware of the titanic subterranean forces contending with each other beneath the earth's crust on which he stands, can fail to perceive that times have totally changed and that this is a new and different day.

Business men are recognizing this, school men are recognizing it, politicians are recognizing it, and church men must recognize it too; otherwise the church will fall far behind in the procession and no telling what will happen to civilization; for, when all is said and done, if it is not the church that is to save civilization, at any rate it is the message which the church possesses and nobody else possesses.

WESTERN CIVILIZATION IN DANGER

Count Okuma said that the war would prove the end of western civilization. Another economist said we were headed straight for the African hut. Parts of Central Europe have arrived there already. If the rest of us are to be kept from a plunge back into the dark ages, it is the Golden Rule and the Sermon on the Mount that will do it, and that alone. There is but one important business in this new era, and that is the putting across of that old, old message of the Sermon on the Mount, the Golden Rule and the brotherhood of man.

The vital thing, then, in this new era, is not that the church should change its message, but that the church should adapt its methods of imparting that message to the new time. It must first of all get it clearly through its comprehension that this is a new era, and then it must find out how to tune that old message to the new wireless instruments of the day.

Just by way of example: hitherto almost all our means of presenting the message have been appeals to the ear. Our religion has been an ear religion. Too often it has been an irreligion; but outside of the Roman church it has certainly been an ear religion. Probably four-fifths of our sense impressions in business and social life are eye impressions. Shall the church continue handicapped by its own method of doing nothing except through the ear?

The greatest business in the world today is the film business. Not even the newspapers keep pace with the motion picture in affecting the thought and life of the world. The church has had judgment enough to use the newspapers to some extent. It has not yet found judgment enough to use the film. Tremendous sermons may be preached by the motion picture. Profound impressions may be created, intellectual and emotional messages put across, and the church continues merely to sing and to talk. The spoken word will never be supplanted. The personal element will never fail of its application. But certainly the church is asleep to this new era, if it does not seize upon methods of presenting the message to the eye as well as to the ear. A few daring pioneering churches have ventured to utilize the motion picture, with wonderful results. There is no difficulty in gathering throngs to see and to be taught.

REACHING THE MASSES

Once again, if it is true that the great masses of the people are awakening into self-consciousness, then it is also true that the church can no longer safely pursue the policy of deserting the masses and carrying its message out into the beautiful residential sections where the "nice souls" live. That way lies death, that way lies the wreck of civilization, that way lies the African hut.

We have talked a great deal in the past about the problem of the downtown church, about the manifest duty of continuing church life among the laboring classes and the very poor; but we have taken it out for the most part in talk. If we continue in this new era simply to talk and do not act, we shall find our house left unto us desolate, our candlestick removed out of its place.

The ministerial alliance, under a sudden inspiration or desperation, appoints a committee to confer with the central labor council. The central labor council meets them with open arms, and appointments are made; and for a dozen Sundays some minister goes to the labor temple to speak to the men who have gathered there. As long as this speaking is continued, there is a new and a sane and a brotherly atmosphere. Then the ministers tire or forget, things lapse back into the old rut, and the president of the labor council says that there is a savagery and a fighting spirit among the men which did not exist while the ministers were in the habit of delivering their message.

This is almost word for word the statement of the president of a central labor council. Now, happily, a

movement is on foot to organize a non-denominational church right in that labor temple. There is an excellent auditorium unused in the mornings and usually in the evenings of Sunday. Plans are afoot for church services on Sunday morning and moral motion pictures on Sunday night. Unless the Interchurch World Movement moves in directions like this, then the world will move toward the dark ages.

CHURCH IS CATCHING ITS BREATH

There is little doubt that in this new era the church has not yet found its grip. It is in the melee, but it has not got a strangle hold on anything. Its fingers have slipped during the war and since. It is losing in numbers, in influence. That this is but an interim when the church is catching its breath, we may be firmly convinced; but that it would better hurry up, we must be equally firmly convinced.

It will not do to go on under the purblind impression that the old methods will do, that psalm singin,' prose preachin' and long prayin' will go down in this new era, for that is precisely what is loosening the fingers of the church.

The perfumed product of the divinity school, whether that perfume is attar or offal will not do for this new world. Fancy such a perfumed product trying to carry on this new labor church! What the proletariat wants is a hammer-and-tongs man, and what all the world wants which has had a taste of blood, is men in the church to put over the great message which she alone possesses—men of the agility, of the smoothness, of the daring and the fighting qualities of the tiger. No mealy-mouthed preaching these days, no cobwebbed dogmas, no denominational war cries; nothing but the Golden Rule, the Sermon on the Mount, the brotherhood of man.

Nothing short of the great program and the great self-sacrifice of Christ can heal and help this broken world, can stand the fiery tests of this new era. It is not a change of the old message, it is only a change in the method of presentation that is needed.

And after all, is it not heartening to believe that here lies the crux of the matter? Does it not simplify the situation, does it not point the road to the solution? There have been suggested in this article just two illustrations—and very superficial ones they may appear—of the changes needed in our methods in this new day. But, if the reader has not perception enough to see that they point the path along which the church must proceed, then it is hopeless further to try to open his eyes. He is simply infected with the dry rot of the antebellum days before this new era dawned, and he will infect anybody else with whom he comes into contact.

So, the solution finally rests with the messenger. Each one must determine for himself how to make the message heard. If he is content to drone along in the old, old fashion, conventional and correct and proper, he will have no part in shaping this new era. If, however, in his own community and limited by his own circumstances, he will do like one or another of the prophets of Israel—get himself a gourd vine and preach under it, cut an ox to pieces and scatter it in his congregation, or marry a woman of the streets that he may hold her up as an object lesson—he will have a part in putting over the greatest message ever heard to the greatest age that ever dawned.

The next decade is to be the most inspiring in the history of the world. It is better to live the next ten years than any fifty years that have preceded it. You prophets of God, wake up!

Memorial Day's New Meaning*

By Charles Sumner Lobingier

EACH year our Memorial Day takes on a new and larger meaning. Originally a day of tribute to a portion only of our heroic dead it has come in recent years to express the patriotic sentiment of our entire country. But now it passes beyond even that. The graves which we decorate lie not merely in that dear homeland of ours, nor yet in the outlying possessions. They lie in various parts of the world but especially in those vast fields of France where sleep the martyrs of Chateau Thierry and the Argonne Forest. Paraphrasing slightly the words of Thomas Curtis Clark:

In Picardy, beyond the sea,
A million heroes fought for me;
Where fires of death appalled the night
And smoky curtains blinded sight,
They battled in that fiendish light—
For you and me.

In Picardy, beyond the sea,
Our warrior laddies bled for me;
For them the homeland held the most—
Nor did they fail to count the cost;
They went, lest liberty be lost—
For you and me.

In Picardy, beyond the sea,
Where countless heroes died for me,
The fleur-de-lis, deep-tinged with red,
Bends now o'er many a gory bed,
Where rest those sons of Freedom—dead—
For you and me.

And not only has the scene of its observance been widened to embrace the whole world: the ranks of those to whom we owe tribute on Memorial Day have been correspondingly enlarged. For the cause in which they fell commanded the sympathy and, wherever possible, the active support, of all free and progressive nations. And their sons like ours have fallen in many parts of the earth—on the rugged passes of the Alps as well as in the low Flanders fields; on the burning plains of Mesopotamia and in the jungles of Africa no less than on the frigid steppes of Siberia and the bleak Murmansk coast.

In most of these localities our countrymen fell. But if we decorate their graves now or in the future years can we ignore those of our brave allies who sleep beside them? When we pay homage to the heroic dead of our Revolution

*Address prepared for delivery at the American Decoration Day Exercises at Shanghai, China.

do we discriminate between the soldier of the Continental Army and his French comrade? Such a course would be unworthy of our traditions and if Memorial Day is to retain its place in our national calendar of great days it must include within the ambit of its memories those of this world war and our heroes who fell therein. And if we include these we cannot decently disregard their comrades in arms of other nationalities. If Memorial Day continues it will surely be observed at the American cemeteries in France. Can we imagine such an observance which will exclude that stricken country or Britain, Belgium, Italy, Portugal, Russia or any other nation whose dead lie near?

THE DAY AND HISTORY

No, Memorial Day must keep step with history and once again, as it has at least once before, adapt itself to changed conditions, or its general observance must ultimately cease. That the latter alternative will not prevail I feel confident from what I know of the spirit of our people. And we must accordingly prepare for that larger place which Memorial Day is to occupy in our national life of the future. And here in this international settlement of Shanghai, where the representatives of so many nations dwell together in harmony and maintain their common government, we may find probably the most fitting place and the most unique opportunity for planning an observance of Memorial Day that will be worthy of the new world which has emerged from the Great War.

If we adapt our Memorial Day to these new conditions it may well become the best expression of that new spirit among the nations which is, let us hope and believe, soon to flower in the work of the Paris conference. There have been many prophets of the League of Nations,—Isaiah, Leibnitz, Henri IV with his "Grand Design," the Abbe St. Pierre, Kant, Joel Barlow, Bentham, Tennyson, Victor Hugo and Albert Pike. The last named has given us this graphic description of the horrors of international strife:

> War comes with its bloody hand into our very dwellings. It takes from ten thousand homes those who lived there in peace and comfort, held by the tender ties of family and kindred. It drags them away, to die untended, of fever or exposure in infectious climes; or to be hacked, torn, and mangled in the fierce fight; to fall on the gory field, to rise no more, or to be borne away, in awful agony, to noisome and horrid hospitals. The groans of the battlefield are echoed in sighs of bereavement from thousands of desolated hearths. There is a skeleton in every house, a vacant chair at every table. Returning, the soldier brings worse sorrow to his home, by the infection which he has caught, of camp vices. The country is demoralized. The national mind is brought down, from the noble interchange of kind offices with another people, to wrath and revenge, and base pride, and the habit of measuring brute strength against brute strength, in battle. Treasures are expended, that would suffice to build ten thousand churches, hospitals, and universities, or rib and tie together a continent with rails of iron. If that treasure were sunk in the sea, it would be calamity enough; but it is put to worse use; for it is expended in cutting into the veins and arteries of human life until the earth is deluged with a sea of blood.

Victor Hugo, in another vein, makes this cheering prophecy of international peace:

> A day will come when a cannon ball shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be. A day will come when shall be seen those two immense groups, the United States of America and the United States of Europe, in face of each other extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their arts, their genius—clearing the earth, colonizing the deserts and ameliorating creation, under the eye of the Creator.

Such are the prophets! But probably no single nation has ever so strikingly as ours embodied in its own history a prophecy of such a league. You who have read that informing book by John Fiske, entitled "The Critical Period of American History," will recall how closely the relations of our thirteen colonies during the few fateful years between the peace treaty of 1783 and the meeting of the Federal Constitutional Convention, paralleled those of the European nations on the eve of the late war. There was the same distrust and suspicion, the same petty jealousy and rivalry, the same fear that one might somehow reap an advantage which the others would not share.

THE LEAGUE OF STATES

But out of that chaos, and in spite of those centrifugal forces, came the League of States which our Federal Constitution established. For each of our thirteen colonies claimed to be sovereign and each had to be persuaded, often with great difficulty, to surrender some of that claim "in order to form a more perfect union." And that surrender was but the beginning of a mighty movement which, within a century, swept from the Atlantic to the Pacific and created one of the world's great empires. But it was an empire of equals. Each new state was admitted "on an equal footing with the original states" and in some cases, as with Vermont and Texas, the applicant had actually been an independent republic.

Thus the expansion of our American League of States has proceeded for nearly a century and a third; and who shall say that the process is ended or that it logically *can* end save in the world-wide league which is now forming? As the waters of our mighty Mississippi seek the gulf and mingle ultimately with the ocean, so the stream of American history flows inevitably toward that world League of Nations and finds there its natural goal. It was no mere accident that our epic poet, Joel Barlow, writing under the spell of our national beginnings, recorded in the tenth book of his "Columbiad" his vision of a Parliament of Man, opened by "a sire elect" in a "peace palace" on the banks of the Nile.

Nor should we be discouraged if some of our "elder statesmen" have not yet caught that vision. For the same phenomenon has occurred before in our history. Were not some of our most famous revolutionary patriots found later in the ranks of those who opposed the adoption of the Federal Constitution and the "more perfect union" which it alone offered?

It is with regret that we find among these the names of George Clinton, Richard Henry Lee, the friend and comrade of Washington, and Patrick Henry whose fiery words helped so greatly to kindle the flame of liberty. Nay, more, Samuel Adams "the man of the town meeting," John Hancock, president of the Continental Congress and

even Thomas Jefferson were at one time opponents of the covenant which welded us into a nation.

Such was the force of provincialism and conservatism then! And it was probably the same lack of prophetic vision which accounted to no small extent for the secessionist attitude of '61. But the mighty current of American history moved majestically and irresistibly on. The "more perfect union" *was* formed; in the time of stress and trial it *was* preserved; the league of "free and equal" states *did* spread from sea to sea and *does* contain the largest group of unilingual people on the globe. And unless America repudiates her glorious traditions—which God forbid!—she will become an active and zealous member of the League of Nations.

In the movement toward that long sought goal the moral forces of our country and of the world may fittingly cooperate. Here is an opportunity for the churches, and, indeed, for religion generally, as the head of that newest of Oriental world cults, Bahaism, recognized when he wrote to an American correspondent under date of June 18 last:

> I am hopeful that the members of the League of Nations, especially President Woodrow Wilson, the well-wisher of the world, shall be confirmed in this that in accordance with the teachings of Baha'o'llah there shall soon be established a Great Tribunal, the members of which shall be composed of the best men and women from all the governments of the earth. This Great Tribunal must be the guarantor of universal peace.

And what a future awaits our Memorial Day then! Consecrated to the heroic dead of all the free peoples it will naturally become the foremost among international days, enlisting the cooperation of the best in every land and helping to realize the prophecy of Lewis Morris that

> There comes a time when brotherhood shows stronger
> Than the narrow bounds which now divide the world;
> When cannons roar and trumpets blare no longer,
> When ironclads rust, and battle flags are furled;
> When barriers of race and speech and creed which sever,
> Shall merge in one humanity forever.

Religion and Labor

By Joseph Fort Newton

PROPHECY, in the great sense, may almost be said to have begun with Amos. At any rate, the message he declared was not a mere foretelling of events, as we so often imagine prophecy to be, but the insight to discern moral principles and the courage to apply them to the conditions of his time. His appeal was based on a clear vision of the nature of God and the duty of man. He was a mighty preacher of righteousness and faith, of truth and honor, and he proclaimed his message without fear or favor, regardless of his own fate, moved by an impulse which mastered him for its own ends.

Amos struck the great keynote of the Bible music when he said: "Let justice flow down as waters, and righteousness as a mighty stream." Those words have in them the accent, the emphasis, the urgency of the one mighty book of the justice of God, demanding justice of man—justice the very center and soul of the eternal religion. Even the imagery employed reflects the rugged scenery of the motherland of the Bible, now parched under blistering suns, now flooded with loud waters. There is thunder in the hills, and showers of refreshing, and a roar of many waters pouring into the valleys. It is a River of Justice, gathering volume until it moves with the sweep and rhythm of a flood, washing the land of its evils and impurities.

The prophet Amos did not deal in abstractions. No, he was direct and specific in denouncing the personal sins and social iniquities of his day, using simple words in their plain meanings. In the name of God he demanded that primary justice without which sacrifices are a stench and piety a mere palaver, and to this day his words flash with moral electricity. Therein he was true to the spirit and method of the Bible, the theme of which—especially of the Old Testament—is largely the story of economic freedom won by the power of religious faith. Indeed, if the church had studied the sociology of the Bible half as much as it has studied its theology, it would today be not merely a well-wisher, but the leader of the greatest movement for social justice and freedom in history. Some day the Bible will be rediscovered and read in this light, and it will be found to be not only our wisest teacher of heavenly truth, but our safest guide in building a humane social order.

RELIGION AND ECONOMICS

Hear now these words, written by one of the noblest masters of economics: "The two great forming agencies in the world's history have been the Religious and Economic. Here and there the ardor of the military or the artistic spirit has been for a while predominant, but religious and economic influences have nowhere been displaced from the front rank, even for a time; and they have nearly always been more important than all others put together." From this it would seem to be clear that the crux of all the problems of civilization is to get these two factors—the Religious and the Economic—into right relations with one another. This indeed is the issue before us today, and there will be neither economic peace nor religious reality until it is solved. The Bible, if we listen to it, will be our best guide, prophet and friend, because from end to end of the Book of Vision these two factors are kept together. In point of fact, the religion of the Bible was revealed—or, if you prefer it, wrought out—through a great struggle for social justice, and if rightly studied the old Book will be a lamp to our feet when light is sorely needed.

There are those who say that the unrest of our day is a temporary agitation, due to the irritation and

disillusion following the war, a bit of bad weather which will blow over, a fit of indigestion which will be purged, it may be, by some kind of disaster. But that is too superficial a diagnosis. No doubt it has been made more acute by the mood of the hour, but we must not mistake a symptom for a cause. Others think it is a case of blood-poisoning—as if a hidden ulcer had been discharging its puss into the body politic, its results now manifest in panic of heart and hysteria of brain. But that is too pessimistic a reading of the facts. No, there is always a voice behind the unrest of the world, if we have ears to hear; not only the voice of humanity in its agony and aspiration, but the voice of God. Today, as in all the past,

> There runs a purpose which forbids the wail
> Of passionate despair.

They err who do not see that we are moving on a tidal wave of history, an inevitable forward impulse of humanity toward a fuller, freer life. Nothing can stop it. It is not local but universal, not primarily economic but intellectual and spiritual; and those who fail to see that fact lose the power of leadership. In his private room in the House of Commons one night Lloyd George was told that certain men were plotting his death. Whereupon he began singing an old Welsh hymn, a song of rejoicing. When asked if he was not disturbed, he said: "No, I remember the saying of a great Welsh preacher, 'Such disturbances of the world always mean some great movement in the world above.'" Surely he is a poor statesman, and no Christian at all, who does not see that the old age has ended and that God is writing a new chapter in the story of humanity.

INDUSTRIAL ORDER A FAILURE

Judged by any human test our present industrial order is weighed in the balance and found wanting, and while we cannot see the next phase all must agree that the old system—or the old spirit, at least—is doomed. It makes money, but it mutilates humanity. Humanly it is a failure, and its injustice is only equalled by its ugliness. It brought the city slum, the hideous modern factory, the plutocracy over against the proletariat, huge fortunes piled up in the midst of bitterness and misery. No wonder there is unrest, and it is a discontent truly Divine as revealing a God-spirit in man which refuses to tolerate such an environment. Years ago Sir John Seeley foretold the revolt of the disinherited classes, who are coming to hold that "happiness is a fixed thing within easy reach of all, and that civilization is a mass of frauds by which it is appreciated by the few," and who are on the eve of a vast rebellion. Today his words are fulfilled before our eyes not only in Russia, but everywhere. What is wanted, he said, is a new order of teachers to investigate and show us the true relation of man to the universe and to society, the true ideal of life and the course of history hitherto, that in full view of what is possible and desirable men may organize themselves for the future. In short, he adds, the modern church must do for us what the Prophets did for the Hebrews, and what the early Bishops, especially Chrysostom, did for the early church. Of course, the problems of today are vaster and more intricate than those which faced the great prophets, but they are the same problems writ large, and the prophets may still teach us.

Here, surely, is an opportunity, a task compared with which the dogmas which divide the church into sects are as nothing; but, alas, the Protestant church is ill-prepared to meet it. It is a divided church. It is out of touch with the workers. It is a middle-class church, made up of those who, if they do not approve the present order, are dependent upon it. Nor can it take sides in the great conflict without doing what Jesus explicitly refused to do when he refused to interfere in a business quarrel between two brothers. Yet if it remains neutral, giving to the victor its reluctant and belated blessing, no prophet is needed to predict the result. No doubt the first and chief interest of the church is the redemption and training of souls, but she cannot fulfill that mission and be indifferent, or even neutral, in a struggle in which the souls of men are fighting for life. Such is the dilemma of the church; but religion, in its large and true meaning, is not caught in that tangle. Christ is in the world, far beyond the boundaries of all our churches. He does not begin to act when we begin to preach; He does not stop when we stop. Ceaselessly He is pursuing man, persuading him, showing him the better way. No man would dare face the issues of our day if he did not know that there is a decree of Eternal Good, and a power pushing that decree to realization.

BREAD VERSUS BREAD ALONE

Democracy, as such, does not in itself supply any moral standard at all. Unless the new, uprising industrial democracy has spiritual guidance no one can tell what a decade, or even a year, may bring forth. No one denies the physical basis of the spiritual life, but even the bread question cannot be solved if we think in terms of bread alone. One thing is plain even to practical men; that if materialism is to reign we are doomed to an endless welter of wrangles and irritations, and the destruction of civilization, one side striking and the other side striking back in a feud without an end. Men of affairs now see that the only sure way to industrial peace is the spiritual way, hence the growing feeling that there is a spirit moving in man, greater than himself, worthy to fight and fit to overcome all that is wrong in society. Heretofore the trouble has been that the human, spiritual side of industry has been ignored, or at least neglected, for the advance of the mechanical and material side; and that policy is a failure. For, so long as the actual direction of industry is in the hands of men who are motived, not by the desire to get goods produced and distributed in ways most conducive to human welfare, but solely for personal profit, the contradiction between the human meaning of industry and the actual play of economic forces will be a tragedy before our eyes. No one can study the final report of the President's Industrial Conference and not feel the presence of a new spirit, a new attitude, a new faith in the efficacy of spiritual influences in practical affairs, and the suggestion that if employers, who are the normal leaders of the men

in their employ, will deal with their men in a spirit of friendship and co-operation, introducing once more the human element, the lack of which is so great a tragedy in modern industry, we shall find ourselves far along the way toward a better day.

A NEW ERA

What is needed is a new spirit, a new motive, a new sense of our solidarity of interest and obligation, and a new leadership. The leaders of modern industry, the men who work the present system, whose hands are on its levers, who direct its policy—these men have it in their power to initiate a new era, changing the system to something which will really allow the spirit of Christ adequate scope and opportunity. Once they undertake it, there will be an amazing response, and we shall move forward without violence to a better order. After all, there is more goodwill than ill-will in the world—if we know how to evoke and use it—and with a spirit of comradeship it is not impossible to find a common way by common consent for the common good. What labor wants is not simply material well-being, but that labor, as labor, shall stand on equal terms with capital, sharing in the management of industry, equally in its gains and losses, making good the fact that the interests of labor and capital are identical. It is a just demand, and under a wise leadership it can be made to work for mutual advantage, if we are big enough to make trial of just ways.

For this undertaking we need courage, skill, patience, wisdom, a sense of the human cost of living, and, above all, the social imagination without which the Golden Rule is only a metaphor. Strikes are disagreeable but if there had been no strikes in England in the last fifty years, the lad in the factory and the pony in the pit would be where Shaftesbury and Kingsley found them. Indifferent, self-absorbed, unimaginative, we do not realize the misery of others until we are made uncomfortable. Every spiritually-minded man feels a sense of personal guilt for the injustice suffered by others. For, actually, we are partakers of the social guilt, as we are involved in the community of calamity entailed; as much by our indifference as by any overt act. Members one of another, the injury of one, however small, is the hurt of all, bringing suffering which all must share in some degree. By as much as we realize this community of interest and sorrow, by so much shall we be cleansed of suspicion, ill will, the desire to dominate, and all the cold tempers of the mind which delay the growth of goodwill and fraternal righteousness among men.

MONEY AND MEN

What then shall we do, remembering the ills that afflict us, depriving so many of the freedom and fullness of life to which every human being is entitled? Turn revolutionists, fly to some extreme, seeking to upset the present order and throw it into the junk-heap? No, no. Take refuge in the grandiose dreams of Socialism, of nationalization, and such like phrases? No. The remedy is religious; still stands the ancient word, as true today as in Galilee of old; "Repent, for the Kingdom of Heaven is at hand." Repent, as the word means, is to change our minds, our way of thinking, feeling and acting. What we need is revolution in our way of thinking, and the rest will follow. The trouble is that, while professing Christianity, we have been thinking in terms of materialism. Proof is unnecessary; the plain fact is that we have inverted the true values of life, using men to make money instead of using money to make men. We have treated men as "hands," not brothers, animated tools, not immortal souls, and labor has been regarded as a commodity to be bought, not as something human into which the heart and mind of our fellows enter.

Repentance, we need, for the callous greed which seeks comfort, or ease, or gain at the cost of misery or injustice to others, for our blindness, our indifference, and our hardness of heart. Let us ask forgiveness for the cynical pessimism to which we have been tempted in a time of disillusion, and for our failure in the homely old moralities without which even a political economy invented by angels is futile. Repentance? Indeed, yes; if we have been thinking of the Kingdom of Heaven as a visionary city suspended in the sky, remote from human realities—something to be longed for, but never realized—we must change our way of thinking. There are sources of spiritual power not yet drawn upon, whereby, if we have faith, the weary weight of injustice and inhumanity and selfishness shall be lifted from the life of man and cast into the sea. It is as though the world itself had to be redeemed by man. Rodin modeled a mighty hand, the Hand of God, holding within it Man and Woman: "I suppose," said Shaw, "you meant your own hand after all?" "Yes," said Rodin, "as the tool for the spirit of God!"

Such is an interpretation of the labor crisis in the light of Christianity, whose Founder and Leader was a Carpenter, in whose great, brotherly heart we find the secret of redemption both personal and social. The way out is the way which the will of Christ would find were he called to do the work of leader in such affairs, and we may not hope to find it until we follow him. The stewardship of wealth, the spirit of service in industry, the reciprocity of the Golden Rule—these are the steps by which he would lead us, admitting all to these resources and opportunities which are needed for the full development of the highest human life. "Let justice flow down as water, and righteousness as a mighty stream."

Contributors to This Issue

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A COMMUNICATION

Is Ireland Worth Saving?

"The central principle of Liberalism is self-government. The central principle of Imperialism, whatever words may be used to cloak it, is the subordination of self-government to Empire. The one stands for autonomy and the other for ascendancy, and between these two ideas there can be no reconciliation, for they represent the most fundamental cleavages of political opinion."—L. T. Hobhouse in Democracy and Reaction, 1905.

THE Christian Century, I judge, does not believe in mental fossilization. It attacks fossilization. Yet on the topic of Ireland I am surprised to discover in the issue of May 6, an editorial that plainly exhibits the preservation of a fixed idea. That idea, to put it briefly, is the innate rightness of Protestant England and the innate misguidedness of Catholic Ireland. Of course the idea is not presented in these objectionable terms. No fixed idea emerges so nakedly as that. But because the fixed idea is there, as I believe, all the facts of the Irish question have to be turned and twisted out of their natural shape to conform to this early-childhood idea. I submit to your readers that this is the true explanation of your editorial otherwise so incongruous in the pages of a liberated Christian journal.

Let me take the first important bit of intellectual camouflage behind which this fixed idea lurks, and show how flimsy the disguise, the "rationalization," really is.

"England's formal relation with Ireland has been the same as with Scotland and Wales. It is no secret that English administration in later years has remedied many of the abuses of which formerly there was rightful complaint."

I literally gasped when I read this sentence from an editorial in The Christian Century. The editorial began by saying that generous Americans were being misled on the Irish question. It continued by describing the Sinn Fein arguments, many of which I have made myself, as "vicious and partisan representations made in behalf of a restless and belligerent section of the people." And then this sentence came, as to the status of Ireland and the remedy of abuses.

Let me pass over the statement that Americans (who "do not always discriminate as to facts"), are being misled. This is an argument that obviously cuts both ways. Let me also pass over the heated statement that the Sinn Fein representations are in whole or in part "vicious." And let me ignore the point that the section of the Irish people who elected 75 per cent of the members of parliament at the last election are merely a "restless and belligerent" section. Such statements are either (1) opinionative and therefore incapable of refutation, or (2) obviously distorted, and therefore unnecessary of refutation. But the question of Ireland's democratic status is different. It needs to be encountered seriously.

Your readers are in effect told that there is no constitutional question so far as Ireland is concerned. The status of Ireland is the same as the democratic status of Wales and of Scotland; and the abuses, of which formerly there was rightful complaint, have mainly been remedied.

Do I pervert the meaning of this passage when I say that it asserts there is no constitutional question? Then read the closing sentence of the editorial: "The emancipation of Ireland will come not by separation from the remainder of Great Britain (sic), but by educational liberation from ignorance, superstition, incapacity for ordered and progressive citizenship, and domination by the Roman Catholic priesthood." This, I take it, is a reiteration of the same conviction, namely, the emancipation of Ireland is not a constitutional question.

Does anyone, in 1920, hope to make such a statement and be believed? I say I gasped when I read it. I gasped at its plain, homely nerve. Here is the British parliament, with practically not an Irish Nationalist in it, engaged at present in passing all by itself and on its own initiative, a new Irish constitution—with the compliance of Sir Edward Carson and the acquiescence of the Ulster Unionists—and yet we are told that the status of Ireland is the same as the status of Scotland and Wales, and therefore by implication equally satisfactory.

To whom is it satisfactory? It is not satisfactory to the Sinn Fein, who elected 73 members in 1918. It is not satisfactory to the Nationalists, who elected 6 members in 1918. It is not satisfactory to the Southern Unionists, who wanted Home Rule in 1917 and said so in the Irish Convention. It is not satisfactory to the free liberals in Great Britain. It is not satisfactory even to the Coalition government who, at this moment, are giving Ireland a status different from Wales and Scotland just as fast as they can.

Yet in the face of every stripe of opinion, Catholic and Protestant, English and Irish, The Christian Century harks back to the old, old idea of the glorious British Constitution as a sort of Ark of the Covenant, threatened because of the innate contentiousness of the Irish people. But why an Ark of the Covenant?

Lloyd George himself has abandoned this opinion. The idea that Ireland should be governed from Westminster is utterly and absolutely exploded. As a political idea it is more disowned than a stray cat. No one, not Carson himself, holds to it. Not a voice was raised for it in the recent debates in the House of Commons. Then why does anyone seek to return the Irish question to this empty futility?

The explanation is to be found in your last sentence. You still believe that the Irish question is not economic, not political, not democratic, not liberal, but essentially religious. You still believe that on the one hand there is good sound stable Protestant England, and on the other poor, ignorant, superstitious, disorderly Catholic Ireland; and because you have these fixed and unanalyzed concepts you are driven to argue the whole case on false grounds. Holding to this antithesis, you are compelled to go on believing the old dogmas as to a fine democratic Britain beleaguered by an emotional, hysterical, belligerent, hostile rabble of Irishmen.

How often an Irishman meets this state of mind! So long as Ireland is not mentioned, his friend will admit British imperialism, will say that Lloyd George did the wrong thing at Paris, that the British government was self-seeking and unenlightened, that the New Social Order was the main hope of England, etc., etc. But mention Ireland, and all the old machinery of childhood misconception gets into motion. Britain then becomes democratic in every fibre, and the Irish a discontented, ignorant rabble.

Test it in your own columns. Turn over the page in your issue of May 6, and read your paragraph on Mexico. Do the Mexicans also need "educational liberation from ignorance, superstition, incapacity for ordered and progressive citizenship, and domination by the Roman Catholic priesthood?" Let us admit that they do. Do you on that account advocate intervention and the government of Mexico from Washington, with the same status for Mexico as New York and Pennsylvania? No. You are perfectly democratic about Mexico. You understand the economic implications of—Mexico. You recognize there is a propaganda press about—Mexico. You are liberated, in short, about Mexico, and you are not fooled.

But the fine Christianity that suffuses your understanding of Mexico, and makes you applaud the "sterling honesty and impartial sense of justice" represented by John Lind's view, deserts you when you touch Ireland. There you cease to be Christian and become merely Protestant. And so you cease to respect facts, as a matter of psychological necessity.

When you say, the Irish "emigrated to America not because of English oppression, but because of better opportunities here," I almost despair of you, in spite of my missionary spirit. Such a statement is not so much false as interlarded and per-

forated with falsehood. It says nothing about 729,000 deaths from unnecessary famine and over 200,000 evictions—which started the emigration. It says nothing as to why opportunities were better here than in Ireland. It merely begs, in one sentence, the whole question of the Irish land war, on which the intelligent world is now fairly agreed. Still, discouraging as this is, I cite it to show the perversions that spring inevitably, even for a liberal, from the retention of a basically illiberal idea.

Take the Irish question as you take the Mexico question, objectively. Study it with L. T. Hobhouse in mind. Overlook, if you like, the present "democratic" intervention in Ireland. Set down the block-houses and barbed wire stockades and tanks and machine guns to the necessities of law and order (a la General Wood). Concentrate simply on Lloyd George's new bill, described by George W. Russell, the Ulster Protestant economist, as "the open robbery of a small country by a great country on the highways of the world." Look into the taxation of Ireland, the sacrifice of Ireland's development, the continuation of the old bad sectarianism, the vicious policing, the destruction of self-respect and self-confidence. You, who believe as I do in the emancipation of Ireland from all its ignorances (which are many), can hardly deny that George Russell's indictment is disinterested and sound, not "vicious" and "belligerent" and "partisan." (See The Freeman, April 28, 1920.)

If such is the case, you owe amends to your own intelligence and conscience. Imperialism is, at this hour, prepared to make self-determination another scrap of paper, it is prepared to smash Ireland into pulp if Ireland will not yield its will for self-government. This is the issue, as presented by an indisputable majority of the Irish people. Where do you stand, with the imperialists or with the imperialized? I ask you to examine the facts and answer in the light of your liberalism.

FRANCIS HACKETT.

New York City

CORRESPONDENCE

Our Proofreader Had Taken to the Woods

EDITOR THE CHRISTIAN CENTURY:

SIR: I note in Spargo's article, "The Futility of Preaching," in the very last sentence: "It (the church) will not tolerate in its ministry men who have lived and sinned, fought and conquered, fallen and risen again, etc." In my reading it has often occurred to me that no other word used by us has such a habit of getting in where it is not invited and slipping out from places where it should stay put as this word "not." I take it that in the sentence quoted it has intruded like a pickpocket to steal away the meaning of the author.

Bergholz, O. F. M. CUMMINGS.

Y. W. C. A. Membership Basis

EDITOR THE CHRISTIAN CENTURY:

SIR: Both comments which I have seen in The Christian Century in regard to the new basis for membership adopted at the Y. W. C. A. Convention here last month, give the impression that this basis is to prevail throughout the Association. As a matter of fact, the new basis applies only to student associations and is optional with them. The desirability of extending the new basis to city associations was brought up and a commission appointed to study it. This commission will report at the next convention which convenes in two years and if favorably considered can not be adopted until the following convention, which makes the earliest possible date four years away.

Many who were heartily in favor of the new basis for student associations do not feel that the same need exists in the city. At any rate, the commission will make a careful study and the whole subject will have the full publicity, free discussion, and deliberate action, which preceded the adoption of the student basis.

ADA R. TEACHOUT.

Cleveland, O.

The Success of the Interchurch Movement

THE Interchurch World Movement has not been a failure. It has succeeded except at a single point. It has helped everyone but itself. The only failure has been in the raising of its own special fund, and that is not a failure of the ideals of the Movement nor of the program originally mapped out; it was brought about through an enforced modification of the original program. The total amount subscribed to the cooperating denominational funds is running well up toward the two hundred million mark. It is the greatest sum ever raised in a like time in the history of the Christian church. That is not failure but success, and it will be a growing success for months to come. The M. E. Centenary funds kept coming in for months. The Southern Baptist fund is still growing, three months after the intensive drive. Many of the cooperating bodies, like the Disciples, will not know their totals until October. There are college drives not yet launched and others just in the beginning of their campaigns. Some large churches have fixed the dates for their canvasses in June and July. There are whole cities that have agreed upon later dates and are working to that end. It is quite probable that the denominational budgets will be largely met and a total sum of not less than a quarter of a billion dollars reached.

The Interchurch Movement is not wholly a financial movement. Some have looked upon it as such and others have wished so to limit its function. But it is much larger than that. Indeed money is only a very necessary incident to its big program of cooperation which includes simultaneous evangelism, cooperative life-enlistment campaigns, adjusted missionary programs and, biggest of all, a complete and continuous survey upon which each and every Christian body can project its work and base its programs. It means the end of much waste and duplication, the use of publicity in a modern fashion, and ever multiplying means for the promotion of the common cause in any and every way that evangelical Christian bodies can work together without compromising the convictions of any. It succeeded in its pre-Easter evangelistic campaign, in its life-enlistment campaign, in giving the church a type of publicity that it has never utilized before, in initiating the greatest survey ever undertaken, in demonstrating that there was a broad basis of cooperation for the churches on those things in which they agree and, finally, in proving to the denominational leaders that an over loyalty to partisan enterprises is a poor policy when a large measure of cooperation is possible.

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The Failure of the Interchurch Fund

There is such a thing as the success of failure. What seems to be a failure in the gathering of a special fund by the Movement can be made one of its greatest successes. If it does not there will be a much larger loss wrapped up in it than any mere financial loss. The so-called failure is no matter of wonderment now that it can be analyzed. The original program was to ask men who belong to no special church but who believe in the worth of a Christian civilization to contribute to a great fund that would be used to promote Christian cooperation and support non-sectarian enterprises. The common en-

zeal of those who were afraid it would somehow interfere with denominationalism. Denied the right of direct appeal to churchmembers for its own maintenance the Interchurch had to rely solely upon the unknown constituency of non-churchmen whose support it was believed would be more than sufficient to meet the Movement's expenses. But when the canvass was put on the local church committees appealed without let or hindrance to all the "brothers-in-law" and to all casual attendants upon their services so that there was nothing left for the "friendly citizens fund." In fact it was found that most men who would give at all would do so because they have a friendly connection with or attachment to some particular church, and that those who have no such attachments are not of the kind who respond to any churchly appeal. In other words, the "friendly citizens" who believe in the type of cooperation undertaken by the Interchurch and who are willing to promote it with their money are interested because of a more or less definite church attachment. It is to forward-looking churchmen and not to those outside the church that the appeal must be made for the promotion of Christian cooperation.

Thus those who believe in the cooperative enterprise of the Interchurch are down to bedrock. They will now go to the real friends of Christian comity and lay squarely upon their minds and hearts the burden of continuing the enterprise. It will be much more difficult than it would have been as a part of the original program and campaign, but it can be done if there is sufficient zeal for it. If this denouement has convinced denominational leaders that a great cooperative undertaking can be carried on only with a generous and self-forgetful spirit of cooperation and if the original program of the Movement can be restored in some large measure, the so-called failure will become a great success. Sectarianism, like all partisanship, seldom yields except when disaster brings chastisement. As it is, the Movement, I repeat, has succeeded for everyone except itself, and that is a good Christian grace. Now those whom it has so magnificently helped have an opportunity to repay the debt.

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The Movement
Will Be Carried On

The responsible leaders have voted that the Movement must go on and have undertaken to find ways and means for the next year's support. There will no doubt be many changes in plan and program, but the fundamental thing involved is the ideal of Christian cooperation and that can be made more dynamic than ever before through learning from the mistakes of the Movement thus far. A preliminary meeting of prominent business men in a large eastern city declared that if the future program was to be a straight out Interchurch undertaking, with all the name implies, they had money for it, but if it was to be a mere servant of sectarianism they would have no interest in it. No one desires that the Movement should attempt organic church union, but the ideal of mutual activity and cooperation in those things on which we are agreed without compromise of those things in which we do not agree will not down. The men and women who have found fellowship in the Movement will never go back to the narrow confines of denominational exclusiveness. Even should the worst come to this Movement there will soon be another of some kind. To have weathered the high cost of everything used in the promotional activities, the inevitable campaign of opposition, the sag in idealism and the reaction into an era of selfishness, materialism and narrow partisanship that has followed the war, and then to surrender just as these tides show signs of turning, would be a disaster to faith far outrunning any disaster of a financial or material sort. Let all good men and true take hold of the ropes and pull. The Movement is in the condition of a man who has vast assets of real and potential wealth and sees them jeopardized by his inability to pay his taxes through lack of ready cash. Those who believe in Christian cooperation can find ready cash.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Half-Way Business*

IF we could only learn from this impressive lesson the absolute necessity of doing a complete job when we set out to do anything! Saul failed miserably because he did not kill the king, Agag, and make a clean piece of work of the whole business. He won the victory. He failed to follow it up with an uncompromising program. He stopped short of finality. God wanted this dangerous breed of the Amalekites wiped off the map. Much later trouble would have been averted had this been done. Saul thought he knew a better plan and he made a mess of the thing. He left the enemy alive; he lost his own kingdom.

Stopford Brooke, the brilliant Irish preacher, who for so many years preached before Queen Victoria, has a sermon in which he illustrates this danger. He tells of a man who carried a bag over his shoulder containing a pet viper and how, one day, the sack became worn and the viper struck his fangs into the man's body. God wants all sin driven from our lives.

All of it, every particle, must go. But, like Saul, we fail to make a clean sweep. In every man's life there is some one sin that seems so wistful, so much a part of himself, so necessary to his particular happiness that he cannot kill it. This becomes the pet viper that stings him to his death. It will not do to be ninety-five per cent honest. We must be altogether and forever honest under every trying circumstance. A little dishonesty left in your system will some day cause your utter downfall. It will not do to be ninety-nine per cent pure. Nothing is so dangerous as a little impurity lurking in the recesses of one's heart. It will surely poison the whole life. Thus all jealousy, all false pride, all envy, all laziness, all disposition to tell lies must be utterly driven out. Saul lost his kingship because he left Agag and the best of the sheep and cattle alive.

Surgeons sometimes fail to make their operations completely successful; a minute particle of the diseased tissue is left in the body. This grows with frightful rapidity and with deadly consequences. Plagues and epidemics sweep devastatingly over our land because the precautionary measures break down somewhere. Some careless and selfish person breaks quarantine and spreads the deadly pestilence. How intensely angry we become because low-bred people spit in cars and on streets. We long for an outburst by Everett True and his mighty umbrella. Ninety-nine smallpox patients might stay safely in doors, but the one who selfishly and stubbornly insists upon going out into society carries the germs. Ninety-five mothers stay home and deny themselves when their little children have the whooping-cough but one fool-mother takes her little cougher to the movies and exposes a hundred innocent children! Do you see the frightful danger that comes from not making a clean job of it?

Sin is contagious. One vicious soldier in a tent tends to corrupt the other seven. One evil-minded man in an office contaminates all the others. One stubborn, willful, hot-headed man on a church board can do untold harm. Our standard must be nothing less than one hundred per cent pure.

We can carry this principle into our own hearts, if no further. This is the value of high ideals. This is the charm of having Jesus as our Master. If, like Saul, we weakly compromise with evil, we must expect to lose our kingdom. Kings become slaves, queens become outcasts by the wretched route of compromise. Let there be no half-way measure.

JOHN R. EWERS.

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*Lesson for June 6, "Saul's Failure." 1 Samuel 15:13-26.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Mott Explains His Trip to Europe

The resignation of Dr. John R. Mott from the chairmanship of the executive committee of the Interchurch World Movement has occasioned a good deal of surmise as to what might be happening in the inner circles of the movement. He was interviewed recently by Dr. Howard B. Grose and asked to state the reasons which led to this step. The interviewer notes that Dr. Mott is greatly worn by the big enterprises he has been responsible for since the beginning of the war. He has aged visibly, and no doubt weariness plays some part in his decision. He asserts, however, that before accepting the position of chairman of the executive committee he had said that he would have to go on his regular European tour this spring. His place will be filled by Mr. James L. Speers, president of the McCutcheon Co., of New York. Dr. Mott has made an annual trip abroad for twenty-five years. This year he will visit Great Britain, France, Holland, Italy, Balkan States, Czecho-Slovakia, Poland, Denmark, Norway, Sweden and possibly Russia. He is connected with a number of organizations international in scope and hopes to rebuild the cooperative relationships which were interrupted by the war. Dr. Mott stated as the supreme goal of his trip to Europe, "the one for which I need your prayers and the sympathy of all Christians is to sound out in the midst of the chaotic strife, pessimism and lingering death in parts of Europe the Christian's message of brotherhood, hope and vitality." Dr. Mott plans to be back at home in the fall when the future plans of the Interchurch will be under renewed consideration.

Southern Presbyterian Seminary Head Comes from Chicago

The Presbyterian Theological Seminary of Louisville is one of the prominent preacher training institutions of the denomination. Its president, Dr. Charles R. Hemphill, recently resigned and Dr. John M. Vander Meulen was called from Chicago. Dr. Vander Meulen has had a varied experience in church life in America. He held a pastorate early in life in the Second Presbyterian church of Louisville and later took a pastorate in the northern branch of the church in Illinois. He held at one time the pastorate of the Second Reformed church of Kalamazoo, Mich., and of the First Reformed church in Grand Rapids. In Oak Park, a suburb of Chicago, he was pastor of the First Presbyterian church.

Evolution of Disciples State Organizations

There was once a sharp line of cleavage between state and national organizations of the Disciples of Christ. This is disappearing as a perusal of the programs of this spring's state conventions indicates. The Ohio convention will be held in Zanesville, this month. The national interests of education, benevolence and missions will be presented, and the Interchurch Movement will be interpreted by R. E. Diffendorfer. The district superintendents in this state are charged with the promotion of the whole task of the church, and they work in close harmony with the United Christian Missionary Society.

Dr. Cadman Defends the Puritan

The Puritan is often the object of attack in these latitudinarian days when many men are more concerned about motors and golf than about the religious welfare of the community. Dr. S. Parkes Cadman of Brooklyn recently preached a sermon on the Puritans in which he set their virtues against their faults. He summed up nicely the contribution of these men and women to the world's life as follows: "You cannot pass through a land where Puritanism has operated without being impressed with the prevalent decency of behavior and moderation of conduct, highly indicative of a disciplined people. The problem of blending authority with freedom and unity with dissimilarity presents fresh phases at every stage of our evolution. But none has come so near to its solution or deserved better of the social order than has the Puritan."

Rural Church Organizes Moving Picture Corporation

A Methodist Sunday school class in a village of 300 in Iowa organized a moving picture corporation capitalized at $500, half common and half preferred stock. Half of the capital was invested in a moving picture machine and the other half in a sinking fund to meet deficits. Instead of deficits, however, the outfit has not only earned its way but has paid a handsome dividend which is devoted to charity. Sometimes a nominal charge is made for the shows, but more commonly a contribution plate is passed, just as in church. The pastor says, "Don't let the devil have the monopoly on an instrument so well calculated for good."

Former Minister Returns All Salary Paid Him

These times are developing some unique giving, but none more striking than that of Mr. A. H. Williams, at Bellingham, Wash. Mr. Williams was once the minister of the Disciples church there, but retired from the ministry and went into business in September, 1915. His business venture prospered. Recently the congregation undertook to get together $125,000 for the erection of a new church building. The largest gift of all was that of Mr. Williams amounting to $11,500 which represented all the salary the church paid him during six and one-half years of ministry. Stimulated by this example the church raised all of the rest of the money needed.

Hold Sunday School Institute in Japan

The Disciples missionaries located at Akita, Japan, have developed a new idea. They are holdng teachers' institutes composed of the secular school teachers of the district. At this institute the need of moral and religious instruction is presented. The value of Christianity and its Bible to mould the mind of the youth in proper ethical appreciations is presented to some who are not Christians.

What the Y. M. C. A. Does in Foreign Ports

Some uninformed people have been inclined to question the wisdom of encouraging the Y. M C. A. in its foreign work. The service rendered in Havana helps one to understand the necessity for this work, especially in the seaports of the world. In Havana the Association rooms always have a certain number of American boys around in a state of intoxication. These have gone to Cuba looking for easy money and booze and soon find that without a knowledge of the Spanish language they are as helpless as a Russian in Chicago. After their money is wasted in dissipation, they seek the last refuge of the homeless man, the Y. M. C. A. Here they are either helped to a position or to find their way back home. The Havana Association also has a ministry to the native Cubans which in the long run will be its leading ministry, a service not different from that rendered to young men in the cities of the United States.

Methodists Send Their Soldiers to School

Nearly a quarter of a million dollars is being spent this year by the Methodist Episcopal church to send its soldier boys to school. In many cases these are theological students. While other denominations lost hundreds of such student-ministers, the Methodists have wisely conserved theirs for the future needs of the church. No Methodist benefaction has been more popular than the expenditure of this money for the continuation of the college education of Methodist boys.

Church Advertising Convention Meets in Indianapolis

The Associated Advertising Clubs of the World will meet at Indianapolis this year June 7 and 8. The ministers of the churches have been encouraged to attend and they may have the advantage of the sessions without paying any fees. The Church Advertising Convention is organized with Rev. Christian F. Reisner of New York as president. He will deliver an address at the convention on the subject "Why the Church Should Advertise Now." The results of advertising Scrip-

ture passages in the street cars of St. Louis will be presented by W. C. D'Arcy, who conducts an advertising agency in that city. Other speakers will include E. T. Meredith, secretary of agriculture, on "Religion and Permanent Prosperity"; Reuben H. Donnelly, president of the clubs, on "Dignity and Church Advertising"; Dr. J. Y. Aitchison, general secretary of the Baptist New York Movement, on "The Wisdom of Church Advertising"; Dr. William Hiram Foulkes, general secretary of the New Era Movement of the Presbyterian Church, on "Advertising in the Denominational Press"; George M. Fowles, treasurer of the Methodist Centenary, the Methodist Board of Foreign Missions and the Interchurch World Movement, on "Cash Secured by Church Advertising"; Rev. Brewer Eddy of the American Board, "Does Advertising Help Secure Church Attendance?"; Colonel E. P. Sellers of the Brooklyn Eagle, on "Sermons Newspapers Will Print"; James Schermerhorn of the Detroit Times, on "Acceptable Church News or Materials"; Bruce Barton of New York, on "How Can a Minister Learn to Write Copy?"

Minister Takes the Air Route to Appointment

The railroad is too slow for some modern ministers. Recently Rev. Claude E. Hill, of First Christian church, Chattanooga, Tenn., had an appointment at Birmingham, Ala., to participate in a school of methods. One of the members of his congregation drove him over in a Curtis airplane, making the distance of 145 miles in 115 minutes. The press reports declare that when he came to his duties in the school of methods the minister was decidedly not "up in the air."

Will Fight the Mormons

The Home Missions Council has recently considered the increase of Mormon activity in the United States and has voted to create a committee charged with the task of meeting this propaganda. The survey committee showed that in the United States there were 600,000 adherents to the Mormon faith. This sect has been buying space in the public press and their missionaries are to be found in all of the large cities. They are particularly active in Hawaii at the present time. The secretaries of the various home mission boards are the committee charged with the study of the Mormon question. Just what measures this committee will take is not yet announced. A negative propaganda is a difficult one to manage if it is to have dignity and effectiveness. It has usually been found that the soundest remedy for error is truth.

Denominational Changes in the Ministry

The restlessness of the age has been communicated to the ministers and one notes an increasing number of changes in denominational affiliation. The search for liberty seems to actuate these changes. Men are leaving highly centralized bodies for those which have more room for initiative and leaving groups of doctrinally minded people for fellowships which put their emphasis upon service. Just recently the Disciples have lost two young ministers in Ohio, Rev. H. A. Banning leaving Coshocton to become an assistant pastor in a Congregational church in Detroit, and Rev. R. E. Carman resigning his charge at Newark, Ohio, to accept a Presbyterian church near Pittsburgh. The Disciple newspapers also report a number of ministers entering their ranks at this time from other fellowships.

Disciple College Makes Phenomenal Development

Eight years ago Texas Christian University located at Waco, Tex., burned to the ground. There was very little insurance and for a time the future seemed very black. An invitation from the citizens of Ft. Worth, coupled with substantial offers of aid in rebuilding, brought about a change of location. There are now five large buildings in the equipment of the school, valued at present prices around a million dollars. Contracts will be let this year for a gymnasium and for a large chapel which will also serve the church that ministers to the suburb of Ft. Worth where the school is located. Scientific equipment has been built up which gives the school a rank with almost any other school of the southwest for such equipment. It is significant that this development has come when the school ceased to be competitive with another denominational school. At Waco, the Baptists maintained Bailor University and there was no real need for two denominational schools in one city.

Presbyterians Will Build

Undaunted by high costs, the Presbyterian denomination is going forward with a vigorous building program. The board of church erection has recently voted grants of ninety thousand dollars toward church buildings and manses. Ten thousand dollars was voted to rehabilitate the churches in Porto Rico following the destructive earthquake in that region. The largest single grant was thirty thousand dollars for the remodeling of the University church in Seattle. A church for Italians in Pennsylvania was among those which received grants of aid.

Immigrant Workers Are Supervised

One of the difficult features of work for immigrants in the city has been the inexperience and in some cases the unreliability of the immigrant preachers. The Disciples Home Mission Society in its Russian mission in Chicago has placed over the native workers who carry on their work in the Russian language a trained university settlement worker, Rev. Karl Borders. Mr. Borders received his training in Columbia University and had practical experience in New York settlements. He has charge of the entire mission program but contributes particularly the educational and social features of the mission. Under this management, large numbers of Russians have been brought together and a constructive influence different in its emphasis from that of the "reds" is at work in the Russian colony. The Orthodox church of the district has unfortunately lost much of its prestige owing to the alleged peculations of a priest who is said to have made away with a lot of his parishioners' money after acting as a sort of banker for them. He was mobbed at the altar one morning, which is about the most shocking thing that can happen among Russian religionists.

Baptists Will Dramatize Their Work

The sessions of the Northern Baptist convention at Buffalo, June 23-30, will be enlivened by some dramatic presentations of Baptist mission work. Miss Helen Willcox, of the Missionary Education department, will present several one-act plays and a longer pageant as a feature of the Baptist gathering. The plays will present mission work in China, India and Japan. More than 200 participants will be recruited from the churches of Buffalo for the exercise. Those participating in the plays are required to master certain mission study manuals in order that they may acquire the color of the countries which they are to represent. The effort to relieve the deadly seriousness of certain of the great national religious gatherings will be welcomed by the faithful. The sessions have hitherto been too intense and too frequently controversial in spirit.

Will Start Young Married Couples Out Right

Dr. W. E. Doughty and Dr. Lyman P. Powell of the Spiritual Resources Department of the Interchurch World Movement, are providing a devotional manual for the use of young married couples called "Home Fires." Besides the passages of Scripture and the prayers, there is a place for the wedding certificate. It is proposed to publish the manual at such a low price that ministers can afford to give the manual as a wedding token.

Rural Ministers Will Be Given Instruction This Summer

The Interchurch Movement is doing one thing that surely no one can criticize. They are establishing summer schools for rural ministers and in some cases for their wives. Presumably the wives need courses on household economics, or the art of making a six hundred dollar salary meet the needs of a family, but they will be trained as helpers in religious work. The courses for the pastors include Bible, rural sociology, church methods, church publicity, evangelism, religious education and young people's work. Two of the schools will begin their sessions May 31. These are at the Agricultural and Mechanical College at Stillwater, Oklahoma, where the school will continue until June 12, and at the Gammon Theological Seminary at

Atlanta, Georgia, whose sessions will continue until June 19. Other schools will be held at the following places: The Athens School, Athens, Tenn., from June 7 to 26; Northern Normal and Industrial School, Aberdeen, S. D., from June 7 to August 14; Hendrix College, Conway, Ark., from June 9 to 17; Iowa State College of Agriculture, Ames, Iowa, from June 14 to July 3; State College of Washington, Pullman, Wash., from June 15 to July 3; Defiance College, Defiance, Ohio, from July 5 to 24; Auburn Theological Seminary, Auburn, N. Y., from July 6 to 23; Michigan Agricultural College, East Lansing, Mich., July 7 to 16; Pennsylvania State College, State College, Pa., from July 12 to 31; Estes Park, Estes Park, Colo., from July 21 to August 4; State College of Agriculture, Columbia, Mo., probably from July 5 to 17. Plans for a school at McPherson College, McPherson, Kansas, have not been completed. It was hoped that the school would be held from June 21 to July 10.

High Financing for the Kingdom of God

First Christian church, of Ft. Worth, Tex., is now looking around for the right people with which to enlarge its staff. It is expected to secure four workers giving all of their time to the church in the near future. Only a few years ago since this church was meeting in a little frame building which seated about two hundred people. The vision of the pastor, Rev. L. D. Anderson, led the people into what was for them a huge building enterprise. They spent nearly two hundred thousand dollars at the pre-war prices on church equipment. The church has increased in membership until now it has fifteen hundred members. The morning congregations completely fill the large auditorium which has accommodation for twelve hundred. The church has a gymnasium and maintains a club room for young men.

Southern Baptists Complain of Editors

In connection with their convention at Washington, the southern Baptists held a meeting on the Capitol steps. President Gambrell spoke to the delegates and in characteristic southern Baptist fashion told what he thought of the other denominations. Not a line of this diatribe appeared in the Washington papers and there was great agitation in the convention the next day over the failure of certain leaders to use the public press for this kind of denominational effort.

Another Woman Minister Ordained

The scarcity of ministers among the Disciples of Christ is making a rapid increase in the number of women ministers. One of the women graduates of Eureka College, Miss Jessie Stroebing, is now ministering for the church at Bellflower, Ill., and the congregation would not exchange her for any man minister they know of. Mrs. George E. Owen, wife of the pastor at Saybrook, Ill., was recently ordained to the ministry by Rev. C. M. Wright, the district superintendent. Mrs. Owen will preach half-time for one of the churches not far distant from Saybrook.

Editor for All the Pastors.

The churches of Denison, Texas, have pooled the money which ordinarily goes into church bulletins and are producing a very respectable little paper which interprets all the religious work of the community and shows the good spirit of the churches. The pastors were unanimous in choosing as editor Rev. I. E. Reid, who has some knowledge of newspaper work. His editing of the "Denison Church News" has been satisfactory to all of the churches of the city.

Some Sunday School Workers Will Go Around the World

Two ships will leave Japan, after the World's Sunday School Convention at Tokyo in October, with delegates who will return by way of China, Singapore, Colombo and Port Said to Marseilles. There the conducted tour will end and railroad tickets to a channel port and transatlantic steamship tickets will be provided. If possible detours through India will be arranged. The ships that will carry these religious workers will fly the Japanese flag.

Religious Leaders of Russia Ask Bread for Children

One of the most unique appeals ever coming from one nation to another has come from Russia to the United States. Georgi Dolgorukov, Russian Patriarch, has been delegated by the Orthodox clergy, the Hebrew Rabbis, the Russian Academy of Sciences, the Academy of Arts and the All-Russian Union of Actors, to ask bread for the starving children of Russia. The text of the appeal is as follows: "Citizens of America! In the northern regions of Russia children are dying of hunger. When children are dying—the future of the nation is dying. We address ourselves to the mind and

This is Convention Season

THE convention goer has no lack of dates during May and June. There are a few hardened travelers in the American church who make most of these conventions and these will be making frequent journeys during this period.

The Welsh Presbyterian church met in Columbus, Ohio, May 17-19. This little denomination is agitated now over the question of union with the larger Presbyterian body.

The Presbyterian church in the U. S. A. (North) meets at Philadelphia from May 19 to June 1. It is promised that the session of the General Assembly this year will be enlivened by a discussion of the methods used in the New Era Movement. The critics of this movement assert that its reports of achievement were inflated and that Presbyterian benevolence was not particularly increased by their activity.

The Methodist Episcopal General Conference in Des Moines during May has an interesting time choosing bishops. It has been voted to nearly double the number of bishops and it is urged on the floor of the conference that no bishops be elected who would be unwilling to go to the foreign field. It is thought the latter provisions may tend to decrease the number of aspirants.

The General Assembly of the Presbyterian church in the U. S. (South) meets this year in Charlotte, N. C., May 19-June 1. They are agitated still over the question of Presbyterian reunion.

The United Presbyterian denomination holds its General Assembly at Sterling, Kans., beginning May 26. Another denomination of the Presbyterian family to hold a national gathering is the Reformed Church in the United States which held its General Synod at Reading, Pa., beginning May 19.

The Methodist Protestant denomination held its General Assembly at Greensboro, N. C., this year. This is one of the smaller denominations which has seriously considered the problem of union but usually outside the Methodist family of churches. The two large colored Methodist denominations have been holding their national meetings, the African Methodist Episcopal church at St. Louis, beginning May 2, and the African Methodist Episcopal Zion church meeting at Knoxville, Tenn., May 3-23. Some of the meetings scheduled for June are: International Sunday School Association, Kansas City, Mo.; Swedish Evangelical Mission Covenant of America, St. Paul, Minn.; Reformed Dutch Church in America, Asbury Park, N. J., June 3; the Board of Foreign Missions of the Reformed Church in America, Asbury Park, N. J., June 7; the Provincial Synod of the Moravian Church, Bethlehem, Pa., June '6; the General Synod of the Christian Reformed Church, Grand Rapids, Mich., June 16; the General Assembly of the Church of God, Anderson, Ind., June 18; the Northern Baptist Convention, the Woman's American Baptist Home Missionary Society, the Woman's American Baptist Foreign Missionary Socity, the American Baptist Publication Society, and the American Baptist Foreign Missionary Society, all in Buffalo, N. Y., June 23-29.

Meetings for July include the Wather League of the Lutheran Synodical Conference, Evansville, Ind., and the Lutheran League of America, at Fort Wayne, Ind.

The General Conference of the Seventh Day Baptists will be held in Alfred, N. Y., August 24-30, while in September the Mennonites and the National Baptist Convention are scheduled, the latter at Indianapolis, Ind., September 9. Date and place for the Mennonites meeting have not been announced.

The annual meeting of the Brotherhood of St. Andrew will be held in St. Louis, Mo., in October.

heart of the American people with the most ardent plea for help to the Russian children with food supplies. We appeal for help to a nation which more than once in the past actively and generously aided the Russian people, and we hope that on this occasion the Americans will also respond to our call.—Georgi Dolgorukov."

Religious Leaders of Colorado Unite Against Reds

The intensity of the social situation in Colorado is seen by the fact that Catholic, Jewish and Protestant religious leaders of that state have written a letter to the Governor promising him aid in a fight against the "reds." This action has tended to widen the gulf between the church and labor. The decision was reached with but little investigation of the social situation in the state.

Dr. Clark Invites Puritans to America

Dr. F. E. Clark recently delivered an address before the national Christian Endeavor convention of England and expressed a wish to see his London friends at the Pilgrim celebration in America. Dr. Clark and Mrs. Clark are on their way back to America where they will summer in their country home in Maine. This summer home has a Puritan history. It was erected by second generation Puritans in 1690. Mrs. Clark traces her ancestry back to the Pilgrims of the Mayflower.

Presbyterians Want Mission Fields Opened to Germans

Recently a German Synod memorialized the American Presbyterian Board of Foreign Missions to support a demand that the mission fields of the world be opened once more to German missionaries. The German Synod received the information that Rev. Arthur J. Brown is now in Europe making representations on this subject. When the Conference of Foreign Mission Boards of the United States and Canada is held this subject will receive earnest consideration. The indiscretions of a few German missionaries have unjustly barred from the field the large number of faithful workers whose loyalties are to the gospel and to the whole human race.

Eastern Revival of Interest in the Scriptures

The various Christian churches of the East have taken a new interest in circulating the scriptures in the vernacular following the war. Recently the Archbishop of Athens visited London and made proposals for fresh versions in modern Greek. The Greek church has usually opposed vernacular translations. The Archbishop of Trebizond has visited London to familiarize himself with the operations of the British and Foreign Bible Society. The Archbishop of Smyrna has asked for a Greek New Testament with the ancient and the modern versions in parallel columns. The Archbishop of Syria is asking copies of the new Syrian translation of the New Testament that he may circulate them among his people. The Eastern churches have no tendency to recognize Roman authority and the present swing of tendency among them is more toward Protestantism.

Increase in Attendance at Theological Seminaries

Chicago is probably the greatest center of theological instruction in America. There are seven seminaries supported by their respective denominations with an enrollment this year of 662 students. This is said to be an increase over last year of 100 per cent. The war greatly interfered with theological education but the schools are rapidly getting back to a normal basis. The church will be permanently poorer, however, for the ministers lost to the cause during the period of the war.

Baptist Leader Is Evangelizing the Colleges

Dr. Allyn K. Foster is now maintained among the several Baptist institutions of learning for work among students. He is the student secretary of the Board of Education. He makes public addresses of a faith-building character to students and these are followed by appeals for religious decisions and by conferences with students on the subject of life work.

Home Mission Leaders Establish a Candidate Department

For many years the Student Volunteer Movement has recruited men and women for service in the foreign field. The home mission leaders of the Methodist Episcopal church realize that the same idealism of youth must be put into the home mission task if it is to succeed, so they have established a candidate department for home missions and 150 men and women of specialized training have already been placed in positions.

Missionary Rejoices in Possession of An Automobile

Not all mission fields make the use of an automobile practicable but in the Philippines the American government has constructed good roads which make the new form of transportation feasible. Rev. A. G. Saunders, a Disciples missionary, writes with great satisfaction concerning the use of an automobile in his field. Trips that were formerly made on foot or with animals are now quite simple and the value of the missionary in his field has been more than doubled.

Students Hold Another Student Convention

The Student Volunteer Convention held in Des Moines the past winter was a disappointment to many because it placed so little emphasis on the social obligations of the Christian church. The New York student delegations were particularly dissatisfied with the convention and there was held recently in South Orange, N. J., a convention in which a broader Christian program was presented to the students. The conference was organized on a more democratic basis and the students were allowed the privilege of discussing the addresses. The principal speakers at the conference were the Rev. Frank B. Sanders, of the Board of Missionary Preparation; Rev. A. L. Warnshuis, D.D., Secretary, China Continuation Committee; Miss Grace L. Coppock and Mr. J. Merle Davis, of the Chinese Y. W. C. A. and the Japanese Y. M. C. A., respectively; Professor William Adams Brown, Union Theological Seminary, and Cyril Haas, M.D., missionary in Turkey.

Bible Society Will Have a Permanent Home

The estate of James Talcott, deceased, has provided the New York Bible Society with a permanent home at 5 E. 48th St. The property is said to be worth three hundred thousand dollars. The building will be immediately reconstructed and will be known as the New York Bible House.

Methodists Spend Money in State Institutions

The Methodists have 29,000 students in forty tax-supported state institutions. They are spending $42,000 on the support of workers in these schools this year and the expenditure during the one year for properties in these situations is $284,000. The Methodist church has previously secured 90 per cent of its leadership from church schools, but realizing that the schools supported by religion have failed in providing sufficient leaders, they have turned to the state schools as a recruiting ground.

The Minister and the Automobile

Not only are the churches over the country building and buying parsonages in large numbers but they are recognizing also the need the minister has for transportation. Once it was popular to present the minister with the cheapest car on the market, but now we read of the six cylinder high powered car being sent to the parsonage with the compliments of a church committee. These observations are suggested by the news note that Rev. Harold H. Griffis, pastor of First Christian church of Portland, Oregon, was recently the recipient of such a car.

Baptists Having Difficulty in Missouri

The reunion of northern and southern Baptists is much delayed by the strained situation which now prevails in Missouri. For many years the members of the two denominations were intermingled in the churches of the state and the benevolent offerings were divided. At the last meeting of the state association, however, certain interests were able to get the association to vote to align itself definitely with the southern denomination. For many years the southern leaders have sown suspicion with regard to the orthodoxy of the northern branch. Many churches in Missouri are composed chiefly of forward-looking Baptists with the more liberal views of the northern denomination. There is now the threat

that a new association will be formed which will make the state a battle ground for competing Baptists as it is already the battle-ground for northern and southern Methodists and northern and southern Presbyterians.

Arousing Interest in Missions by Curios

Highland Park Christian church, of Des Moines, gives definite missionary instruction in the Sunday-school. A part of the program is the showing of curios from missionary lands. The school recently displayed the skin of a python, seventeen feet long, which had been killed in Africa by a Lutheran missionary. The exhibits are not always so thrilling but are always interesting.

Study of Sunday School in America

The Home Missions Council sets forth a statement of the Sunday-school situation in America which should prove of interest to all Christian leaders. The various denominations report that from one-fourth to one-fifth of the churches of this country now have no Sunday-schools at all but are limited in the way of religious service to preaching. There are hundreds of union Sunday-schools which have no denominational affiliations and which are quite cut off from the new and better ideas in religious education. These two facts help to interpret the Sunday-school statistics which for several years have been showing a decline. There is evident need of closer supervision of small Sunday-schools and of churches without Sunday-schools. And there is special need of organizing some sort of fellowship among non-denominational organizations.

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Cincinnati, Ohio, May 5, 1920."

Hymns for Today, by J. H. Fillmore. Contains 340 songs, Services for the various grades of Sunday-school and Church; is bound in fine cloth, with gold stamp. Price $75 per 100. Sample copy sent for examination. Is orchestrated.

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World Call 100,000 Campaign

Aim, 100,000 Subscribers by June 30, 1920

The Executive Committee of the United Christian Missionary Society, at its meeting April 28, voted unanimously in favor of an immediate campaign to bring the circulation of World Call up to at least 100,000 by June 30, 1920, and appointed F. E. Smith Campaign Manager to cooperate with the circulation office during this period. Such a wide distribution of the magazine will strengthen the local church and enrich the lives of its members, as well as advance the cause of missions, benevolence and education.

During the Campaign the Price Remains at $1.00 for One Year

Beginning July 1, 1920, the price will be $1.50, to meet the actual cost of production.

Subscriptions for more than one year cannot be accepted at the dollar rate, nor can renewals of subscriptions expiring later than September, 1920. *Let present subscribers follow the example of those who have shown their copies of World Call to friends and sent in from one to ten subscriptions. Let officers and other workers in missionary societies watch the success of those that have every member a subscriber to World Call. Let ministers lighten their labors and double their power by getting World Call into every home.* State leaders and district conventions in Illinois have started the campaign with a rush by accepting their quota of the 100,000 by districts, counties and congregations.

Springfield, Illinois.

I wish to express my very hearty appreciation of the scope and subject matter, and of the high ideals which the magazine proclaims. I want as large a circulation for it among our Springfield Disciples as it is possible to get.

WILLIAM F. ROTHENBURGER.

Cleveland, Ohio.

You have heard of the magazine, "World Call." It is published by our United Missionary Society, and tells us exactly where and how our missionary money is spent at home and abroad. It is recognized as one of the most interesting and informing magazines now published anywhere. It is our aim to have it in every one of our church homes. I assure you it is indispensable to us as members of the church.

J. H. GOLDNER.

(In a pastoral letter to the Euclid Avenue Christian Church.)

Des Moines, Iowa.

The magazine is going to make a wonderful contribution to our life and work. It is a relief to the spirit just to contemplate the great work. It stirs the soul to read of the ongoings of the Lord. I wish World Call might be in every one of our homes and we are going to plan to come as near to that standard as we possibly can.

CHARLES S. MEDBURY.

Sample copies and subscription envelopes are supplied on request.

F. E. SMITH, *Campaign Manager*

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100,000 Subscriptions by June 30, 1920

IN response to the first call for cooperation, pledges have been made to secure 8,114 new subscriptions. The five districts of Illinois pledged 2,040, the Indiana state convention 1,800, and good returns are shown from the state conventions in Texas, Oklahoma, Virginia and Louisiana. All goes to show the wide popularity of World Call and that people are eager to cooperate in a great campaign to put the subscription list up to a place worthy of the quality of the magazine.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, JUNE 3, 1920 Number 23

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer After Reading a Portion of the Scripture

GRACIOUS GOD, our Maker, we thank Thee that Thou dost utter Thyself, that Thou art no dumb and distant deity self-enwrapped and incommunicable, but that Thou seekest companionship with us men, humble and unworthy though we be. Thou didst make us in Thine own image. It is with conscious greatening of our inner dignity that we read Thy messages to us. What must man be that Thou are mindful of him and the son of man that Thou, the great God, visitest him! We linger over these words of Holy Writ. Its music fills our souls. How familiar are its lines, and yet how strange! What comfort has it brought to aching and baffled hearts, what courage to the faint, what light to those who stood in dark places.

For Thy mighty Book we thank Thee. We come back to it as to a spring of living water. We take it with us as a lamp to guide our feet. We yield to it as a monitor of wisdom in the depths of life where all human resources fail. For all the holy memories that nestle in its leaves, for the sweet voices whose echoes linger in its words we praise Thee and give thanks. When we are weary it speaks to us of our rest in Thee. When we sin it heals even while it rebukes. When we bury in the grave the loves that are most dear it pushes ajar a gate beyond which lost things shall be surely found.

Help us, O Lord, to yield ourselves to the practice of the faith and goodness we learn in Thy word. May our lives show that we have seen its visions, that we have caught its inspiration, that its spirit has been inwrought into our character. And may we heed all Thy voices—those that speak to us in the daily events of our lives, in the songs and cries of nature, in the affection of our friends and dear ones, and in the inner promptings of our own souls warning us against our evil impulses and pointing us to Thee. Above all teach us to interpret all these words in the terms of Him in whose flesh Thy word dwelt incarnate. Amen.

Presbyterians Again Take Lead in Organic Unity

THE Presbyterian church has demonstrated that its call of two years ago asking all the Christian bodies of America to join together to effect a workable and satisfying form of organic union was made in good faith. By the virtually unanimous vote of the General Assembly at Philadelphia last week the Plan of Union adopted by the Council on Organic Unity last February was approved and the first steps to commit to the presbyteries for definitive action were authorized. This submission of the question to the presbyteries will be made when five other communions take action similar to that taken by the Presbyterians. The Congregationalist and Disciples fellowships may be counted upon to match the positive action taken at Philadelphia last week when their next national gatherings are held. In the case of the Disciples that will be next fall. In the case of the Congregationalists it will be in the autumn of 1921. It is reassuring that the Presbyterian Assembly which took unfavorable action on the Interchurch World Movement should give such decisive approval to a far more radical and real form of Christian unity than even the most sanguine interperters of the Interchurch would claim for it. Indeed the chief criticism of the Interchurch is that it has not represented Christian unity but sectarianism. The action of the Presbyterian Assembly in declining to go forward with the present Interchurch enterprise cannot be construed as reaction against united forms of Christian work, when on the very next day the body takes the most pronounced

stand for radical Christian unity that has been taken by a Christian denomination since denominations began to be. The fears that the threatened breakdown of the Interchurch World Movement will mean a relapse of the Christian forces into the old competitive sectarian ways will be appreciably lessened by this action.

Methodists Fail to Act on Organic Union Overture

THE General Conference of the Methodist Episcopal church held in Des Moines, whose sessions filled the entire month of May, was a forward-looking body in most respects. It passed a strong resolution against war, it took steps to unify the two Methodisms, but in one respect it has signally disappointed friends of Christian progress. It took no action on the overtures made by the Presbyterian denomination looked to the unity of the evangelical churches. It is four years until another General Conference. In the meantime, the ardent denominationalist will hope that Presbyterians and other advocates will weary in their Christian union propaganda and betake themselves to other interests. One sees in this failure of the Methodists to show an interest in Christian unity one of the results of the acquisition of big money by a denomination. With a full treasury, a religious body imagines it will be able to buy its way into religious success. It does not realize that sectarianism is the great obstacle which, in present day society, stands in the way of faith. The Methodists will take their hundred millions of dollars and hire preachers and missionaries and secretaries who will vainly try to batter down the walls of opposition to the church which exists by virtue of sectarianism. Some day the church will have better statesmanship than it now has. It is neither by might nor by power but by my spirit, saith the Lord.

The Friendly Citizen

WAS the friendly citizen unfriendly? Or is he so friendly that he has definite church loyalties? We are still a little puzzled as to the interpretation of the result of the Interchurch canvass of this group. It has been the theory that the half of our population which is outside of the church would contribute to a non-sectarian treasury. This expectation has seemingly proved fallacious after the big success of the war drive when Catholics, Protestants and Jews united and gave together in behalf of the soldier. There are many communities where the denominational canvassers stretched a point and got the friendly citizen to write himself down on a white card in behalf of the church his wife belongs to or the church of which his mother was a member. Thus denominational zeal helped to reduce the amount of the undesignated money. The big reason for the failure of the friendly citizens' drive was, however, the lack of a compelling motive. Mr. Friendly Citizen is a good business man. He looks into benevolences with a certain amount of skepticism and only gives money after careful investigation. In this he is different from many of the saints. He found that his money was going to pay the overhead expenses of the Interchurch, its publicity program, its traveling expenses and its rents. If the denominations had frankly assumed this organizational expense and had gone to the friendly citizen for money for our hospitals, our orphanages and our old peoples' homes, he would have understood the case better and his contributions would have been much larger.

Children's Day—An Opportunity

TWICE a year the parents of the Sunday School are sure to come to church—at Christmas and at the Children's Day exercise. At other times thousands of parents know nothing of what is going on in the church school where their children are being educated. The program given by the children themselves is the big thing. But it is a time in which the church school should be setting forth its ideals and seeking that cooperation without which no school of religious education can do its right work. As the summer days come, more and more children are withdrawn from religious instruction for picnics and automobile trips. If the parents of the community had the right view of religious education, they would have the same concern about keeping up regularity and punctuality in the habits of their children in the church school as in the day school.

The Bishop of the Ozarks

HERE and there a man stands out unique for the quality of his service in things that are humble and unobtrusive but which count mightily for the Kingdom of God. Such a man is Rev. J. H. Jones, the "Bishop of the Ozarks" for the Disciples of Christ. He has just completed ten years of energetic and efficient service. The Missouri Ozarks have not yet been discovered by the missionary societies. Millions of dollars have been and are being expended in the Appalachians both with good cause and to profitable ends. Magazine articles have been written about them and books galore, covering every human interest from romance and the feud to the unmined wealth within their hills and the modern industrial institute which is turning their provincial sons and daughters into broad-minded citizens of the republic. The Ozark Mountains may not be as tall as some in the Appalachians, but they bring together all the social conditions of provincialism, ignorance, backwardness and unsocial living that obtain in the mountains of Tennessee and Kentucky, and the dwellers there are of the same original unadulterated American stock. In his ten years of service Mr. Jones has travelled literally thousands of miles through these mountains over such roads or excuses for roads as they possess, visiting churches a full day's journey from the railroad, mingling with the simple but hospitable people, and offering them a leadership they both appreciate and follow. He has founded twenty new congregations in the newer and more rapidly developing centers, organized the churches of his communion in

every one of the counties, multiplied the number of missionary churches by two and one-half and given an average of two hundred special addresses per year on missions, Sunday School and church efficiency. Like a good District Superintendent he has subtracted every dead church from the roll, pruned the registers and reduced the statistics to the basis of actual fact. It is quite possible that after having seen 8000 persons added to the churches of his district in this decade, he will some day read from the reports of some statistician that the Disciples of the Ozarks have sustained a net loss of perhaps a score of churches and several hundred members in the last ten years, i. e., they have lost a lot of things they never had.

Uncle Sam is Guilty as an Unjust Employer

UNCLE SAM was one of the leaders among employers in establishing the eight-hour-day and in demanding that his employees keep their brains free from alcohol. But under the present Post Office management Uncle Sam stands at the bar of his own conscience convicted of not only bad administration but of niggardly and cruel treatment of his employes. While the cost of living has doubled, the postal clerks and letter carriers have received only slight increases, their pay running now from $1200 to $1650 per year, with fifteen days vacation, and no pay when they are absent on account of sickness. These men are not allowed to strike, but they have been quitting in large numbers. In one year in New York City alone 12,000 temporary employees were required. The Bureau of Labor Statistics reported one year ago that no government employee in the larger cities could support his family on less than $2,252 per year. This allowed the wife a new suit every other year, with an extra year added for the new coat, and there was nothing for furniture, reading, or a possible funeral, and the family must live in a house in which rent, fuel and light together would not cost more than $35 per month. A joint Congressional Committee has been "investigating" the situation for fourteen months. Any responsible postal clerk's housewife could have told them enough in fourteen minutes.

The President Petitioned to Grant Amnesty to Conscientious Objectors

A DEPUTATION of prominent citizens headed by Mrs. Champ Clark and with Basil M. Manly for spokesman visited the White House on April 19 with a memorial to the President asking him to proclaim "amnesty to the imprisoned men and women who did not oppose this nation at war by force and arms or by overt act, but who expressed only by written or spoken word opinions which would have been deemed harmless during ordinary times and judged dangerous to the public safety only while this nation was opposed by powerful enemy peoples, or who refused because of conscience to obey the commands of military authorities." They reminded the President that Washington, Adams, Madison, Lincoln, Johnson and Grant had extended pardon to those guilty of much grosser crimes against the Government and cited especially those proclamations issued after the Civil War which "established sound precedent through acts of grace which relieved those on whom they were bestowed from the punishment which the law inflicts for political offenders." They reminded him of his undisputed authority and also that we alone among the nations at war still hold such men and women as these in jail, "while the public danger that prompted the imposition of penalties upon such offenders is long passed." Their memorial closed with these words: "In presenting this petition, moreover, we are further assured by the temper of your utterances as Chief Executive, especially your declaration upon our entry into the late war that we are pledged to conduct our operations as belligerents without passion and ourselves to observe with proud punctilio the principles of right and of fair play we profess to be fighting for. In regard to the policy of severity which may still be advocated in certain quarters, we conclude by citing the words of M. Clemenceau in his speech before the French Chamber of Deputies on May 16, 1875, urging amnesty for those who participated in the commune of 1871. M. Clemenceau said: 'The necessity of punishment ceases with its utility. . . . It is not the amount of punishment that serves a state. If we (who govern) are wise and able, we shall know when we have punished enough; if we are not, we shall never consider that we have punished enough. . . . It is not only by repression that subversive elements are brought to reason. The development of *social justice* will be more potent against the malcontent than the most pitiless punishment.' It is for these reasons that we respectfully urge the act of amnesty and of mercy that lies within your power."

What is a Creed Good For?

A CHALLENGING sentence is that of Owen Lovejoy in his address before the National Conference of Social Workers recently at New Orleans. He said: "Conventional creeds seem to find little place in the mental equipment of most of us, and people who appear to be rendering the highest kind of social service are often accused of being irreligious. Perhaps this is because such people regard a creed as a goal to be approached as life grows, rather than a mental hitching-post." Many churchmen have felt that the creeds of the church have been just that—mental hitching posts. One cannot talk Christian union without having the Nicene Creed thrust into one's face as an essential condition of union. We are solemnly told that the socalled Apostle's Creed is an absolutely indispensible condition of a church. Yet the apostolic church got on very well without either one of these creeds. There is just one creed in the history of Christendom which has not been a hitching post, and that is faith in the personal Christ. Faith in a doctrine of Christ ties us down to an intellectual formulation made by some group of theologians, but faith in Christ fulfills Owen Lovejoy's suggestion of a creed which is the goal

of all life's endeavors. The Christian church may present to the social workers its faith in the living Christ in the assurance that it is already shared by most of them.

The Church College and Academic Freedom

AN unusually large number of resignations among the teachers of the church colleges may be looked for this spring. Part of this will be due to economic pressure, but by no means all of it. The professors have a grievance. In many of these schools there is a name for academic freedom but little of the substance. There is now a reasonable freedom in the teaching of science. Probably no college which ranks as standardized makes a teacher of science sign a scientific creed in advance to the effect that he does not believe in evolution, or anything like that. History and even philosophy may be taught without the professor wearing blinders. It is the theological attitude of the college boards that is the rock of offense. One college forbids its liberal arts professor to mention religious subjects lest orthodoxy be polluted. Some of these schools make their professors sign a religious creed. Men with an educational and scientific conscience who have taken the vow to defend the truth will not stand academic oppression.

Alarming Religious Illiteracy

DURING the war we were greatly disturbed to find that the draft had drawn into the military camps thousands of young men who could not read or write in any language. This was justly regarded as a national disgrace, to be remedied as soon as peace was declared. We find, however, that we have in this country 27,000,000 children who are religiously illiterate. They do not attend the church school and it is a fair presumption that they do not receive religious training anywhere else. They are being raised up as moral and spiritual morons from among whom our anti-social institutions will recruit their constituency and leadership. The educational plans of the church must be big enough to make a great reduction in this vast company of religious illiterates.

Union Schools of Religion at State Universities

THE Methodist denomination has laid the foundation of what will be a million dollar plant for its 1,800 students at the University of Illinois. The Disciples have made encouraging progress in raising a fund of $800,000 for a similar enterprise. One may safely guess that the Presbyterians will not lag far behind. Congregationalists and Baptists are developing a program. The Christian work in state universities will soon develop a keen sectarian rivalry. The presidents of these schools welcome religious teaching but abominate sectarianism. The action of the Disciples school at the University of Missouri in inviting other denominations to join them in a union college is commendable. Already two denominations have accepted the invitation. The Religious Education Association approves this form of enterprise. Before we go too far in the wasting of millions in futile competition the church boards of education should organize a committee on strategy and develop plans which will win the support of university presidents, the student bodies and the general public It is not yet too late to do the modern and the Christian thing.

The Difficulty of Knowing What Time It Is

IN former days before the development of the railroad systems, each locality had its own time, coming as near as it could to guessing what "sun time" was at that particular point. Then the need of some sort of zoning plan to facilitate railroad travel brought into existence the five districts known as eastern, central, mountain, Pacific and Alaskan, differing from one another by an hour. But the coming of the war with its demand for greater daylight industry brought on the custom of advancing the local time in many communities by an hour during the summer months. The sentiments in different parts of the country have, however, made this a very complicated and vexatious method. Time is likely to change in quite an unaccountable manner as one goes east or west along the railway thoroughfares. The commission charged with adjustment of these varying demands has had a most difficult time, and there is sure to be constant confusion in the mind of the traveling public as long as so illogical and inconsistent a plan prevails. Long since the marine interests of all the nations worked out a universal time, based on the Greenwich meridian, which is applicable everywhere, and if used on land would do away with the endless confusion of the present unscientific system. Ultimately we shall come to universal time. Why not now?

Another Great Step in the Attainment of Chicago's Plan

A FEW days ago there was opened to traffic in this city the new bridge across the Chicago River, connecting the north and south sides of the river with a thoroughfare which is wide, direct and beautiful. The Chicago Plan Commission has labored long and effectively at the great project which is slowly attaining completion. Twelfth Street, now known as Roosevelt Road, has been widened throughout its length. Michigan Boulevard has been opened through to the river and connected with the Lake Shore Drive on the north side by this new link. It is proving a very great blessing in the relief of congested traffic coming in from Sheridan Road. At certain times in the past it has seemed unlikely that so large a plan could be completed in this generation. But the persistence of the Plan Commission has overcome all the obstacles of official inertia and selfish interests, and the new section of the imposing ideal has taken form. The next step will be the development of the lake shore driveway along the south flank of the city, affording relief to the heavy congestion now suffered in approaching the Loop from the south. The bonds for that extension of the Plan were voted last year.

The Presbyterian General Assembly

(Editorial Correspondence)

THE One Hundred and Thirty-Second General Assembly of the Presbyterian Church in the U. S. A. was held in Philadelphia during the last ten days in May. It was appropriate that it should be held in the city which more than any other is the official headquarters of the denomination, for it was the fiftieth anniversary of the reunion of the divided sections of the church. In November, 1869, the General Assemblies of the two sections of the denomination, Old School and New School, met in Pittsburgh and took final action on the measures that consummated the uniting of the long-severed groups. In May, 1870, in the First Phesbyterian Church of Philadelphia the two assembled, and walking to their places two by two the commissioners sang with enthusiasm, "The year of jubilee is come. Return ye ransomed sinners home."

It was a fine, impressive, dignified and yet thoroughly democratic body that met within stone's throw of the Witherspoon building, where the denominational offices are located. The meetings were held in the Academy of Music, where the Assembly was the guest of the Second church. For a time this spacious building was converted into a busy workshop, whose lobbies were lively with demonstration and exhibition booths, and whose side rooms were constantly employed for committee conferences. The proceedings showed the painstaking preparation made for the expeditious transaction of the very heavy volume of business necessary to a great religious body at the one period when its highest judicatory meets.

It was a forward-looking, progressive Assembly. Some of the conservatives in the denomination hoped to capture this convocation, and elect a moderator of their type. But the movement was promptly brushed aside, and Dr. Palmer, pastor of the leading Presbyterian church in Columbus, O., was chosen to succeed Dr. John Willis Baer, the retiring moderator. The men of the conservative order did not give up their efforts to control matters, but beyond platform demonstrations from time to time they were of little moment. The Assembly showed an admirable disposition to listen patiently and even appreciatively to even the most flamboyant efforts, and then to proceed quietly with its work. The men who really had the ear of the gathering and shaped its policies were of the progressive sort.

The Presbyterians are in the mood for union of the Christian forces, if the temper of this gathering was significant. They received the Welsh Presbyterian church into complete incorporating fellowship. They all but consummated union with the Reformed church in the United States, and the completion of the process will not longer be delayed. The union of the Presbyterian churches North and South is so far along that only the natural conservatism of the southern Presbyterians delays it. The proposal of the ad interim committee of the American Council on Organic Union for membership in the contemplated United Churches of Christ in America was approved by the adoption of the recommendation of the special committee, which reported in these strong words: "Your committee heartily recommends to the General Assembly the adoption of this Plan of Union, and that an overture be sent down to the presbyteries authorizing the General Assembly to associate our church with this visible body."

Thus the Presbyterian church is the first of the denominations to take action upon this very significant proposal, and it is impressive that its response should be favorable. In a very pregnant sentence in the report on the New Era Movement the declaration was made that, "Our church is committed to the principle of organic union, and therefore to all wise schemes of federation as steps toward the ultimate goal." In the same spirit the work of the Federal Council of Churches of Christ in America was commended, and the continued participation of the Presbyterian church in the activities of the organization was assured.

In the case of the Interchurch World Movement the action of the Assembly was very different. While no less sympathetic than hitherto with the work outlined by that organization, many of its features led to caustic criticism, and it was found necessary to review carefully the entire area of the denomination's relation to it. At the end of the Assembly year the New Era Movement which was the Presbyterian organ for cooperation with the Interchurch, found itself very heavily in debt. While the income of the various boards was not diminished, it had fallen so far short of hopes and expectations that it caused grave disappointment. For this reason features of the Interchurch that had been taken on faith in the enterprise itself, and in confidence in certain of its leaders, came up for sharp discussion.

From the first there has been opposition to the Movement on the part of one section of the denomination. The premillenarian sentiment of course was hostile on the usual ground that all redemptive effort is futile, and that only the early return of the Lord can bring relief to this present evil world. This group has little influence, is a diminishing quantity and its opposition was easily brushed aside. Even at present, when the Interchurch is in trouble, this phase of opposition is increasingly negligible. But there were pertinent questions regarding management, expenditure, duplication of existing agencies and activities, and personnel. The entire matter was given into the hands of the Executive Commission, which on Tuesday of the last week reported in favor of discontinuing all relations with the Interchurch, paying the indebtedness of the Presbyterian church resulting from the underwriting of a million dollars, and calling a conference of the leading religious bodies to determine whether the results of the work thus far accomplished by the Interchurch ought not to be taken in hand by some other existing interdenominational agency, like the Federal Council, or some instrumentality to be created.

The radicals in the Assembly were favorable to this plan. In a very notable address, however, Dr. Robert E. Speer pleaded for a more constructive action, and the report was recommitted. On Thursday the matter was pre-

sented in two forms for final decision. One practically reaffirmed the former pronouncement, while the second, proposing similar complete withdrawal from the Interchurch as now planned and operated, agreed to continue for one year relations with a reconstituted Interchurch Movement, on condition that not more than one hundred thousand dollars should be the Presbyterian share, that not more than one million dollars should constitute the entire budget of the Movement for the year, and that all responsibility of the Assembly should cease with the allotted sum. This second plan prevailed, and in the agitated atmosphere of the Assembly the friends of the Interchurch World Movement felt that they had gained all that could be hoped for.

Easily the most picturesque figure in the Assembly was Mr. William Jennings Bryan. He walked in on Wednesday morning at the psychological moment when the national airs were being sung in honor of the Canadian visiting delegation. The Assembly almost forgot to sing in its enthusiasm over the Presbyterian elder from Lincoln. He came to the front of the platform and remarked that he had nothing on hand that would interfere with his talking whenever the gathering wished him to. The delegates in response assured him that they had nothing on the docket that would interfere with their hearing him whenever he wished to speak. As a result he spoke three times that day, and a perfectly fine time was had by everybody. He discussed the Treaty of Peace, the single standard of morality, the prohibition enforcement law, the place of women in the church, the proposal to have pastors-at-large, and a variety of other topics. At ten o'clock that night after the program of the evening had been finished, somebody called for Bryan, and he talked for an hour and a half to the huge audience that waited for the last word.

Perhaps the most dramatic incident of the Assembly was the brief appearance on Thursday of Dr. William Henry Roberts, for forty years the Stated Clerk of the body. He has been very ill of late, and it was generally expected that he would ask to be relieved of his varied and exacting duties. Day by day inquiries were made from the floor as to his condition, and reports came from his sick-room. For the past score of years he has been in a peculiar sense the master of this most democratic organization. Times without number he has imposed his will upon the most reluctant of his colleagues by his sheer mastery of ecclesiastical method and his consummate knowledge of the history and law of the denomination. In spite of all the autocracy of his procedure, and perhaps in a measure because of it, he is held in immense respect and affection by the denomination. When, therefore, he was brought into the Assembly in a wheel-chair and taken to the front of the platform, the entire body stood and cheered. It was the general belief that he would lay down the office he had so long held, and turn over to other hands his responsible duties. To the astonishment of everyone, however, he requested that a committee be chosen to assist him in his work, and in the emotion created by the entire episode there was nothing for the Assembly to do but to accede to his request. Thus in the most adroit and compelling way this old man reached out his almost helpless hand to take renewed hold upon the responsibilities he has so long held, and which he will now probably hold as long as he lives. It was remarked by more than one that night that once again as so often in the past this masterful old man had put the Assembly in a pocket, and achieved his purpose in spite of everybody.

The program of social service outlined by Dr. McDowell, the ex-miner secretary of the home mission board, was progressive and convincing. It was proposed that women may be ordained as elders, though their admission to the ministry was decided adversely. The educational plans of the denomination are generous and sound. On the program of the educational session were Vice-President Marshall, and Chancellor Findlay of the University of New York. The next meeting of the General Assembly will be held at Winona Lake, Ind.

The Boy, the Farm, and the Nation

WHATEVER else may ail our country at the present moment, under-production of food-stuffs is certainly one of the causes of our industrial and financial difficulties. So long as there is under-production there will be high prices and profiteering, at least until the millennium dawns, and

> Berries, whortle, ras, and straw,
> Grow bigger downward through the box.

Agricultural experts tell us that at the present rate of decrease the United States in three years will be obliged to depend upon imports for the staples to a measurable extent. We do not need to be economists to know that this would mean disaster.

This decrease of production has come through many causes, but the most active has been the scarcity of farm labor. One has but to drive through the open country to see one vacant farm-house after another, while the newspapers of near-by cities are filled with articles upon the insufficient housing. From the country round about industrial centers trolley cars and trucks carry their loads of toilers every morning from untilled farms to shops and factories where the hours are short and the wages high.

The boys will not stay on the farm, we are told. The cry is not a new one. A generation ago, when the exodus was individual rather than general, an effort was made to halt it by means of a sentimental appeal. The songs used for farm propaganda in that day would scarcely be convincing to a live boy of the present time. One ran thus:

> Stay at home, Tommy, don't go!
> There's corn and potatoes to hoe,
> So stay at home, Tommy, don't go!

As if Tommy were not already painfully aware of the corn and potatoes! Another was,

> Stay on the farm a while longer,
> Though profits come in rather slow;
> Remember there's nothing to risk, boys,
> Don't be in a hurry to go!

As if a farm were not among the riskiest of all business propositions, a fact, by the way, which is a large part of its lure to the born farmer—the man who has a real genius for his job.

There is more need than ever before that boys should stay on the farm or go to the farm, but the comparatively low wages, the long hours of work, the lack of recreation and companionship, seem to the adventurous young man an inadequate exchange for the years of his youth. Economic specialists must deal with the financial side of the question, but the social side demands attention from the two agencies which together might deal with it satisfactorily—the church and the school. The country teacher and the country preacher are often poorly prepared and always poorly paid. This is inevitable as long as they must depend for a living upon the fields to which they give their service. Yet they are brought face to face with the opportunity to make country life over—to provide the recreation and the mental and moral inspiration which shall make farm conditions not only more endurable but desirable. Here is one of the great calls of our time—to furnish country schools and churches with leaders especially trained for their task and properly supported.

Something Different

A Parable of Safed the Sage

I walked in the Garden, I and the daughter of the daughter of Keturah. And the Garden was bright with the colors of the Spring, like Eden in the day when God made man. And if there were any Snakes there, I and the daughter of the daughter of Keturah beheld them not.

And the little damsel plucked a Flower, and she said, Grandpa, stoop down.

And I stooped down. And she placed the Flower in the Buttonhole of my Coat.

And she said, That is because I love you.

And we went into the house, and Keturah greeted us, and I would have passed into mine own part of the house. But the daughter of the daughter of Keturah constrained me. And she said, Grandma, don't you see the difference?

And Keturah said, I see that thy Grandsire hath a flower which he had not when he went out into the Garden.

And the little maiden said, I put it there.

And she knew in her heart that she had wrought a good deed, and that she had brightened the day.

And I looked at the Flower, and I said, I also see the Difference. A man with a flower in his Button-hole hath something to live up to. The dear Lord Christ said unto his disciples, Consider the Lilies; and the lilies were not the only flowers that he loved. And who knoweth that He desired his disciples to consider them only when they were in the Field, and not when they were in the Button-hole? Even the king is served by the Field, and the Field is for the Button-hole and for the residue of human need.

Now I considered the Flower which the little girl had given me, and I meditated on the words which she had spoken unto Keturah. And I tried to be particularly good unto Keturah that day, and I asked of her, saying, Dost thou not see the Difference?

And I sought out an high place where I could speak unto the sons of men, and I said unto them,

Oh, ye men, yea, and ye women also. Hearken unto me, and consider the Difference. If thou shalt place in thy Button-hole one Flower, and wear it until it fadeth, thou shalt by so much brighten the day for many people before the blossom falleth. And if thou shalt do for thy fellow-man one kind deed that sendeth him away with a little joy in his heart, thou shalt brighten for him many days, even so many as those in which he remembereth thy kindness. In time when men are depressed by the High Cost of Living and the Difficulties of the Freight Situation and the Fear of Panic; and in times when Pestilence walketh abroad, and every man talketh to his neighbor about the Flu or some other Disease of men's bodies or minds, wear thou a Flower in thy Button-hole, and a Smile on thy Face and a Song in thy Heart. So shall no evil befall thee, nor any plague come nigh thy dwelling, and thou shalt be one of God's messengers unto others. For men will notice the Difference.

And if so be that the Flower is placed there by any little maiden like unto the daughter of the daughter of Keturah, then shalt thou also notice a Difference. For she maketh a Very Important Difference.

Poems for the Times

By Thomas Curtis Clark

The Church Resolves!

WHEREAS, the race of men is torn unto death by the poisoned shrapnel of war; and whereas, half the people of earth are starving because of the too fat paunch of Christian America, the world's Big Business Man; and whereas, the fires of revolution threaten a new world conflagration even before the flames of war have lost their terror; and whereas, nation sets itself against nation with a hatred that puts to shame the petty strifes of the Dark Ages:

The church, duly assembled in a gold-decorated room of the Hotel de New York, "hereby resolves"—

And the Revolution goes merrily on!

Out of Darkness

WHEN all men hate and Christians slay,
And nations totter to their fall,
When night devours our lauded day
And naught is left to us; when all

The universe seems shattered quite,
When love seems antiquated—then
One hope is ours: O Son of Light,
Return and bring us day again.

The Social Leadership of the Church

By Shailer Mathews

IN THE DIVISION of labor in society the church must have an exclusive task or cease to exist. Like all institutions, it may have secondary tasks to perform, but these must further its primary purpose. It must also be true to its history. There are, of course, instances in which an institution of long standing has been able completely to reorganize itself and start out in an entirely new field. But it is quite improbable that any such sort of transformation is possible for the religious institutions of Christianity. They have had too long a life; their general operations have been too thoroughly organized for such radical change. Whatever leadership the church is to have in social affairs must be within the field of its own character and power. It cannot be a jack of all reforms. And a task and function the church certainly has.

I.

The fundamental social purpose of the church is to produce morale by producing characters which represent the attitude and the consequent behavior of Jesus Christ. Whatever else it may undertake must be secondary to this. Other institutions exist for the purpose of carrying on community life and interests, such as government and the school. There is an abundance of philanthropic and reform organizations engaged in particular tasks. In some cases these associations are undertaking work, as in the field of charity, which the church at one time monopolized. But none of them is avowedly engaged in the work of producing characters possessed of the qualities of Jesus Christ.

CHRISTIANITY AND PERSONALITY

This is only another way of saying that the church stands for the worth of personality. The Christian message is a message that men and women are more than economic factors in a society driven by impersonal forces. To Christianity every man has a supreme value, because he can become morally like Jesus. It teaches no passivity in the face of injustice. It refuses to believe human beings cannot be lifted to nobler living. It denies that industrial processes should be organized only for economic efficiency. Men are souls, not mere producers of wealth. It seeks to save them. They are what they are becoming. And the goal of all personality is the freedom of the sons of God. That great conviction lies behind even the most naive pictures of future bliss and misery. Individuals are persons, not tools; immortal lives, not pawns, in the development of state or society.

The importance of the individual in society is just now suffering an eclipse. It is so much easier to see society en masse, and to deal with what might be called the algebra of social thought, than to deal with the actual people. X plus Y equals Z. Nothing could be simpler. But if X represents a man and Y represents wealth, what does Z represent? It is easy to draw up programs for new republics and utopias. Almost anyone can dream dreams, particularly if he has no comprehension of the very homely fact that an idea is not necessarily a reality. Because a plan is understandable is no evidence that it is practicable. The difficulty with Utopia is the lack of Utopians. All reforms would be easy if it were not for folks. The church has the fundamental task of furnishing reform with better men and women. It is less concerned with the problems of their economic and political relations than it is in the development of their willingness to live together and to sacrifice together for ends which shall make the life of individual people more endurable and worthful.

JESUS INTERESTED IN RIGHT MOTIVES

I cannot help feeling that there is much careless thinking at this point. It is easy to criticize society, and it is just as easy to say that if the church had done its duty the evils of society would long ago have vanished. Personally I have very grave doubt upon that point. You cannot make a new virtue without making some old virtue into a sin. A community cannot progress without setting up new problems, which in turn must be settled in the field of moral living. One of the great qualities of Jesus is His willingness to standardize details of morality. He was not concerned with the laws of property, but with the attitude of mind of individuals who wanted to get property. He was not concerned with the details of brotherhood, but with the attitude of brotherliness. He himself in His own life gave us no example that can be followed with any great literalness. He was unmarried, he abandoned his economic life, he was a wanderer. In these respects he is not a universal model. His eternal service was to exhibit in the exigencies of his own mission a way of action, a sympathy of soul, a motive of conduct for individuals who must prepare for that ideal society, the Kingdom of God.

A society composed of men possessed of the dominant sympathies of Jesus would be a society of brothers. They would talk less about brotherhood and more about brotherliness. Brotherhood too frequently is a word which means hardly more than a blanket excuse for demanding something of some brother. The attitude of Jesus was not one of acquisition but one of sharing. To Him it was more blessed to give than to receive. To develop this attitude of mind is to develop individuals who in their social combinations can be counted upon to act with good motives. It is true that good people do not always have good sense, but it is also true that Christian people can be more easily convinced than can others that whatever is injurious is wrong. Goodness is even more intelligent. If the church can produce men and women of right motive, the other institutions of society can be trusted to give opportunity and organization for the sensible expression of these motives. Until this Christian morale is operative we shall be at the mercy of those who use intelligence for non-Chris-

tian purposes. The possession of power of any sort is no guarantee of goodness. The possession of a quality of life, such as that of Jesus, is a guarantee that men will seek in ever more intelligent ways to express motives in the concrete world in which they live. The church is a social leader in proportion as it produces such lives.

II.

The church can furnish a sufficient motive for the sacrifice which true brotherliness involves. When men hate intensely enough they will make any sacrifice to satisfy their hatred. Our religion can give us the moral equivalent of hatred. It can even transform hatred that seeks to do injury to a hatred of social institutions that are injurious. Democracy certainly needs a dynamic. Only with the greatest struggle can it pass from its earlier stages of a courageous acquisition of rights to its higher stage of sacrificial sharing of rights. Our world at the present time gives evidence, not only that the democratic motives of men in their organized capacity are not wholly Christianized, but also that they lack sacrificial social-mindedness.

The Christian church can put religion back of social motives. I mean precisely that. To be religious is to live in helpful relationship with God in accordance with the laws of personality, both individual and social. In the Christian sense it is to believe in a God of rational love and to live a life of intelligent love; that is, to have the spirit and attitude of Jesus. Take a real God out of religion and you have left only a pragmatic super-Uncle Sam. Let the attempt to adjust life with God be anti-social and you have pietistic eccentricity or Pharisaism. There are plenty of people who want the church to give up God. They wish it to become an ethical organization engaged only in social service. For the church to function in accordance with such an idea would be fatal. A Christian morality is a religious morality. For the Christian, good works, social transformations, every form of social service and social regeneration are rooted in a belief in Jesus as the revealer of God. Once tear away this fundamental faith and morality has to run upon its momentum.

JESUS MORE THAN AN ETHICAL TEACHER

It is rather popular nowadays to speak about the teachings of Jesus as merely ethical. I commend the heralds of such convictions to a study of Jesus himself. His faith in God was the basis of His service to men. He could no more think of loving one's enemies without thinking of God who saved the wicked, than he could think of the moral ideal without thinking of the Kingdom of God.

I hope I shall not be understood to mean that the chief business of the church is to make religion a matter of theological procedure. But if the church has no message with intellectual content and must limit its efforts to moral exhortations, it will soon become an anachronism. Every man needs a major premise on which to stand as he tries out his convictions in action. It is the business of the church to produce men with the dynamic general premise that God is in history as well as in the cosmos. The church must teach doctrines, for I have never yet known any man with great moral convictions who did not have some fundamental philosophy of life. He needed it to keep his courage up, to add fuel to his enthusiasm, and sanity to his altruism. Good intentions without intelligence are liable to become sentimentality.

The reason why democracies were founded by Calvinists are of course various, but the one supreme reason is that they put God back of the town meeting. When once they got the idea of the worth of the individual and of the sovereignty of God, the next thing was to develop rights. It was worth while to work with such a God. I have very grave doubt whether one will ever have more than a sentimental interest in a God who is on the verge of social bankruptcy. The Christian religion has no message of a God who needs human aid to help him out of difficulties. You cannot worship a God you pity. That may do for Mr. Wells, but it will never do for people who face the hard jobs of life.

A GOD MUST COME FIRST

Christianity has among its assets the supreme motive of a God who rules by loving, who sacrifices with his children, and who has so organized his world that anything that runs counter to love brings suffering. Of course other religious teachers, particularly Confucius, have seen that the way of true progress lies along the line of justice-giving But their teaching has lacked dynamics. The church has a message about God which is its own, for the Christian religion is neither a system of philosophy, nor a system of impracticable ethics. It has a message of a God in personal relations with the world, and of a cross which dramatizes his true attitude. If God sacrificed to help us, certainly we humans can sacrifice to help one another.

To preach this constraining love of Christ without compromise is to bring into our social order an enormously powerful motive. Once get men convinced of the truth of this message about God, and they will have an unshakable basis upon which to build a morality that will sacrifice privilege to give justice and to erect a social order that is not ruled by a passion to acquire but to democratize social goods.

III.

The church also has always been and will always be a laboratory for experiments in turning ideals into human conduct. It does not leave its message in the high airs of ethical abstractions. Morality is concrete. In a large sense the best in our civilization has been anticipated in the life of the church, for the church has always been more loyal to ideals than any other group of people. Even in those ages in which ecclesiasticism was least idealistic and men relied upon power for its furtherance, the church was training men and women in the practice of ideals which were superior to the age itself. The characteristics of the church most open to criticism have always been the qualities of the current age in which Christians lived. Christianity did not make the persecutors, but Christians found in the world about them practices which they very stupidly attempted to employ. The church outgrew

the appeal to force long before the state. It saw moral issues in social relations and trained men to express their ideals in such relations. It recognized the worth of the human soul even while Christians were holding slaves. In its assemblies it taught its members to practice at least elementary brotherliness and in so doing produced a moral attitude which made slave-holding impossible.

Similarly in other aspects of social life, the church has been the institution in which men have been taught the practice of virtues which have gradually been expressed in the larger community. The democracy of the churches of New England, not the philosophy of France, is the true ancestor of Declarations of the Rights of Men and of Citizens. Long before woman suffrage, Paul had said in Christ there was neither male nor female. In the church such an ideal found an opportunity for partial embodiment in a world which was practicing anything but equality of the sexes. In our modern world the same principle holds true. The churches are experimental laboratories of democracy and brotherhood. In the struggle between so-called economic classes, whatever may be outward appearances, the fundamental interests of the church are not with men's goods but with men's souls, and in many a church the men of different industrial situations are learning to recognize each other's worth as persons. Denominationalism was the method of learning political liberty. The rise of a co-operative interdenominationalism is teaching us lessons in the rise of a co-operative internationalism. I have very grave doubts whether anything like a thoroughgoing internationalism is possible until the churches have trained men of different religious inheritances to work together for a common good. And that process is already on.

To carry this forward, this manual training in altruism, not only by precept but by practice, is simply an intelligent expansion of the primary function of the church.

IV

Just because the church does believe in human personality, and in Jesus, and in God, it can teach the world the leadership of faith and hope instead of fear and revenge. We are living in a world that has too much emphasized the other sort of motive and it is a world filled with fear. Nations fear nations; classes fear classes. You will find everywhere apprehension as to the future. The events of the last few years have so dislodged our complacency in our civilization that we are in distress of soul and anxiety of heart.

If one thinks only of social liabilities and spends most of his time in listing them, pessimism and discouragement are certain. The world has never lacked prophets of that sort. I do not say that they are an impertinence or unjustifiable. I do say, however, that social reforms do not come simply by the pointing out of abuse, but by encouraging men to believe that abuse can be rectified, that rights can be socialized, that communities can be improved, and that individual human life can be made more livable. True, there are many persons who without such confidence have tried to mitigate what seems to them to be an unchangeable lot. One admires them as one admires the brave man who cheers his fellow-victim on the way to the guillotine. But the courage of despair is not a constructive courage and there is no hope for a world that is believed to be hopeless.

"WE ARE SAVED BY HOPE"

No civilization can progress simply on the defensive. There must be confidence in human possibilities, in human motives, in human progress. Pessimism, whatever may be its pious wrappings, is a messenger of death. We are saved by hope or we are not saved at all. We must live by faith or we shall live in anarchy. We have tried machine guns and the result is more machine guns. So long as we distrust our neighbor, so long we shall be unable to work with our neighbor.

Any just interpretation of history and of human progress justifies the Christian's creed of the possibility of a happy social life. He knows how God works, because he has Jesus Christ. He knows that if people would only be sensible enough to sacrifice secondary things for primary things the certain outcome is serenity and prosperity. He knows also that the world is headed in the direction of Jesus Christ. He looks back over the few hundred years in which human civilization has been developing, and he sees that progress is not toward savagery but toward the ideals of Jesus Christ. He interprets that great fact of social evolution as indicating the presence of a divine power in the midst of human history and he does not believe that that power has stopped working or has been defeated. He believes in the triumph of brotherliness and justice-giving because it is God's way, and he believes God is still working. He believes all labor which men endure to embody the principles of Jesus Christ in organizations which make those ideals work is not in vain, that history has not been lived out, and that God is neither a personification of social customs nor senile in a world like ours. As such faith grows contagious social reconstruction is a blessing.

V.

With secondary matters, of course, the church is also concerned. It can serve the world as an institution just as truly as it inspires individuals to service. If a community is not yet wise enough to support community institutions looking to its own benefit, the church must undertake such a task. There must be institutional churches, playgrounds, recreational activities of all sorts under such conditions. But all this direct action is auxiliary rather than primary. It is simply one way in which the Christian spirit will express itself. Gradually these agencies of social welfare will be taken over by the community as it comes to have the same ideals as the church.

Just how far the church as such should enter into political movements may be a matter of opinion, but wherever there is a great moral issue involved in industrial or political affairs, the church through its representatives should speak out bravely and unequivocally. Already we

see this spirit moving in great bodies of Christians. There is hardly a denomination or a church which has not within the last few years condemned social evils and placed itself unqualifiedly on the side of those who have missed a just share in the economic gains of civilization. But in the direct operation of reform the church as such can hardly be asked to lead. It will produce the men who will lead, it will socialize the spirit that makes leadership and sacrifice possible. Such men will organize themselves in such associations as each reform may need. But the function of the church itself is not to do everything that is good. It has its own task in the field of religion and morals. This it cannot slight if social change is really to be social progress.

To make men like Jesus Christ, to bring to the world social motives based on the knowledge of a God and his morality, to train people in the practice of their ideals so that they may lead others, and so to organize itself as to supply the temporary lack of agencies for social progress, these seem to me to be the fundamental tasks of the church. Without such leadership social struggle will grow ever more economic, and force rather than brotherliness and justice become the basis of a progress that is stained with blood.

What Shall We Do About Sectarianism?

By Joseph Ernest McAfee

NOT long ago a terrible tragedy occurred in New York. A rapid transit train moving seventy miles an hour left the track between high stone walls. Flimsy wooden cars were shattered to kindling, and passengers were mangled beyond the power of friends to recognize their remains. The whole city arose not only in horror but in rage against the guilty. The Mayor availed himself of a right never before employed and sat as a magistrate in reviewing the evidence of guilt. A number of individuals connected with the corporation were indicted. Two of those thought to be most manifestly guilty have in succession been brought to trial. Both have been acquitted by the courts!

We shall learn one of these days that there is such a thing as social guilt. The rage of society to pounce upon some victim more or less closely associated with social crimes is common enough. For long he has been the poor fellow who chanced to be nearest when the tragedy befell. More recently there has been a clamor to "get" the man "higher up." This pursuit has usually proved even less satisfying than seizing the victim within easy reach. When all of us learn that all of us are guilty in the perpetration of social crimes, and then add the even more disturbing discovery that almost all guilt is social, we shall be much better prepared to atone for what is blighting society and to remove its causes. Whether the field be that of transit, where corporations have through generations been permitted to grow fat and degenerate upon social depredations, or whether it be that of a lumbering, misdirected ecclesiastical system the issue will be found to be essentially the same.

ALL ARE GUILTY

Shall these intimate discoveries shut our mouths before social evils? Who, then, is to cry out? If one must detach himself from social relations before he dare declaim against social evils he must in the end step off the earth before he attempts to correct earth's ills,—which furnishes the critic insecure standing ground.

An increasing number who have been for a life-time identified with the religious organizations are impelled to believe that we who are inside and close up should speak out; that is more honest and helpful than to gloze over what is palpably amiss and leave scandalous discoveries to those who have petulantly withdrawn from the religious organization or have been forced out by our own intolerance. We are all guilty; of course we are. Sectarianism is a great social crime, and all of us who have part in the prevailing religious order are parties to it, for our whole religious system is sectarian.

The first obvious thing to do about sectarianism is, therefore, to cry out against it and decline to condone or apologize for it in any terms. It violates all the sanctities of democracy and of the Christian religion, the two ideals which we are loudest today in proclaiming.

That is a peculiarly seductive fallacy which leads us to assume that our particular sect is better than the rest of them. When we appreciate the essentially social malignity of sectarianism we shall understand that there is no such thing as a good sect. The expression is a contradiction in terms, if our Christian democracy means anything. It may please some of us to believe that some sects, our own among them, are less bad than some others, but there is small comfort in that discovery if we are serious Christians and honest democrats. None can have part in our present religious organization and not be a sectary and his self-righteousness should not beguile him into supposing that he does not share in the social guilt which sectarianism involves.

Into this snare many of us have fallen, are falling deeper all the time. We are so far from repentance and the fruits meet for it that we refuse to admit the malignity of sectarianism. We call it by a softer name, denominationalism, and then justify it, set forth its alleged virtues, show how naturally it grows out of human nature and even trace it to the divine ordination which makes men "different" from one another.

Those of us who see no religious needs beyond the entirely satisfactory private clubs which many of our churches are, can doubtless discover little amiss in our sectarian system. Those who observe with pride that the charitable activities of our churches still outdo those

of the secular benevolent orders both in lavish display and in comprehensive reach will perhaps be little troubled by the patronistic, undemocratic character of each and all of their programs. If religion does not mean to us something essentially democratic, altogether brotherly, then, of course it means something else to do. Sectarianism is class-consciousness institutionalized. If that seems less than bad, then we may discover little to complain of in the sectarian order.

GLORIFYING SECTARIANISM

Our inter-church movements are not sincerely aimed at the eradication of the sect evil, but rather, often, at its glorification. It is written into the bond which holds our sects in these movements that there shall be no violation of the autonomy of our multitudinous denominational missionary agencies, nor shall there be any attempt to "unite" churches. We have reached the stage of "enlightened selfishness," and that is the limit of surrender for which our cooperating sects are prepared.

One of the foremost Baptist missionary secretaries protests his enthusiasm for "cooperation" because, as he frankly states, that, in his opinion, is the way to make the most Baptists. A Congregational mission board secretary says he is zealous for community churches because he has observed that the most of them become Congregationalist. Again and again Presbyterian field agents have discovered a feverish eagerness to advance the union or federation of competing churches when there is likelihood that the resultant organization will be Presbyterian but have turned cold and forbidding when that hope fails. Methodists are widely exploiting a community church as one of their own which dares not at home announce and emphasize its denominational connection. Most of its members have no desire to be identified as Methodists, and the organization would go to pieces if Methodism should attempt to capitalize in the community itself values it claims at the distance. Disciples and Unitarians and Universalists are exulting over what they esteem to be the vindication of their sectarian claims by the growing latitudinarianism, official or doctrinal, of our religious system.

Few of us are ready to let truth triumph because it is truth, nor to have the community assume its right to shape its own religious destinies. We glory in the truth because it is our truth. We rejoice in progress because it shows society is coming over to our side in the religious controversy. Sectarianism is very bad indeed because it has deviated from the course which we had marked out for progress; we are so glad when sectarian sinners show signs of repentance and come 'round to our way of thinking!

ONE BIG SECT

Even "Church Union" has become one of our fallacious resorts before the scandal of sectarianism. There may have been a time when the union of Protestant sects would have met the religious issue in our society, but if there ever was such a time it has long ago passed. How could the formation of big sects, or even the merging of all our numerous religious bodies into one, cure the evil, inherent in the sectarian system? Though all the present church members were united in the same organization, Catholics, Protestants, latitudinarians, come-outers and all, yet would almost the half of the American population be out of reckoning in the religious order. One big sect would likely magnify rather than reduce the evils of sectarianism. The root evil is that we do not take our democracy seriously in things religious, and we are not honest in our Christian professions of brotherhood.

The only final and proper thing to do with sectarianism is to abolish it, to supplant organic schism and factionism with democracy, brotherhood, community rights and responsibilities in religion.

And what does that mean? What sort of a monstrosity would be a community organization in religion? What kind of a religious mind can the rabble have? The deeper tragedy is that none of us knows; that sort of thing seems indeed to most of us a monstrosity; religious leaders long ago, with whom it is embarrassing in this late day to foregather, also declared that "these people are accursed: they know not the law of religion!" Few have the kind of imagination which will enable us to conceive a religious organization which does not set up barriers to exclude. Can there be such a thing as a church which does not impose tests demanding that some stay out? The universal human brotherhood seems so chimerical to us still that not even the official sponsors for the religion of Christ can conceive of a religious fellowship which embodies that idea.

ENLIGHTENED SELFISHNESS

Enlightened selfishness; that is as far as we have gotten —and with all too slight emphasis on the adjective. We "cooperate" because riotous competition is found to be "inefficient." We have lost the robustness of our belligerent sectarian forbears. We insist upon being decorous. Our selfishness has become enlightened; that is it. We cannot conceive of utter unselfishness even in religious programs. There is not a denominational agency in the land whose unfettered purpose is building up the community, the common human brotherhood. It would not know how to go about the business even if its sponsors wished to dedicate it to that end. It could not do that and remain itself. None is trying to build up the community: each is true to its genius and is more or less efficiently building up a sect. There is not a denominational home mission board in whose councils "What is good for the people?" is not again and again set aside to make place for "What is good for the denomination?"

The deepest tragedy is that this is all so needless. Nobody is really happy over this state of affairs. Down deep in his heart everybody despises sectarianism. Each of us, when he is truly himself, loves his fellowmen and is ashamed of these false barriers which the religious conventions raise.

NO ONE TO BLAME

Who, then, is to blame for this crime? Not a single soul! Literally, not a single soul, because all of us are to blame. No single sect has created this state of affairs, for all are creating it. No one of them can correct it. The formation of a sect to fight sectarianism is a futility

which has more than once flared forth in our religious history. Only the surrender to the people, all the people, the whole community, of the right which our sects have usurped, and the sincere effort on the part of us all to make the community worthy of its rights and duties,—only this will atone for the crime and correct its tragic evils.

More easily said than done? Scarcely. It would be very easily done if we wanted to do it. We do not want to. We want to hold on to sectarian power. We want to prove that we are right, or if not altogether right, then more nearly right than our neighbors of other sects. We want the rest to come our way. We want to have our neighbors acknowledge that they were wrong.

This is what keeps sectarianism alive, and sets us to dodging from one "drive" to another, from one big movement to the one next bigger, from one coalition of agencies designed to crowd the others to the wall, on to the next larger combination of boards guaranteed to keep all which join it alive and fat with funds. We all want to save our face. How the people of our communities fare, how fully democracy comes into its own, how genuinely the brotherhood of men for which Jesus died is expressed in our society—they stand aside while we save our face,—or try to.

The Future of Interchurch

WHATEVER becomes of the Interchurch World Movement this year or next or within the five years set apart for its program there can be no doubt that interchurch movement or organization of some kind will continue to exist. The tides of democracy are set squarely against partisan narrowness and all types of sectarian exclusiveness. The growing intelligence of common mankind is putting the interrogation mark before every tradition and shibboleth and convention by which separate religious organizations are perpetuated. Scientific method is being adopted by business, farming and teaching as well as in the laboratories of pure science, and its very mood and cult demand that the organizations men live by shall function in a practical and serviceable manner. Competition is surrendering to cooperation in every human activity and the church cannot remain immune to its fraternal appeal. Conservation is a modern slogan and is rapidly taking its place as the logical complement of production; it spells the end of waste and duplication and lost motion. The old Canute of religious traditionalism cannot sweep back these tides with his sectarian broom. The very stars in their course fight with those who believe that the principles of religious fraternity should be made to function among Christians in their organized activities. The great pillars of truth set up by the various independent Protestant movements of the past three centuries are long since completed and the archways of brotherhood will now be constructed upon them. The great Architect of the church universal will have the work completed.

* * *

The Fellowship of the Workers

The Interchurch World Movement has enlisted the ardent service of many thousand consecrated men and women of all communions. They have found the fellowship so gracious and satisfying that they will never surrender it. The surveys, although not yet half completed, have revealed such overwhelming needs in the world that few who study them can longer remain narrowly partisan in contemplating an answer to them. The fellowship of service together has so emphasized in all minds those things in which we do agree that the differences among us sink into comparative insignificance. The sense of responsibility is keen in genuinely Christian men and it has been deflected from the narrow loyalties in which men were born or educated and focused upon the call of the world. We are becoming less zealous to preserve the peculiar Methodist, Baptist or Presbyterian slants and interpretations of Christianity and more desirous of brigading together these great Christian forces to give to society the Christ we all seek to follow. We have fused our lines and we cannot break them apart again.

The Self-Perpetuating Elements of the Program

There are certain self-perpetuating elements in the Interchurch World Movement's program that demand its continuance. Some thought it was a mere scaffolding from upon which enlargements to our various denominational organizations were being builded and that when the financial drive was over we would tear down the scaffolding. Now we find the mechanical analogy weak and unsatisfactory. It was a uniting of spiritual forces as well as a cooperation of formal organizations. We can no more dissolve these spiritual unities than the fathers could dissolve patriotism for the new republic back into the state loyalties of the colonial period. It was not a mere temporary partnership that was set up among the new states; it was a spiritual fraternity. There are forces today that would thrust our country back into its pre-war selfishness and isolation. They may succeed for a time, but they cannot permanently succeed. Neither can the forces of a narrow denominationalism ever permanently thrust the cooperative Christian movement back into its old isolations and separatism. The spirit of cooperation is self-perpetuating in times like these; to indulge it is to give it growth and power and to make it regnant.

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The Enormous Value of the Survey

The survey idea has taken hold. It will be impossible for obscurantism to continue to build missionary programs upon the idea that the fundamental thing is to promote a certain church organization without regard to the prior claims of unchurched communities. The men who give the money will not much longer give if it is expended to support nine struggling churches in one town of 1,500 people while not far away is another of twice the population without a church. The survey has revealed such aggravating cases of waste, and broad-minded men will not subscribe to promote even their own denominational enterprises in so unbusinesslike a fashion while virgin fields lie unworked. These cases are exceptional, it is true, but the fact of expensive and wasteful duplication is unescapable where the old method obtains of each proceeding without reference to the other. So long as each denomination looks at every community through its own church eyes only, it will be unable to think except in terms of that church's strength. The survey will enable each denomination to conceive every community where it has a church or mission in terms of the whole religious undertaking in that community, and it will reveal that each religious body may hurt and hinder the others and despoil Christianity in many communities by dividing the religious forces to the point of weakness. The survey will convince the churches that it is poor business

to spend money in overworked communities and leave unworked communities untouched.

The survey is not more than one-half done. It is a vast undertaking to make an inventory of the properties and working forces of American Christianity, and an even vaster one properly to assess the open and untouched fields of the world. The number of units upon which returns are complete is sufficient to convince all open minds of the value of the survey. The investment already made in those portions of the survey only partially done is too great to tolerate the thought of stopping it, thus throwing away all money expended in prosecuting it thus far. It must be completed to save what is now invested in it as well as to completely define the foundations of the world-wide Christian program that is to be builded upon it.

ALVA W. TAYLOR.

Honduras the Isolated

By Howard E. Jensen

Tegucigalpa, Honduras, April 21, 1920.

FOR the past week we have been studying conditions in Tegucigalpa, the most picturesque of Central American capitals. Nestling in a narrow valley among the Honduran mountains, and extending up the slopes of the surrounding hills, its houses built sheer with the walled banks of the Rio Choluteca which flows through the center of the town, it bears a striking resemblance to a mediaeval European city. Its streets are well-paved with cobblestones, and its altitude of 3200 feet above the sea gives it a delightful climate, in agreeable contrast to the heat and dust of the cities of Nicaragua.

Tegucigalpa's picturesqueness is due to its remoteness and isolation. It is the only capital in Central America not accessible by rail from one or both oceans. To reach it from the Atlantic side one must travel by rail to Potrerillos, thence by mule and oxcart to Lake Yojoa, crossing the lake on a gasoline launch and proceeding by another oxcart trail to Comayagua, from whence automobiles run regularly to the capital. For this journey nearly a week of uncomfortable travel is required.

Access from the west coast is little easier. Amapala, the only Honduran town on the Pacific and the principal port of entry to the republic, is situated on the volcanic island of El Tigre, in the Gulf of Fonseca. It is served only by the slow, infrequent, uncommodious and expensive West Coast steamers. The waters adjacent to the port are so shallow that the landing of passengers and freight must be made by lighters and launches from vessels anchored far out in the gulf. From this island port goods must be reshipped over the still shallower gulf waters to San Lorenzo, on the mainland, eighteen miles distant. A large motor truck carrying mail and passengers leaves San Lorenzo for Tegucigalpa on Wednesdays and Saturdays, the trip from the capital to the port being made on the preceding days. Until a few years ago this road was only passable for mule trains and oxcarts taking from four to six days for the trip, but a splendid highway has recently been built so that now the journey can be made by auto in slightly less than that many hours. This road is one of the finest in Central America during the dry season, but during the other half of the year it is frequently closed by landslides. The road was built on contracts let by the local governors, and as each contractor found it to his financial advantage to make his section of the road as long as possible, the road winds interminably through the mountains and is at least twenty per cent longer than necessary.

ASLEEP IN THE HILLS

Thus isolated, Tegucigalpa sleeps amid her hills in quaint picturesqueness, unmindful of the ebb and flow of world interests and undisturbed by the varying fortunes of world politics. Here the battle over the League of Nations raises no dust, and the gathering clouds that presage a downpour of political oratory upon the patient and long-suffering American voter cast no shadow. Magazines and newspapers from the United States are from six weeks to two months in arriving via Panama and Amapala, and the news service of the four page local papers is exceedingly limited and unreliable. The fine government theater is deserted except for the visit of an occasional stock company. Two motion picture theaters exhibit films on alternate nights, both for lack of audience and for want of adequate electric current to operate two theaters on the same evening. A band concert in the plaza twice a week and a cock fight every Sunday complete the city's facilities for public entertainment. At Easter time and on church festival days religious processions are held which are regarded by the people as public carnivals and furnish an opportunity for drunkenness and general disorder. These, with an occasional revolution add a dash of danger and expectancy to an otherwise drab existence.

Here, in spite of its isolation, there has developed an upper class of wealth and culture, from which the leaders of the republic's political life generally come. But the culture of this upper class has not penetrated the great masses of the population, consisting chiefly of Indian and negro, with a small admixture of Spanish blood. This population is the most illiterate and poverty-stricken in Central America. It lives mostly in towns, villages and small settlements scattered throughout the republic. Land is plentiful, and the native who wants to farm is free to select an untilled mountainside, fell the trees and brush upon it and plant his patch of beans and corn amid the stumps. The method of cultivation is very primitive, and the native farmer raises barely enough to support himself and family until the next harvest.

This low economic status is in large measure due to lack of communication. Where transportation is so difficult as to make the cost prohibitive for bulky products there is no incentive to accumulate a surplus so that a single unfavorable season causes great suffering and necessitates the importation of grain at enormous expense.

CHRONIC DISEASE OF REVOLUTION

What incentive to internal development might have survived in spite of these conditions has been destroyed by the tendency to revolution These have been more frequent in Honduras than anywhere else on the continent. An American army captain now in business here informs me that he has lived through eleven revolutions, successful and abortive, in twenty years.

This stormy history, however, is due, not so much to the temperament of her people as to her geographic location, the broken topography of the country, and the low state of economic development. The central portion of Honduras on the Isthmus has forced her to become involved in nearly every international conflict which has broken out in Central America, and her strategic position from a military standpoint has caused the continual intervention of her stronger neighbors in her internal affairs. The interests of other Central American governments has lead them in many cases to foment revolution against the government in power in the effort to replace it with one more favorable to themselves. Her people are not concentrated in a few important centers as are those of other Central American republics, but are widely dispersed over her forty-five thousand square miles of territory. This dispersion has retarded the development of a strong, centralized government, and has given rise to local rivalries and jealousies which her politicians have known how little to utilize in satisfying their greed for the spoils of office. The soil is generally sterile, and the natural resources limited, so that the class of planters and small capitalists more interested in peace and order than in the dominance of this or that faction, has not arisen. Cattle raising, to which much of the country is admir-

ably adapted, and which is today a potential source of the nation's future wealth, has been greatly discouraged by this troubled state of affairs, for it is the herdsman, whose property is the most sought after by the foraging parties of revolutionary armies, who pays most dearly for civil war.

LOW EBB OF RELIGION

Education and religion are at an exceedingly low ebb. The schools in the towns are as a rule poorly housed and poorly manned, and in the rural districts are practically non-existent. The schools of the villages never go beyond the third grade, and usually provide not more than one or two years of instruction. The churches are concentrated in the towns, and there are very few priests outside of the larger centers. The people are superstitious rather than religious, and look upon the religious processions of the Catholic Church as public spectacles. At such times the masses become brutalized by drink, and their passion for native liquors receives very little check, for the sale of ardent spirits is a monopoly of the government and is second only to the import and export duties as a source of national revenue.

There is little sanitation in the cities, and in the rural districts the very word is unknown. Honduras is the only Central American republic in which the International Health Board of the Rockefeller Foundation is not at work, a neglect due not to the board, but to the lack of cooperation of the national government. An American physician informs me that in the capital and the neighboring community of Comayaguela there are not more than fifty or seventy-five flush toilets. In the country, the typical native home is hut with roof of plantain thatch and walls of unhewn poles or bamboo reeds set upright in the ground. The large spaces between the reeds give little privacy within, so that few of the decencies and none of the refinements of life are possible. Through the opening that serves as a door the traveler sees the open stone fireplace on which the family meal is being cooked, while on the dirt floor cats, dogs, pigs, ducks and chickens associate on intimate terms with naked, soil-begrimed children. At noon the tranquil domesticity of the scene is perhaps enhanced by a team of oxen lying under the shadow of the rude porch over the doorway, while a burro or two stand tied to the posts supporting it.

It must not be inferred, however, that Honduras is ever to remain isolated and backward. It appears rather to be on the eve of an era of tremendous economic advance. Its people are not degenerate but undeveloped. They are possessed of marvelous manual dexterity and skill. They are as mentally alert as any people in Latin America. They respond as readily to leadership and training. They are by nature generous and kindly. They are brutal and ferocious only when at fiestas and religious celebrations they are inflamed by native liquor, a traffic with which the government is in such unholy alliance. Economically the banana plantations in the north and the cattle ranches in the south are destined to provide a stable and adequate source of national wealth. In addition, there are large regions practically unexplored, suitable to both cattle-raising and agriculture, and probably containing minerals in paying quantities. Old mines abandoned in past revolutions are being reopened, and new concessions are constantly being sought. With this development of herding, farming and mining will come roads and railways, and with these means of communication will come cultural contacts, education, sanitation, social and moral reform. The present president is apparently single-minded and sincere in his efforts to promote the welfare of his people, and welcomes foreign capital and leadership, being only insistent that his country shall be treated fairly and that concessions be so guarded as to protect the legitimate interests of his people and to insure the development of the nation.

What investment has the church made in the great spiritual need of Honduras? What investment is she now making in laying a moral and religious foundation for the erection of this new national life? The answer is humiliating in the extreme. There is not a mission hospital in the entire country. There is not an evangelical doctor or nurse in all the republic. There is not an evangelical church building worthy of the name, and fittingly representative of the prestige and power of Protestant Christianity. With the exception of two small day schools of somewhat intermittent existence, the only mission school in Honduras is that now being built by the Seventh Day Adventists in Siguatepeque.

All honor to the heroism of some half score of men and women who without equipment are trying to do religious work in this republic. They can win a few devoted converts. They can not capture the imagination of a people. They can keep a few souls sweet and pure. They can not prevent that moral conflagration that all too often history has witnessed as spreading through a nation when its material progress outstrips its spiritual advance. As mighty as are the forces of material civilization entering upon the conquest of Honduras, so mighty must be the enginery of the church. Motor trucks and locomotives, power plants and steam cranes, oil wells and mining shafts, these are entering Honduras to bring it material progress. With these or better, anticipating them, must go evangelical churches and chapels, schools and hospitals, playgrounds and reading rooms and social centers, to give her spiritual life.

The material development of Honduras is on. The attitude of the church in this hour will determine whether this material development is to save a nation's life or to blast it.

Religious and Social Ferment in England

By Albert Dawson

London, May 7, 1920.

ENGLAND is now looking her loveliest. At this time of the year Nature lavishes beauty all over this little island. Our country lanes have been spangled with primrose, violet, forget-me-not, speedwell and other wild flowers; bluebells are springing up in woods and sheltered spots; heath and moor are aglow with the yellow gorse (or whin), with its voluptuous odor, and broom; fruit trees are laden with blossoms; the stately horse-chestnut is in full flower; the hawthorn, red and white, the lilac and laburnum are bursting into bloom; birds herald the dawn with joyous song, and the voice of the shy cuckoo is heard even in London suburbs. The War has intensified our appreciation of natural beauty, so that springtime seems to be more glorious than ever. To say that every prospect pleases and only man is vile would be an overstatement, but the contrast between the serenity of the normal natural order and the strain and clash of the human drama is very marked.

SEETHING WITH DISCONTENT

The great mass of the manual workers in this country, as elsewhere, are seething with discontent and adding demand to demand. We are now reaping the baneful harvest of the unrestricted competitive system of past years, which led to workers being treated as mere "hands,' hired at the lowest wage they could be driven to accept, and discharged without compunction according to the working of the "law" of supply and demand. The organized workers are discovering their power, they are forming themselves into larger and larger combinations and demanding easier conditions and higher and ever-higher wages. It is the extremists on both sides who are largely responsible for the acute situations in the industrial world that arise from time to time: the grasping, unrelenting employer on the one hand, and the reckless agitator on the other. The British people as a whole believe in fair play, their

sympathies go out to the under dog; they want hand-workers to have a better time than in the past; we are all coming to see that the community can be divided into two main classes: those who work, whether with hand or brain, and those who neither toil nor spin. Hence when the Labour Party broadened its constitution so as to admit to membership non-manual as well as manual workers, it began to receive accessions from the middle classes—clerical and professional workers—who saw that on the whole their interests are identical with those who dig and hew and produce the material necessaries of life.

LABOR SETBACK

For a short time it looked as though the Labour Party was going to carry everything before it in the political arena, and we began to look forward to a Labour Government at an early date. But this tendency has been checked by the actions and utterances of some Labourists who talk loosely of revolution, extol the Russian Soviet system, and seem to think that only their own class are fit to govern. They do not see that it takes many sorts of people to make a settled and prosperous state; they seek to minimize or altogether shut their eyes to the horrible features of the Russian Revolution and the demonstration it has afforded of the impracticability of certain crude theories—as, e. g., that only hand workers are needed in industry and commerce and administration, all intellectuals being parasites. If the real workers would unite on a sane national and international policy they could achieve their best aims and by peaceful means soon establish the principle that if a man will not work neither shall he eat. As it is, symptoms are manifesting themselves in the body politic which cause grave concern. The War has unhappily stimulated the fighting instinct in large numbers of working men, and we have to recognize the possibility of outbreaks of physical violence such as the men's responsible leaders are continually deprecating. And all the time we have before us the tragic spectacle, the insoluble problem, of Ireland, where shootings are of almost daily occurrence and things go steadily from bad to worse.

CROSSING THE ATLANTIC

Early in the year it was reported from America that two million citizens of the United States had applied for passports to Europe this summer, some going direct to the battlefields of France and Flanders, others coming to England. The figure seems so high that there may be mistake or exaggeration. But a large influx of visitors from your side is certain, and they will be very welcome. We may not talk much, but we closely follow American affairs and, naturally, are keenly interested in the Peace and League of Nations controversies on your side. The most of us are confident that, if we are patient, the United States will, sooner or later, come out of this issue on what we regard as the right side—as she did in the War itself. Hence we feel that the more we visit one another the better it will be, not only for ourselves but for the whole world. Among those who so far have undertaken to preach in British pulpits this summer are Rev Carl A. Glover, Chicago; Dr. Atkinson; Dr. Merrill, Brick Church, New York; Rev. C. Thurston Chase, and Rev. Harry Foster Burns; these arrangements having been made by the interchange Commission, Y M. C. A., Tottenham Court Road, London, W. In view of the Mayflower Tercentenary a Baptist or Congregational minister in each county which has Mayflower associations will act as Pilgrim guides for American visitors. Parties will be made up at Memorial Hall, Farringdon Street, London. The principal Mayflower celebrations take place in Holland (August 30-September 2), at Plymouth (September 3-6), and London (September 16). A striking feature will be the presentation in several cities of the Pageant depicting the story of the great adventure. Earlier in the year a delegation of about a hundred British Congregationalists will set out from these shores to attend the International Congregational Council at Boston (June 29-July 6). Over sixty sail on June 16 from Southampton by the Adriatic; these include Dr. J. D. Jones, Dr. R. F. Horton, Rev. Thomas Yates, Rev. S. M. Berry (Dr. Jowett's successor at Carrs Lane, Birmingham, made famous by Dr. R. W. Dale), Rev. Nelson Bitton (Secretary of the London Missionary Society), and Rev. Leyton Richards.

MAY MEETINGS

The annual assemblies, now in full swing, are for the most part characterized by more zest and hopefulness than have marked them in recent years. Gratitude for the passing of war, the growing desire for international fraternity, and the realization that there can be no lasting peace that is not based on righteousness and no hope for the world without faith have given new stimulus to the many Christian organizations that are now reviewing their work and planning for the future. The Bible Society's income for the past twelvemonth amounted to over a third of a million sterling, far above that of any previous year. The "bray of Exeter Hall" is no longer heard because (1) the one-time stronghold of evangelism was long ago transformed into the Strand Palace Hotel and (2) the note of religious appeals has undergone a distinct change during the last two generations, being less dogmatic and exclusive, more sweetly reasonable and catholic-spirited. Mention of Exeter Hall reminds one of two other changes of venue. The Memorial Hall, Farringdon Street, built half-a-century ago to commemorate the fidelity to conscience of the two thousand clergymen ejected from the Church of England in 1662 and since then the home of official Congregationalism, has been sold, and the Congregational Union and allied societies will probably migrate further west; following the example of the London Missionary Society, which, for financial reasons, has relinquished its fine building near the heart of the city and moved to Westminster. The prospect of the abandonment of the Memorial Hall has evoked some passionate protests, and the following vivid passage from Dr. Parker's valedictory address in the City Temple at the close of the first International Congregational Council is recalled: "The place whereon we stand is holy ground. Within easy reach of our front door Richard Baxter entered into the Saint's Everlasting Rest. Within a stone's throw of our front door John Bunyan fell asleep in Jesus. Within twice the distance Smithfield reminds us that above this very spot the smoke of the torment of martyrs hovered like a cloud of blessing. Within the same distance the old Fleet Prison stood [the site of the Memorial Hall] where doomed martyrs confronted one another in tender triumphant prayer. This is the place, then, beyond all other places for us to enter into holy covenant. 'We're the sons of sires that baffled crowned and mitred tyranny.'"

BAPTIST PRESIDENT'S SPIRITED ADDRESS

In a spirited adddress, Rev. D. J. Hiley, President of the Baptist Union, while deprecating denominationalism, contended that Baptists were justified in continuing as a separate body, "Supremely they stood for the truth that Jesus Christ was the one Head of the Church, and that His mind as expressed in the New Testament was the only and final court of appeal in all matters of faith and doctrine. Neither baptism nor the Lord's Supper conveyed saving grace apart from the spirit of faith in those who used the ordinances of the Church. . . Their beloved brethren of the Free Churches who practiced infant baptism depended for their authority upon tradition and not upon the Word of God." Discussing reunion, Mr. Hiley posited disestablishment as an indispensable preliminary, "Church establishment was inconsistent with all democratic government and movements in modern times." He repudiated Free Church leaders who, without authority, urged that the reunited Church must be an episcopal Church, qualified by the word Reformed. What we wanted was a new revival with a new vision and realization of Christ with the "warming of the heart" that came from it.

The two best-known Free Churches in London now have settled ministers, both of whom have succeeded Americans.

Rev. H. Tydeman Chilvers, who has been associated with the Strict Baptists, has been publicly welcomed at the Metropolitan Tabernacle, where he will seek to maintain the Spurgeon tradition to the best of his ability. He reveals complete confidence in his divine call to the Tabernacle; he said he took his stand upon the Bible and would preach ruin by the Fall, redemption by blood, regeneration by the Holy Spirit of God, the return of our Lord to gather in His own." Captain Norwood, who left his church in Australia to work among the troops in France, and halted on his way home to preach for several months at the City Temple, found such favor in the sight of the people who assemble in the Cathedral of Nonconformity that they invited him to remain with them, and last Sunday he preached inaugural sermons as minister of the famous church. Mr. Norwood has had a varied ecclesiastical career. His father, he tells us, was an Anglican, and his mother a Methodist, while he himself has been a Plymouth Brother, and received his theological training in a Presbyterian college. He married a Baptist lady and that, added to his study of the New Testament, led him to enter the Baptist communion. Now he is minister of the oldest Congregational church in the city of London, and hopes to be a connecting link between the two sister denominations. Mr. Norwood is a genial, broad-minded man, his preaching (without MS.) is direct, simple, human, and he is well suited for building up the ancient church on the pastoral side.

ENGLAND'S LEADING WOMAN PREACHER

Miss Royden's popularity increases. As was expected, Kensington Town Hall is proving far too small for the thousands of people who flock to hear him. A correspondent of the "Daily Mail" asks whether, instead of pulling down the beautiful city churches designed by Wren because they are empty of worshippers, one of them could not be lent to Miss Royden, "who would fill it quickly enough." A prophetess is not without honor save in her own ecclesiastical communion: Miss Royden is to preach from Calvin's pulpit in Geneva Cathedral on the first Sunday in June, in connection with the Congress of the International Suffrage Alliance (June 6-12). She hopes to visit America in the near future.

CORRESPONDENCE

Futile Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not after the prize you offer in reply to Mr. Spargo's article on "The Futility of Preaching," for I agree with him—agree that the only kind of preaching the average church will support, is futile. But I would like to say that a certain kind of preaching—and Mr. Spargo is doing some of it,—would not be futile if allowed by the church. I think Mr. Spargo's article should have been entitled, "The Futility of Pulpit Preaching." Prophetic preaching—heard in the church on very rare occasions—would not be futile. The synagogue would not endure the prophetic preaching of Jesus and the church does not endure the prophetic preaching of its clergymen so inclined. Nor will the church, as we know it, ever so endure. The church as we know it would pass if it did.

Which of the world's prophets have had a pulpit? Jesus stood in one for a day and then took to the woods! John the Baptist didn't even attempt to emerge from the woods. These —and others—have shaken the world by preaching, but not from pulpits. The pulpit is no place to preach from; but it is a certain point of vantage in making announcements. (A minister was called to a certain California Disciples pulpit because he was very adept in making announcements. I'll say he was!) The priestly element in religion holds (holds is good) the pulpits; the priestly element in the pews—official Christianity—sees to it. I know and you know and every man, if more than a pulpiteer, knows also.

Futile preaching may be the greatest preaching in the history of speech because it falls on dull, orthodox ears. Mr. Spargo aims to point out that preaching is futile because it is weak; but I wish to point out that preaching is futile in an adamant, orthodox church because of its very power. The church as we know it does not thrive on prophetic preaching; prophetic preaching does not keep the baptistry wet; it greatly weakens the church's idea of a baptistry. Prophetic preaching does not even draw a crowd—to a church. In the first place the crowds would not expect to hear it in a church; and, in the second place, the church would not like the crowds that prophetic preaching would be apt to draw.

The church does not understand prophetic preaching; it never has; it never will. Understanding of prophetic messages does not inhere in the structure of the church as we know it. It is a strange tongue. It is the aim of institutional religion to raise large sums of money; to hold at least one large Sunday service; to hear a sermon on otherworldism; to observe sacraments and ordinances. But great preaching, that corrects great wrongs, has no place. I think it foolish for the foes of the church to say that it is controlled by capitalists and so on, and that the preachers are afraid to preach the truth. The church is controlled—each congregation is—by a small group who do not understand Christianity, but who confuse it with institutionalism.

A long pastorate is good evidence that man has forsaken a prophetic ministry for a priestly one. I do not say that there is no place for a priestly one; but the combination of priestly and prophetic, even if possible in nature, is not to be found in the church. One is sacrificed to the other; if the prophetic predominates the man finds himself without a pulpit; if the priestly is in the ascendancy the man retains his pulpit but often with a corresponding loss of self-respect.

I think the church would tolerate prophetic preaching if the church would increase in wealth and numbers under such preaching. But the very structure of the church calls for something else—something less. The pillars of a church are men who must work within the system; prophetic preaching may arraign this system, hence the trouble. The pillars of a church, if not old men, are men who respect age and who surrender convictions to it. Now old men in the church, like old men elsewhere, do not want disturbing thinking. They feel that they have come to middle life and past with the approval of God resting upon them; they argue that if God approves them it is because they have been righteous and—right. The preaching of the past saved them and the world; there can be no other preaching. The argument, to these old men, is closed.

Perhaps a man makes a mistake to leave the ministry because he can not preach all that he believes. No one preaches all that he believes in any profession or calling. Preachers have changed calling and found that the new occupation does not allow the whole truth. Most preachers, after thirty, if they have been students, surrender many old beliefs, but why say anything about it? If this type of preachers should stand up and tell all that they believe and disbelieve there would be no orthodox churches. Perhaps most preachers of this type do not believe in the divinity of Christ as they are supposed to believe in it; do not think that the sacraments and ordinances have any real value; do not believe in the dogmas of salvation and damnation; and have serious—and painful—doubts on the question of the soul's immortality. But they do believe in being good and doing good, so why shouldn't they keep the other things to themselves and why shouldn't the churches accept them and make use of their ministry?

I preached for twenty years before I went to the penitentiary and in all that time I can not recall, save in one or two in-

stances, that I preached anything I did not believe, and even then I half believed. Preaching what I believed moved me from city to city and from town to town; experiences were painful—painful beyond expression at times, but I did retain my self-respect. I could have been less honest intellectually and held a large pastorate with perhaps a trip, at fifty, to the Holy Lands in the bargain. But Jerusalem never had any attractions for me anyhow. Wasn't that the town that killed Jesus of Nazareth because of prophetic preaching?

Mr. Spargo may be wrong in one respect—futile preaching to him keeps alive the orthodox church and keeps alive institutional religion itself. The kind of preaching he would love to hear from the pulpit he never will hear, for the orthodox church is not going to destroy itself deliberately. It can thrive a long, long time on just what it is receiving. In his personal confession Mr. Spargo admits that the various churches in his community embrace nearly all that is good and promising. Prophetic preaching in his community, therefore, would break up the peaceful, social life of these congregations; prophetic preaching would perhaps indict some of the pillars in each flock and cause grief in many homes, for they would become divided—divided on great questions where they are now united on little ones. Let them alone; let the peace of New England ecclesiasticism remain undisturbed. Anyhow, there are enough street preachers to keep the prophetic spark from dying out; enough voices that will always cry the protest and prevent society from becoming wholly corrupt.

The futile preaching is all right for those who lead futile lives—futile insofar as making the great sacrifice in some cause that prevents dry rot in civilization. The world will always hold a few fools willing to be crucified, and this, I say will prevent society from total corruption, for we will build up institutions on the teaching of those who were crucified, albeit we will alter that teaching that we ourselves may not have to exactly emulate them. Nothing is so comforting as religious orthodoxy, for it does contain half truths, and most of us are depending on the Lord to forgive the balance. Futile preaching indeed! It is very full of comfort after we reach forty and desire no change. And most of us are past forty.

Fort Madison, Iowa, May 21. J. R. PERKINS.

Are Preachers Unnecessary?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is so much of obvious truth in the general statements contained in John Spargo's recent article on "The Futility of Preaching," that we may just as well face the facts as they are, and if we are truly sincere in our desire to see the church a powerful influence in the world, rather than content ourselves with rigid adherence to tradition, forms, and ceremonies, and like ecclesiastical vanities, we will take heed to such a challenge and profit by the mistakes of the past, and be thankful that through such constructive criticisms we have had our weaknesses so clearly pointed out to us. Thousands of other thinking men and women have reached the same conclusions, and they are by no means confined to non-church-members.

Many of us who are active in church work have often become impatient with the endless routine and the apparent lack of large vision and program in a majority of the churches. We have seen so much precious time, so much energy and wealth expended in the effort to promote sectarian and denominational interests that we have wondered if the time would ever come when the various branches and off-shoots of the church would cease advertising to the unbelieving world the petty things on which they differ, and begin to recognize and emphasize the grandeur of the fundamental principles and doctrines on which they all agree. Surely no sane man, no matter how narrow and selfish may be his sectarian viewpoint, will admit but what the points on which all denominations agree are infinitely more important and of so much greater value than the multitudinous little theories and practices on which they disagree, or differ.

I can sympathize with men of Mr. Spargo's way of thinking. There was a period in my life when I lost interest in church work and felt that as an institution the church had largely outlived its usefulness. I remember that I came to this conclusion reluctantly. It was contrary to the impulses within me arising out of a Christian training in childhood and youth. My faith in fundamental Christian principles was firm, and I had a hazy notion that somehow, some time, these matters would adjust themselves. I listened to many sermons by preachers of various denominations, and almost invariably went away feeling that as far as they contributed to my own satisfaction, I could have spent the time more profitably reading a good book or discussing (not disputing) religion and other vital issues with friends and neighbors.

I discovered that hundreds of good men, better Christians than I dared profess to be, were also "outside" the church. They were all criticising the church and the average preacher and all took particular notice of the proverbial "hypocrite" in the church. It dawned upon me then that I was not giving the church a square deal. If we who professed devotion to Christian principles and who frankly recognized the weaknesses of the church held ourselves aloof, while we left the responsibility of guiding the activities of the church to the narrow-minded and piously dogmatic folks who preferred to remain "inside," we were to blame if the church had thereby lost influence and caste.

The Federal Council of Churches has a motto that should appeal strongly to every Christian who would like to see the church become more interested in *Service* than in "Services." It is this: "The business of the church is not to build itself up out of the community, but to build up the community out of its very life." If the churches could all get this viewpoint, there would not be so much envious competition in matters of size of congregation and grandeur of church buildings. Waste and duplication would be avoided, and all true believers would unite in support of the common cause.

As for the strictly denominational and sectarian preachers, I am quite ready to agree that for constructive value to the cause of Christianity and to the service of society, the industrious farmer and the diligent school teacher may have the better of the argument. Those preachers who are so deeply engrossed in their own sectarian programs, and who are so limited in their vision that they content themselves with pattering around the parish and perfunctorily ministering to their own flock, may better seek a more legitimate means of livelihood, no matter how willing the "hardened saints" may be to subscribe to the pittance that supports them.

But, to discard the profession of preaching because there are so many misfits, would be just as inconsistent as to apply this same rule to other vocations. The tragedy of it is that there may be a larger percentage of misfits in the pulpit than in secular professions and vocations.

This is an age of specialized endeavor, and real leadership was never in greater demand than now. In no organization is intelligent and earnest leadership more necessary than in the church. Leadership involves more than pulpit oratory, but pulpit oratory may be one of the most important factors in the leader's success. The argument that preaching is no longer necessary because of the abundance of printed literature available fails to take into consideration the powerful influence of personality.

Who does not recognize the greater forcefulness of appeal or argument with the great mass of ordinary folks when given by word of mouth, backed up by an inspiring personality, as compared with the same words on a cold printed page!

A preacher should be essentially a teacher. In fact, if he is not a teacher, he has missed his mark entirely. Now, who would deny the advantage of personal teaching over that of

trying to impart the same lessons out of books exclusively? No matter how many exceptions to the rule, and no matter how potent other methods in certain instances, there is no denying the fact that the personal equation is indispensable as a means of teaching the masses of the people.

We have numerous cases on record where men and women (like Abraham Lincoln, for example) acquired a remarkable education with but very little personal contact with teachers; but the great mass of people would go uneducated or untrained, or perhaps a better term un-learned, if they had to depend upon printed books and literature.

There are millions upon millions of Bibles in print, and it is undoubtedly safe to say that the Bible is actually read more than many other popular books combined. But, a consistent Bible reader is almost invariably a church-goer, and there is nothing he enjoys more than to hear an intelligent discourse by a logical and earnest preacher. I doubt if there are as many as one per cent of the serious Bible-readers who are not in some way identified with the church or with some activity or interest of the church.

As the preacher should be a teacher, so he must also be a salesman, if he is to succeed. His goods are in the abstract more or less intangible. He is selling the very essence of Life Principles. His own sincerity, his own personality, his own enthusiasm and his own persistence will determine the degree of success that will attend his efforts. To be able to "sell" the Gospel to the people who hear him is the crowning achievement of salesmanship. Human nature is stubborn. It is selfish. It is proud and egotistic. It lends itself readily to contempt for anything that is familiar or commonplace. If deprived of religious liberty, most people would die to redeem it, but by reason of its ready availability, most people are indifferent toward it except in the emergency of extremity, and then they call the preacher and that much maligned and generously discounted individual is privileged to minister to the needs of the soul a human possession, which to the individual is incomparable with vast worlds of material wealth or social or political or intellectual attainment of the highest order.

The preacher must learn to sell these goods at the very time when the prospect is least concerned about them, and he surely has a man-sized job before him. He is even more important in this day of printed books and general diversions from serious things than in the apostolic days, when the message was more readily heard because of its novelty.

How many preachers measure up to the required standards? None! That would involve perfection, a condition beyond the possibility of human attainment. But, sad to relate, the average standard is very, very low. Here is the most serious problem of the church today, and the standard is not likely to be raised nor the average attainment increased as long as the church is divided over matters of dogmatic interpretation. No preacher can reach the full measure of his possibilities if he is limted and restrained by ecclesiastical machinery. And no preacher can set forth the full power of the gospel of Christ if he is confined within the limitations of denominational theology or human creeds.

Life is a great school. Religion is one of the courses of study. In a lifetime, with constant effort and application, no individual has ever attained to the point of graduation. The Bible is an inexhaustible storehouse of truth and principles. No preacher has ever more than just started to fathom it. The true teacher is ever a faithful student, and the pulpit and pew together must go to school regularly. The Christian schoolhouse is the church. Out of its life must come the wholesome influence to purify the social atmosphere, to minister to all sorts of human needs and to elevate all human standards.

In this institution, the preacher is the "key-man"—the leader of its human destinies. He is indispensable, but he has a tremendous responsibility; upon his shoulders will ultimately rest the success or failure of the church as at present constituted.

Sioux City, Ia. JOHN O. KNUTSON.

Is Preaching Futile?

EDITOR THE CHRISTIAN CENTURY:

SIR: When Mr. John Spargo decides that preaching is an anachronism, has no longer a purpose or usefulness, he is judging from the effect that the ordinary preacher has had upon him, an intellectual and cultivated man. But it must be remembered that he belongs to a comparatively small class; the vast majority do not read, or even think much, about religious and ethical subjects. They need somebody to do that thinking for them, they need constant instruction, rebuke, exhortation, inspiration and consolation. And while we admit great, or even effective preachers are few, still the ordinary run of clergymen ought to be able to supply these needs by a short homily at least once a week ,and we believe they would do it if they were not driven by the slim attendance at these services to resort to catchy and sensational subjects in the effort to draw large congregations. There are plenty of topics for an intelligent preacher to speak on once a week profitably, especially if he is guided by a liturgy founded on the Christian year which provides a distinct subject for each Sunday.

But apart from this constant need of ordinary preaching, no one acquainted with history can be oblivious to the tremendous power which has been exerted by especially gifted teachers. It was by what was recognized from the first as "the foolishness of preaching" that the civilized world was converted to Christianity. There has always been an order of prophets, who like those of Old Testament times, were the real rulers, guides and saviours of their hearers. The finest specimens of forensic eloquence in the world's literature are to be found in their utterances. Men like the Hebrew prophets, like St. John, St. Paul, St. Chrysostom, the preachers of the Crusades, and later medieval times, Savonarola and the great reformers, Wesley and Whitefield, and the noted preachers of modern times. More lives have been converted and shaped, the destinies of nations and of the world more vitally influenced by these, than by all speakers or writers on political, scientific, social or literary topics.

The need of the world is not for less, but for more and better preaching. If our most cultivated and perfect men would devote their talents to this end of trying to arouse their fellow-men from their moral turpitude, selfishness, worldliness and sin, and persuade them to lead higher and better lives, the good they might do would be incalculable. Men are eager to hear such preachers. Whenever such men appear they are followed always by enormous crowds. And these gifts of preaching could be cultivated if men had the will and devotion to give themselves unselfishly to such work.

But the purpose of churches is not alone for preaching. The reason so many of them are comparatively futile is, because to so large an extent it is looked upon as their only purpose, and because interesting and effective preachers are few. Men naturally neglect church-going when they find it unedifying. The primary purpose of a church is that of a temple for the worship of almighty God, that which witnesses to the existence, the glory, greatness and goodness of God, and the supremacy of spiritual concerns. They are places to which men may resort to perform the most essential and elevating act in which a human being can engage, the seeking to hold communion, and enter into fellowship with, the infinite and all holy One. It is possible indeed to perform this act anywhere and amid all sorts of surroundings, but men can be immensely helped to perform it if there are buildings erected especially for the purpose of such kind and characteristics as properly to set forth their object, and in which can be afforded all the assistances which come from sacraments and symbols, music and art, and the various concomitants which impress men's hearts and stir their emotions. It has been the natural impulse of men of all races and all times, to erect and maintain such temples. They have come as the

answer to a universal demand. If instead of living in a small New England town, as Mr. Spargo says he does, where there are doubtless a dozen little preaching halls, not one worthy of the purpose of a church, he had been brought up within the shadow of some great cathedral or grand parish church, fitly provided with all things necessary for real worship, his views in regard to the artistry of churches might be very different. Instead of turning Gothic churches into museums, as Mr. Spargo says he at one time thought of suggesting, it would be far better to turn our museums into places where men could go to worship, assisted by all that art and study and discovery could suggest.

Can anyone doubt that if a man devoted one hour a week, or even a half hour, surely a very inconsiderable portion of his time, to going to some holy, impressive spot, and intensely striving during that time to engage in the act of holding spiritual communion with God, and to gain the peace and strength to bringing his heart and life in accord with His, that he would be greatly aided in doing so, and find it of inestimable benefit to his whole being? And ought not this mass of men who are so naturally inclined to be indifferent to spiritual things, to have every facility afforded them to teach and lead them to the consideration of what is most essential for their own welfare and for the world?

Mr. Spargo recognizes that the church will endure and continue to exert a beneficent influence for righteousness. "If it has this power, ought not every one not only to give his support," as Mr. Spargo says he does, which we suppose means a little money, but to throw all the strength of his being and the resources he can command, into it, in order to enable it to accomplish its most essential and beneficent task?

Is not this the biggest "man's job" anyone can undertake, that of trying to make the world righteous, to establish the kingdom of God on earth?

G. Woolsey Hodge.

Philadelphia.

Concerning Newell Dwight Hillis

Editor The Christian Century:

SIR: I am a subscriber to The Christian Century, and approve its general attitude on matters as reflected in its columns. I wish to solicit from you—in the columns of the "Century," if you will—an appraisement of the work and the attitude of Newell Dwight Hillis.

With a great portion of the members of orthodox churches in this part of the country the name of Dr. Hillis has been, and is, one to conjure with. We are used to quotations from his sermons and his other writings, and have been for years, and there never has been an occasion, until now, for a query as to whether the vogue which he has among well-intentioned and progressively minded people, is deserved.

Last Sunday evening the first of a series of Newell Dwight Hillis lectures was put on here at St. Paul's M. E. Church, one of the largest and supposedly one of the most influential churches in the city of Lincoln, and in the state of Nebraska. Lectures are illustrated, and purport, as I understand it, to be verbatim as they come from the pen of Mr. Hillis. One man of decidedly liberal thinking, who attended the lecture last Sunday night, said that the net result of the lecture was to magnify ability as the producer of wealth, and to minimize the part labor plays in the production of wealth; and to show to be false the prevalent notion and the prevalent observation that labor is the producer of wealth.

I did not hear the lecture last Sunday evening, and you will not need to be told that it is not brashly and obviously anti-labor and anti-liberal. My present belief is, frankly, that it is propaganda stuff of the smoothest sort and the label "Hillis" makes it deadly in its possibilities. Illustrating the possibilities, I cite to you the fact that when I suggested to a prominent lawyer here, a longtime member of the particular church in question, whether these lectures were not propaganda, he immediately replied, "surely that cannot be, or you would not have Hillis' name connected with them."

Among reasons prompting my present belief that these lectures are propaganda in the interest of reaction, is the fact that one of the series of lectures is entitled, according to the newspaper advertisements of the series, "The Sanctity of Property." That title is a dead give-away. Another reason is that shortly after reading the subjects of the lectures last Sunday, I picked up the April 28th number of the New Republic and read Charles Merz' article on "The Line-up in Iowa." That discussion characterized the Greater Iowa Association as the reactionary thing it is, and then proceeds to state in effect that the Greater Iowa Association is promoting these Newell Dwight Hillis lectures and purports to quote extracts from the literature of the Greater Iowa Association relating thereto. I challenge your attention to the whole article in question. All that I had heretofore known about the Greater Iowa Association was that its representative, a Mr. Moss, spoke here in Lincoln a month or two ago, and, according to newspaper reports, denounced the Non-Partisan Leaguers as unpatriotic, and flatly justified the expulsion of the Socialist Assemblymen at Albany. The Hillis lectures are certainly in bad company and under bad auspices, whether Hillis personally is or is not.

I have recently talked with a prominent teacher here in the city who used to hear Hillis preach prior to his going to Brooklyn, and he says that Hillis is essentially aristocratic and the undignity of labor would be a not unnatural conclusion for Hillis to arrive at. I also had the privilege this week of talking with a prominent liberal newspaper man of New York City, connected with a publication which I know you highly esteem, and I put the question squarely to him how Newell Dwight Hillis was regarded by people of liberal mind in the East. The answer was, "as a mere adventurer. He got into a bad business deal a few years ago, and in getting away from that became a super-patriot." Let me add that I have entire confidence in the good intentions of the local minister here, Dr. Gratz, who has brought these lectures into the pulpit. I think he has been grossly imposed upon.

Pardon me for stating that I personally am a Republican in politics, independently minded, am not a Non-Partisan Leaguer,

Contributors to This Issue

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Howard E. Jensen, associate secretary Committee on Cooperation in Latin America.

am a lawyer and not a member of any labor union, am teacher of the men's class of our Sunday-school in the First Christian Church, and Rev. H. H. Harmon is my pastor. So far as any conclusions are intimated in the foregoing, they are at this stage tentative. If it be true that people who are followers of Newell Dwight Hillis are thinking that he is headed one way, when he is actually headed another, you will appreciate the capacity for mischief offered by such a situation. If Dr. Hillis is to be taken at one hundred per cent, as we have taken him hitherto, there certainly is some explaining forthcoming. If he is not what we have been thinking him to be, and what the rank and file of the churches still think him to be, you will be rendering a public service to raise the danger signal.

I understand that we have in Nebraska an organization, New Nebraska Federation, which is a companion piece to the Greater Iowa Association. When the pulpits get to preaching on "The Sanctity of Property," I shall join the hobo gang outside the Sanctuary as a condition of personal salvation. I do hope you will give the readers of The Christian Century the facts, whatever they may be regarding Newell Dwight Hillis. You need not bother to answer this letter personally, unless you so desire. T. F. A. WILLIAMS.

BOOKS

NEW FURROWS IN OLD FIELDS. By William Chalmers Covert, D. D. The Pastor of the First Presbyterian Church in Chicago has written a stimulating and valuable book in ten chapters dealing with the new phases of the Christian problem resulting from the war and the changed attitude of the world. In a time of great unrest and much perplexity these optimistic and suggestive chapters will bring real help to ministers and laymen. There are a multitude of challenging facts, but there is also constructive interpretation and wise directive thinking. (Doran. $1.50 net.)

THE RESURRECTION AND THE LIFE BEYOND. By David James Burrell, D. D. This well-known New York minister gives in this readable volume a running, but not technical, commentary upon the Scriptural references to the closing events of Jesus' ministry, and the heavenly life. There is no effort to deal in a critical way with the biblical material, rather the treatment is homiletic and practical. A worth-while book for comfort of spirit in the face of the great facts of life and death. (American Tract Society. $1.50.)

A HISTORY OF AMERICAN LITERATURE. By Percy H. Boynton, of the University of Chicago. A "trail" through American literature, rather than an encyclopedia of facts concerning it; prepared with a view to make clear the trend of American thought as indicated by the significant works of major writers or groups. From Freneau to Vachel Lindsay. (Ginn. $2.25.)

ENGLISH POEMS. By Walter C. Bronson. A collection of representative English poems of the Nineteenth century, so excellently edited that this one book affords the student or general reader, in easy access, just the poems he wishes to read from the mountain peak poets of the last century. The collection includes the work of the poets from Wordsworth to Swinburne. (University of Chicago Press. $1.25.)

THE FALCONER OF GOD. By William Rose Benet. This new writer seems to have caught the spirit of the lamented Southern genius, Sidney Lanier, especially in the title poem of this volume:

I flung my soul to the air like a falcon flying.
I said: "Wait on, wait on, while I ride below!
I shall start a heron soon
In the marsh beneath the moon—
A strange white heron rising with silver on its wings."
(Yale. $1.25.)

THE BOOK OF COURAGE. By John T. Faris. An inspirational book for people who are doing the world's work under more or less discouraging conditions. Chapters of especial value are "The Courage of Self-Conquest," "The Courage That Faces Obstacles," "Courage for the Sake of Others," and "God the Source of Courage." (Lippincott. $1.50.)

TALKS TO SUNDAY SCHOOL TEACHERS. By L. A. Weigle. Dr. Weigle is Horace Bushnell Professor of Christian Nurture at Yale University, and the author of "The Pupil and the Teacher," which book the present one supplements. Treating such themes as "The Child as a Discovery," "How Religion Grows," "When Doubts Come," and "The Purposes of Questioning," this volume is fitted to the needs of parents as well as teachers. (Doran. $1.25.)

HOW TO ADVERTISE A CHURCH. By E. E. Elliott. Definite and usable plans and suggestions for ministers and Sunday-school workers. (Doran. $1.50.)

THE PORTYGEE. By Joseph C. Lincoln. The homely people of Cape Cod are kept on the literary map of America by the lively pen of the author of "Shavings." Old Captain Zelotes Snow's hard heart is won over by the lovable son of his deceased daughter, who had braved her father's wrath by eloping with a "Portygee," as the hated foreigners who happened to hit Cap Cod were called. Humor is a native quality of Lincoln, as well as true sentiment. (Appleton. $2.)

THE YOUNG PHYSICIAN. By Francis Brett Young. Mr. Young is a realist and has moreover a wide and deep sympathy with life. He is no cynic. His books are said by many critics to place him in the first rank of English novelists. In this latest work the development of the character of an interesting young man is traced. (Dutton, $2.50.)

THE BEST COLLEGE SHORT STORIES. Edited by H. T. Schnittkind. Contains twenty-two "best stories" written by college students, with a list also of sixty-four others of distinction. Also includes a symposium by fifty-nine editors of leading magazines, telling young authors some inside secrets of the art of gettng the editorial ear. A number of successful authors narrate some of their experiences on their way to successful authorship. (The Stratford Company. $1.50.)

LIGHT FICTION. With the approach of summer readers will be looking for worth-while fiction. George H. Doran has recently published a number of volumes which anticipate this desire. Three books just out are "Happy House," by Baroness von Hutten, author of "Pam"; "The Tall Villa," by Lucas Malet, a tale of "love and the unseen"; and "The Mystery of the Silver Dagger," by Randall Parrish, which title is sufficiently arresting to indicate the exciting qualities of the tale of adventure which the covers enclose. (Doran.)

BRUCE. By Albert P. Terhune. The author of "Lad" here tells the story of what a collie can be and do. Pictures vividly the beauty of a dog's devotion. (Dutton. $2.)

"SUNNY BOOKS" FOR CHILDREN. It is a far cry from the old-fashioned chatterbox kind of child's book, with its inartistic illustrations, to these beautiful little gift volumes being put out by P. F. Volland Company. Four of them have just recently come from the press: "Sunny Stories," "Lovely Garden," "Billy Bunny's Fortune," and "Little Babs.' The stories are charmingly told and the colored drawings are exquisite. (Volland. Each 60 cents.)

The books reviewed here, and any other book published, may be secured from
THE CHRISTIAN CENTURY PRESS,
1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

God Looks on the Heart*

WE judge by appearances. We take money into account. We may say that we do not—but we do, just the same. When the man with the gold ring and the purple robe comes in, we say, "Sit here at the head of the table," and when the man with no ring and plain homespun comes in—well—we are busy! If other cities are like Pittsburgh, money is the standard by which people are tested. We are noted for this in Pittsburgh—we hope you are more discerning elsewhere. Now a man may have money and be a saint. We have some wonderful rich people—but they are wonderful not because they are rich, but because they have warm hearts and noble spirits. They have something besides money. God looks on the heart, we may only look on the big house, the limousine, the bank accounts.

We judge by appearances. Dress impresses us deeply. We do not even ask if the clothes are paid for—we fall for them. In San Francisco a shoe merchant secured a bargain lot of shoes; he put them on sale at $5.50 a pair. A bank president bought a pair, but the workingmen insisted upon paying at least $12. I know of a poor simple-hearted little girl who clerks in a department store who paid $350 for a fur coat. She used up her mother's only Liberty Bond, she skimped for three months, almost starving herself, and finally borrowed $150 in order to get this coat. Pathetically she remarked that all the girls who had fur coats had beaux. She wanted a beau—poor little thing! Although we know full-well that we can't tell cooks from their mistresses down town, we still are fooled by clothes. God looks on the heart. How many big hearts beat under plain clothes!

We judge by appearances. Position charms us. We kowtow before those who hold prominent places. Growing older, we come to know that many supposedly high-and-mighty individuals are very empty. Who does not know ministers drawing fat salaries and occupying prominent pulpits who are not comparable to many pastors in more obscure stations? Wise people learn to discount position decidedly and to watch keenly to see whether the prominent one has the goods. Bluff increases with the square of the height attained! God looks on the heart. God is delighted to find Shaftesbury with his great soul. God is rejoiced to find Lincoln with his noble heart. God is happy to find the reality of Roosevelt. Be not deceived, God is not mocked; money, dress, position do not fool him; He "looketh upon the heart."

Seven sons of Jesse passed by the judge and all were rejected. They were fine-appearing, physically perfect men, but God had a ruddy shepherd boy out on the hills, watching his flocks, playing his lyre, and him he would have for king. For David had a heart. It was a heart of pure gold. It was a lion's heart for bravery, a woman's heart for tenderness. It was a heart that loved God. Enshrined in the throne room of that heart, God had been crowned king long before God crowned David king.

How this narrative cheers us! We may not be wealthy, most of us are not; we may not possess the art of elegant dressing, most of us do not; we may not hold high-and-mighty positions, most of us do not; we are just plain, common folks—the kind that Lincoln said the Lord loves because he made so many of them. We may possess noble hearts. Our loves may be right. Our hates may be right. We may be tender and gracious. In our homes, in our offices, in our social circles, in our church relationships we may possess the art of making people love us, because we first love them. If that be true, God looks with approval upon us.

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*Lesson for June 13. "A Shepherd Boy Chosen King." I Samuel 16:4-13.

VERSE

The Bleak House

MY heart became a bleak house
When you passed out the door;
That night the latch was fastened
And never lifted more.

The little forms that haunt it
Are timid, unvoiced prayers,
And dreams are in the attic
And dreams are on the stairs.

The wind that whispers to it
Is made of little sighs;
The stars that look upon it
Are wistful, haunting eyes.

Around it is confusion
Of hollyhock and fern;
The single rose that blooms there—
Desire for your return.

EARL V. EASTWOOD.

Comrades

I ASKED from Life a sign
To prove himself divine;
Behold, the while I spoke,
An evening primrose woke,
And through the purple sky
A homing bird went by,
And out a planet shone—
And Life and I walked on
Into the silent night
As two old cronies might.

CHARLES G. BLANDEN.

Home!

THERE was no milky way of stars,
But just a field of green
With daisies by the pasture-bars
All radiant and serene!

There were no angels in the air,
Nor raptured seraphs wise,
But up the noontide's sunny stair
Trooped gorgeous butterflies!

There was no river of pure gold,
But dancing in the breeze
A laughing brook forever rolled
Beneath the arching trees!

There were no shining jasper walls,
Nor azure baldricked dome,
But just a house with friendly halls,
And quiet peace of home!

EDWARD W. MASON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Southern Presbyterians Consider Union

A new plan for union is being considered by the southern Presbyterians in their General Assembly at Charlotte, N. C. Last year it was proposed that the northern and southern branches of Presbyterianism should maintain their own general assemblies with a higher judicatory to unite them. This report was rejected. This year the committee will report a plan for one General Assembly. The southern Presbyterians will also consider a plan for the merging of their church boards into one society with a common treasury. This is in line with similar proposals already before some other national bodies and with the new plan of the Disciples of Christ which is in actual operation. The relation of the denominations to the Interchurch World Movement will be the subject of much debate as in some of the other national bodies. The benevolences of the denomination have greatly increased during the year and have reached a total of $1,900,000. The goal for the year was $2,100,000.

City Church More Evangelistic Than the Rural

The Presbyterians, in analyzing their statistics, have discovered that their city churches are more effective evangelistic agencies than the rural churches. During the years 1913-1918 it required thirteen city church members to make a convert, while in the rural churches it required twenty-four. During 1918-1919 it required fifty-seven rural Presbyterians to make one convert. This problem is exercising the minds of Presbyterian leadership and it is suggested that there must be longer pastorates in the country and a larger amount of cooperation between city and country. The old-time circuit-riding Presbyterian preacher has well nigh disappeared and it is hoped to bring back into the churches the concern for adjacent churches which was once a feature of Presbyterian church life. The land speculations, the rapid removals from one section to another, the broadening of the areas of interest, and the automobile will further accentuate the rural problem of the denominations until rural life is rebuilt upon a basis adapted to modern conditions.

Presbyterians Are Looking for Trouble

The New Era Magazine, of the Presbyterian church, on the eve of the General Assembly in Philadelphia warns the membership of the church to look out for storm signals. It says with regard to this matter. "Already issues are coming up that appear as clouds on the horizon that threaten a breeze and a big blow An unusual number of such signals which are announced to be unusually ominous in their significance have been hoisted this year. The Interchurch World Movement, the New Era budget, organic church union, women in the offices of the church from the eldership up through the pulpit to the Moderator's chair in the General Assembly, what portentous signals are these! Look out for a storm and take to cover is a warning that has passed along the line." The Presbyterians are not alone in facing rather stormy national meetings this year. Some other denominations look forward to the same thing.

Roman Catholic Church Increases

The census reports indicate an increase in the membership of the Roman Catholic church in the United States last year of 186,229, according to the official Catholic Directory. There are now 27,650,204 people under the American flag who have been baptized into the Roman Catholic faith. The Roman Catholic church does not have the support of immigration at the present time to maintain itself. The growth is the result of births in the Roman Catholic population. This church reaches large families and may be said to grow by a kind of biological evangelism. There are, however, many signs of the adoption of certain Protestant methods of propaganda in recent years.

New Zealand Seeks British Ministers.

The Presbyterian church in New Zealand is so short of ministers that they have sent Dr. James Gibbs to Scotland on a recruiting mission. He is asking for twenty regular ministers and twenty home missionaries. Dr. Gibbs is an advocate of Presbyterian-Methodist-Congregational union in his home land but finds his own denomination cold on the subject. He says there is but little use negotiating union with the Anglican church as its presuppositions make the matter impossible.

Dr. Orchard Thinks Christians Get Up Too Late

Dr. Orchard, the London preacher, recently declared that religion has always prized the morning hour while sin has placed the premium upon the late hour. He insisted that evangelical churches had back-slidden in holding an eleven o'clock service. The Catholics are wiser, he declared, with their early morning mass. The result of the late hour has been a loss of seriousness in religion.

Theological Students Study a Successful Church

Theological students in Chicago are being brought up by a more practical course of study than were some of their ecclesiastical forbears. They are given many contacts with successful religious work of various sorts and opportunities to hear from pastors and settlement workers about the methods that succeed. Recently the students of the Chicago Theological Seminary and of the Union Theological College met at Pilgrim Congregational Church, of Oak Park, Ill., and had supper. The pastor, Rev. Ernest Bourner Allen, who is building up his church very rapidly, gave an address on the methods which he had found helpful.

Dr. Morrison Refuses Call to Dr. Kelman's Pulpit

It was supposed that no minister in Scotland would refuse a call to Dr. Kelman's pulpit at Free St. George's Church in Edinburgh, but that has proven not to be the case. Recently Dr. George H. Morrison, of Glasgow, received a call to this most conspicuous pulpit in Scotland and declined it, preferring to remain with the congregation to which he has ministered for nearly a score of years. It is now a matter of conjecture who will next be called to the Edinburgh pulpit.

Congregationalism Considering Union With State Church

The national assembly of Scottish Congregationalism is considering earnestly the proposals for union which have been made by representatives of the Established Church of Scotland (Presbyterian). The question of the creed appears to be the matter of chief moment in the discussions as many of these Congregationalists were once Presbyterians who became dissatisfied with the Westminster confession.

Scotland is Dance Crazy, Too

The Scottish National Christian Endeavor Convention was held recently in the United Free Assembly Hall at Edinburgh. Among other speakers was Rev. James Houston. He declared that Scotland had gone crazy over the dance following the war. The lax habits of church members, he said, was the occasion of bitterness. He spoke of whist parties being held in Scottish churches.

Famous Britishers to Participate in International Council

The International Council of Congregationalists arranged for Boston the first week in July in celebration of the tercentary of the sailing of the Pilgrims, will bring to this country a number of the most famous of British Congregationalists. Professor Robert Mackintosh of Lancashire Independent College, Manchester, is one of the guests. Dr. Mackintosh was reared a Presbyterian but could not subscribe to the creed and so became an Independent. Rev. John A. Patten is an army chaplain whose book, "The Decorator of the Cross," arrested attention. He is minister of Jackett St. Congregational church, at Ipswich. Sir R. Murray Hyslop is a Congregational layman who has served as treasurer of most of the Congregational enterprises of Great Britain. While in America he will make a detailed investigation of the

operation of American prohibition laws. Rev. Nelson Britton is the home secretary of the London Missionary Society and is regarded as one of the foremost missionary statesmen of the denominations. Principal A. J. Garvie is the head of the Edinburgh Theological College. He has had a variety of experiences which make him a very versatile man. These Britishers will add much interest to the Boston gathering.

Will Begin to Evangelize Indians

The Disciples of Christ have recently inaugurated a new mission in the Yakima valley in Washington. A group of Indians who have had no gospel ministrations hitherto will now receive it at the hands of the new missionaries. In order to give close personal supervision to the work, the Disciples American Missionary Society has created an advisory committee composed of members of First Christian church of North Yakima, of which Rev. S. G. Buckner is pastor. The local church will aid the work of the missionaries in a number of important ways.

Dr. Kelman Does Not Often Speak Outside His Pulpit

The position of Dr. John Kelman, pastor of Fifth Avenue Presbyterian church of New York, in declining most of the invitations to speak outside his own pulpit is in marked contrast with the habits of most city ministers, though in line with the policy of his predecessor, Dr. Jowett. The first exception to Dr. Kelman's rule since coming to America has been to accept the invitation of a national gathering of Presbyterian laymen who are to meet in Philadelphia May 22. Shortly afterwards he is to depart for China where he is to visit his daughter, who has a missionary appointment there.

Community Prizes

The merchants in Enid, Okla., of various denominations, provide prize money for the local school, Phillips University, a Disciples foundation. This year nearly $500 was given away. Twice the tallest man in school and shortest woman stood up together to receive first and second prizes at the commencement on May 20. Skill in debate was the favorite kind of talent rewarded by the prizes. The high school department of the college is larger than the liberal arts department and the students of this rank have shown particular interest in the forensic arts.

"Fighting Parson" Is Right Cognomen

A good many ministers over the country are called "the fighting parson," but none has more thoroughly earned the title than Rev. Earl Blackman, a Disciple minister of Chanute, Kans. He was a chaplain in the army and while there distinguished himself in athletics. The doughboy learned to respect this chaplain's right arm, for his reverence knew all about "haymakers" and things like that. Recently Mr. Blackman refereed a boxing match. He never accepts one of these invitations without securing permission to make a talk on clean athletics before the exhibition. Recently he stopped a match at the end of four rounds on account of a foul and the spectators wanted the bout to continue so that they might have their money's worth. But the referee took the crowd in hand and made a speech on the consequences of permitting unclean standards in athletics. The "fighting parson" has the idea that the boxing match can be redeemed from the evil associations which it now has and made respectable.

Preaching the Gospel in the Tea Houses

Few if any missionaries in China have such command of the language as has Dr. W. E. Macklin, the famous Disciple missionary at Nanking. During his more than twenty years of service, this veteran has learned Chinese porverbs and Chinese modes of expression in a marvelous way. Since his return from his recent furlough in America he has been spending much time in the tea houses where great crowds throng him to hear not only about America but to hear also some Christian interpretations of Chinese texts and the stories from the gospels which arouse great interest in the Chinese mind.

Ministers to Have a Memorial Sunday

The Rock River Conference of the Methodist Episcopal church, including the Chicago area, last year adopted the plan of having a Memorial Sunday for ministers. On that day the virtues of the servants of the altar are extolled and their graves decorated The plan involves a cooperation with other denominations in a union service where that may be arranged. The Methodists find that many graves of ministers are unmarked and these are often neglected, to the scandal of religion. It is hoped to make the Memorial Sunday of significance in the work of recruiting a new ministry for the future. If the young men of today see that the community honors the fallen soldiers of the cross they will the more readily take up the tasks that the older men have laid down.

Young Man Pays Off the Parsonage Mortgage

The contagion of heroic giving has filled the Payne Avenue Church of Christ, at North Tonawanda, N. Y., and recently the question of the parsonage mortgage arose. It seemed as though the church had been canvassed to the limit so a young man took it upon himself personally to pay off the mortgage of $1,450. The budget of the church both for missions and for local expenses is beyond anything in its history.

Y. W. C. A. Builds Needed Equipment in Washington

The coming of a small army of clerks to Washington during the war has brought about a shortage of houses and apartments that is more acute at the nation's capital than anywhere else. Among these clerks are large numbers of young women who find it difficult to find right environment in which to live. The Y. W. C. A. is now erecting a building which will furnish rooms for 350 young women. The building will make the girls feel at home. It provides sewing rooms and other conveniences which will enable employed girls to care for their own needs.

Will Find Out Where Ministers Are Coming From

The Disciples Divinity House of the University of Chicago offers its students only graduate training. There is no grist for this school to grind unless the colleges turn out bachelors of arts whose

Theological Conservatives to Meet

The theological conservatives in various denominations have taken new courage out of the post-bellum conditions. This is manifested in a call to hold at Buffalo in connection with the Northern Baptist Convention a conference on doctrinal matters. This call says, "We believe that there rests upon us as Baptists an immediate and urgent duty to restate, reaffirm and reemphasize the fundamentals of the New Testament faith." The official paper of the denomination is at this time calling on the theological seminaries to reassure their constituencies of their theological soundness. There will undoubtedly be an interesting time at Buffalo, June 21-22, which will make history for the denomination. Rev. George E. Burlingame, of Colorado, comments as follows on the move of the conservatives of the Baptist denomination to hold a conference at Buffalo: "The war cry of Alexander Campbell is again in the air, and a return to the simple faith and practices of apostolic Christianity is demanded by pastors and churches in this region in increasing number. The fundamentals' conference to be held at Buffalo preceding the convention, to effect 'some organic fellowship of conservatives,' will embrace a goodly delegation from Colorado. A number of our most godly, diligent and fruitful pastors are united in a concerted purpose to secure certain changes of denominational policy, and a restatement and reaffirmation by the convention of 'Baptist fundamentals.' This movement of protest finds its occasion partly in the new program of the Northern Baptist Convention, involved in the General Board of Promotion; in the new form of unified budget which practically prevents actual voluntary distribution of one's offerings; in what is thought to be the disproportionate amount assigned in the budget to education, largely to benefit 'liberal' institutions; and in the avowed mission of the denomination 'to establish a civilization, Christian in spirit and in passion, throughout the world.'"

faces are set towards the ministry. The Divinity House has sent Rev. Orvis F. Jordan, of Evanston, Ill., to make a tour of all the Disciples colleges as well as of state universities in the middle west. Mr. Jordan is directed to ascertain from personal investigation the number of ministerial students graduating this year, the number in training in undergraduate courses and the methods employed to recruit men for the ministry. Mr. Jordan in a partial report to his board recently stated that one large school in the denomination loses forty per cent of the men who start into the school with the purpose of entering the ministry and that no Disciples school yet visited has any organized method of securing new ministerial recruits. On the other hand several of the large state universities of the west now have an interdenominational federation of religious workers which recruits the state university students continually for the Christian professions.

Bishop Earns Passage with an Oil Can

Bishop Warne was able to reach the General Conference of the Methodist Episcopal church only under stress of great difficulty. Many Americans on the other side of the water waited for months for transportation, and when the bishop got to Port Said he sent out a wireless seeking transportation. One boat answered that it would take a passenger who would work his way, as seamen are scarce. The answer went back that the bishop would take the job. Dressed in overalls he manipulated an oil can during his trip across the Atlantic. Thus he was able to complete his journey from Mesopotamia to Des Moines. The story of the bishop's experience was one of the diverting incidents of the General Conference.

Unitarians Will Put on Big Drive

Following the efforts of the larger denominations, the Unitarian communion have announced a financial drive to secure a fund of four and a half million dollars. It has been planned to surpass the efforts of their evangelical brethren, for this will be a sum of money which when distributed will be $64 for every Unitarian member. The voices of dissent which have been raised in evangelical circles are already being heard in the Unitarian camp. The liberal journal, Unity, condemns the enterprise roundly and indicts it as a part of a sectarian movement to thrust churches into communities which do not need them.

Dr. Aked Holds Unique Service

Dr. Charles F. Aked recently held a service in First Congregational church of Kansas City, quite different from the conventional church service. It was the evening of Easter Sunday. Every minister knows how difficult it is, not to say impossible, to prepare a really new sermon for this anniversary. Dr. Aked did not try to prepare one but gathered together the great poems on immortality and read these in place of the usual evening sermon. The selections were made from the writings of Charles Mackay, Frances Ridley Havergal, Robert Browning, Whittier, Tennyson, Farrar, Bjornson and T. E. Brown. The effect of the service was greatly to the credit of religion.

Bishop Has Bad Impression of Germany

The reconciliation of the world following the war has not proceeded very far yet. Bishop Cannon, of the Protestant Episcopal Fellowship, has been visiting in Germany and the result of his visit is a quite pessimistic report of the temper of the German people. The bishop says: "I have neither seen nor heard anything before this trip which indicated that Germany had repented of her infamous conduct, and this trip confirmed the belief that there has been no real repentance. Germany is sorry, aye, even to the point of 'weeping and gnashing of teeth,' but not sorry for her sin. No, she is sorry for her failure." Of course no traveler ever sees all of a nation. Undoubtedly the Germany that the bishop saw is there, but there is another Germany which can be found by the man who really looks for it. The reconciliation of the world will proceed more rapidly when this other Germany is allowed to speak.

Scottish Churches Increase Their Offerings

The Scottish churches kept up their giving throughout the war and now at the close of the war religious giving is increasing rapidly. The United Free church shows an astounding gain of over $600,000 over the giving of last year and the total giving of this denomination is $5,000,000, of which about one-fifth goes into foreign missions. This money has not been secured by drives but through the operation of the ordinary congregational methods of raising money.

English Baptists Have New Leader

The Baptist Union of England met recently and elected for president, Rev. D. J. Hiley. Mr. Hiley was a chaplain during the war and distinguished himself by his service to the soldiers. It was remarked by all that he had the peculiar gift of interesting young men in religion. He has held two pastorates, at Bristol and at Norwood. He came up as a tinplate worker, though he early decided to go into the Christian ministry.

Roman Catholic Pays a Tribute to Evangelical Religion

It is not often that one finds a Roman Catholic who is able to see any good in Protestantism. Father George Tyrrell was such a Catholic, though of course he was of the Modernist camp, which is now excommunicated from the Roman Catholic fellowship. In a letter written some years ago but recently published, Father Tyrrell says: "When one subtracts the vulgarity and sham there is surely a large residue of real religion among the Nonconformist masses, e. g., the Methodism portrayed in 'Adam Bede' is a religion fed directly on the Gospels and the Psalms, and shaped, so to say, on the best classical models. It seems largely to secure for the poor what the sacraments do not. I believe with a Kempis that the two tables are needed: the Word and the Altar; but if they are to be divorced, I should let the Altar go first." It is of interest to compare this estimate of the value of Protestant preaching with that recently given in The Christian Century by John Spargo, the socialist.

Bishop of London Addresses the W. C. T. U.

The World Convention of the W. C. T. U. has been in session in London and recently the delegates attended St. Paul's Cathedral and were addressed by the Bishop of London. The bishop is the president of the Church Temperance Society. He spoke with regard to the temperance reform in his own land. "We must sorrowfully admit," he said, "that at home we have signally failed to grapple with the evil." The bishop confessed that he was not a prohibitionist and said the English people, being an older nation, would have to reach the same goal by a more difficult method. The bishop admitted that he disagreed with the popular proverb which says, "You cannot make a man sober by act of parliament." He insisted that legislation had much to do with sobriety by removing the temptations to evil living.

Pulpit Exchange Continues

After the hubbub has somewhat subsided in England following the sermon preached by Dr. J. H. Jowett in the Durham Cathedral, there are further plans for interchange of pulpits between Nonconformist and Established Church ministers. It is announced that Dr. Jowett and Dr. Stuart Holden, Vicar of St. Paul's, Portman-square, will exchange pulpits soon. Dr. Holden is editor of The Christian. It is probable that the subject of pulpit exchange will agitate the Lambeth Conference which will meet in England soon.

New Kind of Sin Branded

Professor Ross of the University of Wisconsin called attention in a little book which appeared a few years ago to the fact that as society develops new kinds of sin come to light. He could scarcely have meant by that just what a conservative denomination meant the other day. The Old Order Branch of the Brethren Church, commonly known as Dunkards, held a national gathering at Hoovers, near Logansport, Ind. At that meeting there was solemn debate over the spiritual effect of the talking machines and it was voted that henceforth these instruments of the evil one should be taboo in the homes of the denomination. Some of the city members of the church opposed this decision but they were voted down. There was also grave discussion of the question of the auto-

mobile, some of the faithful declaring that the "devil wagon" was no proper vehicle for Christians. As large numbers of the delegates had driven to the meeting in automobiles, this crusade was not able to carry and the automobile is now quite as proper a mode of conveyance as the horse. Some years ago this denomination after solemn debate authorized the use of suspenders for the men.

Presbyterians Will Fight Continental Sunday

The Permanent Committee on Sabbath Observance of the Presbyterian church is much concerned over the threat of new legislation in various states which would establish in America the Continental Sunday. Particularly Sunday baseball, theaters and dance halls are under the disapprobation of the committee. The committee is headed by a layman, Mr. James Yereance, and Dr. H. L. Bowlby is the secretary. It is proposed to have six headquarters for the committee in as many cities and from these centers to direct a campaign against Sunday desecration. The cities chosen are New York, Washington, St. Louis, Chicago, Denver and San Francisco. Dr. Bowlby says: "The interests of evangelism, education, social service, church maintenance, and morals are all involved in this most perplexing of all the problems of our church. As the Sabbath is the basis of all our religious work, it is absolutely necessary that we protect our Christian Sabbath at every hazard, and press on in such a well-considered and aggressive campaign as will put the enemy out of the trespassed territory into which he has so boldly pressed his way."

Dr. Guttery Is Ill

Dr. A. T. Guttery, a leading Methodist minister of England, is not preaching at the present time owing to an affection of the throat. An operation has been successfully performed and the well-known preacher is making rapid progress toward a recovery. He is well known in America on account of his war-time trip through this country in company with Bishop Gore.

Dr. Mott Has Reached London

It is reported that Dr. John R. Mott of the Y. M. C. A. has reached London and is receiving many courtesies at the hands of the English people. He was entertained in London by Sir Henry Proctor and is announced to speak at Oxford University.

American Preachers Announced to Spend Summer in England

The Interchange Commission which arranges pulpit interchange between England and the United States announce that a number of American ministers will summer in England this year. Among these are Rev. Carl A. Glover, of Chicago; Dr. Atkinson, of New York; Dr. William Pierson Merrill, of New York; Rev. C. Thurston Chase; and Rev. Harry Foster Burns, of the First Parish in Dorchester, Boston. The Interchange Commission will relate these preachers to the English churches and keep them busy cultivating good-will between Great Britain and the United States.

Church Missionary Society Has Surplus

The Church Missionary Society held its annual meeting in London recently and the reports were very heartening. A large deficit of four hundred thousand dollars has been wiped out and the society begins the new year with a surplus. The addresses sounded the victory note and it was asserted that the problem of Christian missions was the problem of civilization itself. The total receipts of the past year reached the unprecedented figure of 668,555 pounds sterling.

Two Sermons a Week Not Too Many

There has been much discussion throughout the Christian world of a reduction of the preaching duties of a minister. It is often asserted that no man can prepare two good sermons a week. Recently Rev. J. Morgan Gibbon of England addressed himself to this problem in these words: "But it is said that two sermons on a Sunday are more than the modern minister can stand. As a rule a minister has to deal with thirty-seven Sundays in a year. I reach that figure by eliminating a month's holiday and allowing for one pulpit exchange a month. Now in view of the fact that a leader writer on a newspaper is able to turn out four or five articles a week requiring close thought and careful expression and that an ordinary barrister has, in the course of a week, to deliver not only two or three opening speeches, but replies as well, is it to be believed that a minister with five days a week at his disposal, with the inexhaustible field of the Bible on the one hand, and the inexhaustible field of human life on the other, to draw from, is unable to deliver two sermons, say of 25 to 30 minutes' duration, such as shall be an intellectual help and spiritual stimulus to his people? I cannot think it."

Presbyterian Synod of England

The Presbyterian Church in England, which is separately organized from the church in Scotland, recently held its national gathering. It was decided to change the name of this gathering from Synod to General Assembly. The retiring moderator is Rev. Hugh Falconer, B.D., of Carlisle. The incoming moderator is the Rev. Duncan Campbell Macgregor, M.A., of Wimbledon. He was

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educated at Edinburgh University and received his theological training at Free Church college, Glasgow. Speaking on Christian unity, he said: "In Canada and Australia progress towards reunion has actually been made. At home men are more conservative and move more slowly. In the consultations which have culminated in the Oxford Resolutions our representatives have taken an important part, and the church is indebted especially to Professor Carnegie Simpson for the clearness with which he has set forth the Presbyterian view. In such conference our intermediate position, midway between Episcopacy and Congregationalism, requires of us to take a special part. Our polity is a happy uniting of freedom with orderly government which ought to commend itself to the English mind. Newman's brave words about his own movement in 1833, 'We have a work to do in England,' have always seemed to me a fit motto for our own church, with its scriptural constitution, its evangelical creed and its educated ministry."

President Nash Resigns at Pacific School

The resignation of President Nash of the Pacific School of Religion at Berkeley removes one of the leading seminary presidents of the United States. The Pacific School of Religion is no longer a Congregational foundation but is a union school in which students from various denominations are trained. It is adjacent to the state university, where it has access to the facilities of the university. President Nash was brought to his decision by the state of his health. Meanwhile the union school is thoroughly established and will go on with its work.

Boosting Southern Baptist Stock

During the convention of the Southern Baptists in Washington recently they purchased space in the newspaper, a whole page in each issue, to set forth their history and achievements. After reciting the great achievements of Baptist history, some of the going enterprises of their fellowship were catalogued. They recently asked for $75,000,000 and the subscription ran over $90,000,000, of which amount $12,000,000 was paid in during the campaign. The denomination claims to have two of the largest theological seminaries in the world. There are 140 other educational institutions which have a total of twenty thousand students. The property value of these institutions is twenty-five million dollars. The denomination has fifteen hospitals and at El Paso, Texas, it maintains a modern sanatorium for the treatment of tuberculosis. There are sixteen orphans' homes maintained by the Baptists in the south. There were 8,261 registered delegates at this convention and it is asserted many thousands did not register. Dr. J. B. Gambrell was chosen as president for a fourth term. The next sessions of the convention will be held at Chattanooga, Tenn., beginning May 11, 1921. The denomination has created a Committee on Future Program which corresponds with the Board of Promotion of the Northern Baptist Convention. This committee is composed of L. R. Scarboro, Geo. W. Truett, Geo. W. McDaniel, Allan Fort, M. E. Dodd, O. L. Halley, Len G. Broughton, the secretaries of the convention boards, the state secretaries and the president and secretary of the woman's boards. This committee will open up headquarters in Nashville, Tenn.

Cambridge Clergyman Wants Broader Fellowship

The tide of church unity is running strong in England these days. Recently in a May Day address, Dr. Latimer Jackson urged the University of Cambridge to go forward theologically. The university now confers its divinity degrees upon nonconformists and Dr. Jackson wants the university to use non-conformist ministers frequently in the university pulpits. While sentiments of this kind are bitterly opposed by the irreconcilables of the English church, they represent a current of conviction which is setting in strongly and which may bring great changes in church practice.

Dean Inge to Speak in Scottish Congregational Church

The interchange of pulpits is spreading to Scotland. The high church tradition will be smashed in that country when Dean Inge, of St Paul's Cathedral, speaks in Trinity Congregational church, of Glasgow. Rev. H. S. McClelland is pastor of this church. This will be the first time a churchman has ever spoken in a Scottish Congregational church. The Dean will also address the literary society of the church on the following evening.

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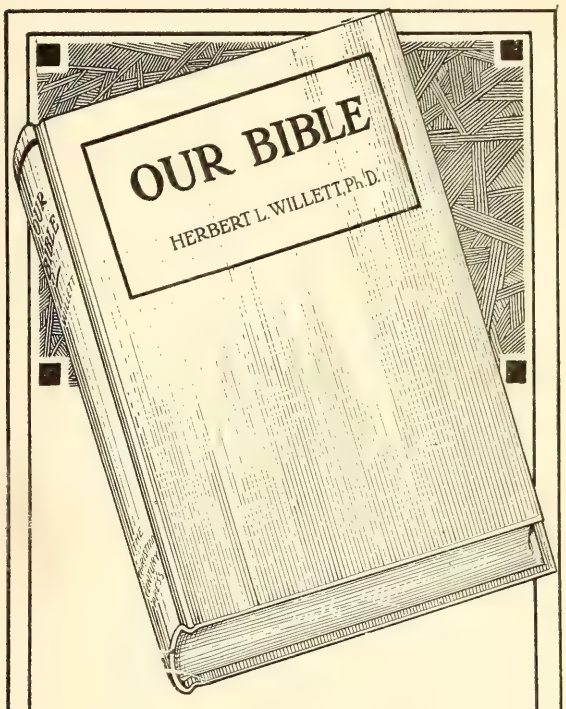

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, JUNE 10, 1920 Number 24

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for a Closer Walk With God

DIVINE Companion, who dost yearn for ever closer fellowship with Thy children, help us to choose those paths in which Thou canst walk with us. We long for a more vivid consciousness of Thy comradeship, for a sensible touch of Thy hand upon our hand, for the inspiring word of cheer which Thou only canst frame, for a draft of Thine exhaustless strength by which our flagging powers are renewed even as a lonely and tired pilgrim takes fresh courage and zest from his friend who joins him in the toilsome way. We would have a closer walk with Thee. Our thoughts are too far off. Our hearts are set on lesser things. The voices of the world stir our blood and tempt our feet and our thoughts to lower levels, and we find at the end of the day that we have made no gain.

We have halted here at this wayside shrine to commune with Thee. We had all but lost our way. Unless Thy good Spirit hadst directed us hither we should have wandered far. Wistfully we turn to Thee. Grant us renewal of our faith. Gird our loins for the steep ascent. And may our weary feet be refreshed for the journey by the gracious bathing of Thy friendly love. O mystic Comrade, who art nearer to us than any of those dear friends who walk by our side, open our eyes that we may know Thee and our understanding that we may cling to Thee and never let Thee go. Fix in our hearts the habit of seeing Thy face framed in all our circumstances and of discerning Thy good will in all events.

Under the illusions of matter and the distortions that arise out of our selfish egoism we are forever deceived about reality. Make us see, O Lord, what all saints and sages have seen, that the invisible world is the most real world. Give us insight to behold the horses and chariots of God round about our beleaguered lives. And in the even time, when our hopes languish and we are depressed with the disappointments of our pilgrimage, do Thou, O Fellow Pilgrim of our sublime adventure, draw near and talk with us.—Amen.

The Water Wagon in Scotland

SOME cynic said Scotland was the most religious and the most drunken country in the world. There has been much in Scottish theology and in the conscience it trained that did nothing to impair one's appetite for strong drink, nor interfere much with his morals generally, but on June 1 Scotland began a series of local option elections that give the lie to the latter part of the cynic's allegation. No other part of the United Kingdom has yet admitted that the people have a right to interfere with John Barleycorn's priveleges, but the land of "Old Scotch" has started a series of 1,300 elections in wards, parishes and towns, to determine whether or not John shall live or die. The wets are given the benefit of a handicap, as in all British realms (e. g. Canada and New Zealand), and can win though a majority turns thumbs down. The drys must vote fifty-five to forty-five or more against rum and poll at least 35 per cent of the entire electorate. They may make a second choice also and vote to reduce the number of licenses by one-fourth. With all this many a parish and municipal ward will go dry, and the local option principle will begin to teach prohibition. Hotels in dry territory will be privileged to serve the precious toper a bottle or two, so as not to interfere with his sacred "rights." Meanwhile in England respectable people talk of making the "public house" respectable. Of

course they might as well try to make sewers clean, but ancient custom makes reforms seem uncouth. Scotland will show Britons the way.

It Sounds Undignified and Commonplace

ONE of the good results of Y. M. C. A. leadership during the war was the adoption for the time of many of the pat expressions borrowed from the business world. Such phrases as "selling the proposition," "putting it across," "key men," and the like were not objectionable, because there was a degree of unconventionality about them that half amused and half convinced the hearers. But since the war the habit has carried far. We have had enough and quite enough of it. It was one thing to hear a speaker during the war talk to a crowd of the boys about "selling democracy to the world." It was a bit of the slang of the market to which no one objected. But to hear preachers talk repeatedly and without warrant of "selling the Interchurch Movement" to a community, or a secretary speak of "putting across the missionary scheme," or an exhorter declaiming on the duty of "selling salvation" to a town is to discover the low levels of hackneyed commonplace to which the most hallowed things can be brought by men of flippant mind. The rich and fine language of the religious life cannot be disregarded, even in the interest of familiar and racy speech, without cheapening and degrading religion itself.

Dr. Garvie's Frank Message to American Christians

THE Church Peace Union has for years performed an admirable service in bringing to this country men of note in Europe, and particularly in Britain, to cement more closely the relations between the two continents. The latest of these visitors is Principal Garvie, of New College, London. He is a Scotchman who was born in Russia. He is a finished and forceful speaker, who believes fully in the high responsibilities of the Anglo-Saxon race for world betterment and universal peace. He does not hesitate to tell his American audiences that this country has lost in serious degree the friendship and respect of Europe by reason of its withdrawal from international responsibilities since the war. He does not believe that this is deliberate recreancy to the obligation of world friendship, but the result of misdirected leadership and hurtful propaganda. His message is certain to provoke reflection wherever it is heard. He spoke before the Chicago Church Federation a week ago, and later participated in the proceedings of the Cleveland Convention for the Church and the Community. Principal Garvie is a scholar of standing and a writer of numerous books on biblical and theological matters.

Britain May Draft Norway's Just Laws for Childhood

VISITING the sins of the parents on the innocent heads of little children is growing increasingly unpopular in the civilized countries of the world. Norway some time ago passed a law abolishing the legal fiction of an "illegitimate" child. Every child in that country has a father recognized by the law and its rights of inheritance are unimpaired. Recently a similar bill was introduced into the parliament of Great Britain. It has already been advanced to second reading and seems to have a good chance at passage. The bill provides for holding the father for the support of mother and child at a rate ranging from ten to forty shillings a week. In the past the death rate of "illegitimate" children has been twice that of children born in wedlock, the cause being partly economic. The new law of Norway is of such a character that the marriage of the parents of a child born out of wedlock is facilitated. In America the laws relating to these unfortunate children are those we have inherited from a superstitious past. Marriage has never been safeguarded by this injustice.

Immigration is Changing Again

THE coming and going of immigrants is a matter of deep concern to the students of our social order. It is noted that the slavic immigration of the days before the war is now moving in the other direction. The Poles are going back to their native land as are also the Jugo-Slavs. The people of northern Europe are coming in ever larger numbers and one notes that England is sending more than any other nation. The Scotch and Irish immigration is also a significant total. The Italians are the only group of the pre-war immigrants who continue to augment their numbers in America. They are next to the English in numerical strength. Before the war the French immigration was very small. Now this tide is almost equal to that from Italy. On the whole these figures are favorable. The peoples of northern Europe are most akin to us, and they are most easily assimilable in our national life. They maintain their religious affiliations in this country and share our ideals. It is asserted that prohibition is responsible for the return of many of our immigrants to their native lands. Every immigrant lost by this motive is not an unsalutory loss. Prohibition may become a factor in the selection of a superior nation for the future.

The Increasing Transiency of Ministers

THE statistical department of the Disciples American Missionary Society has been studying the question of transiency in the ministry. By making a comparison between the records of the last two year-books, it has been possible to arrive at some very interesting figures. Two out of every three churches in Iowa changed their ministers last year. Iowa, one of the most conservative Disciples states, is the most unsettled in the tenure of its ministry. More than half the churches that have a located ministry changed last year throughout the United States. The figures do not take account of the churches that changed twice within the year, of which class there is a considerable number. There are 3,318 churches listed as having no ministers at all. The causes of this itineracy are varied. Economic pressure has made min-

isters move for slight financial advantage. The restless spirit of the times has made church people and ministers more irritable in their relations and there is probably an increase in church querulousness. Large numbers of ministers have less than a college A. B. in education and little or no seminary work. Untrained for religious leadership they do not last long in a parish. When the old sermons are preached they move on. Those who would read if they could do not find the means to buy books. The transiency of the ministry means inevitably a multitude of dead churches. Meanwhile the onlooker wonders why in this day of commissions for every conceivable problem, some commission has not been appointed to study the welfare of the local churches.

Proud of Their Ignorance

IT IS one of the items of complaint among the ministers of a certain conservative denomination that the untutored ministers of that fold discriminate against college trained men. The latter are held to depend upon some other power than the Holy Spirit! Yet in some denominations not so small there obtains a mischievous persecution of ministers who have received their education in the larger universities. The idea is that the education gained in these institutions begets a kind of proud rivalry with God! There are still ministers who have the effrontery to go into their pulpits and say that they have not yet made up their minds what they will talk about. Before they have finished it is perfectly clear that they are moved by some other sort of possession than that of the Holy Spirit. It is reported that a Methodist preacher once thanked God in the presence of his bishop that he did not have an education. The bishop assured him that if he were thankful for ignorance, he had much indeed to be thankful for.

Enlisting the Colleges in the World-Wide Dry Campaign

THE Intercollegiate Prohibition Association is engaged in a drive for one million dollars with which to wage a five year campaign among the 1800 colleges and universities in the countries not yet "dry." They expect to enlist in these countries the pioneers and leaders in the world-wide war against John Barleycorn. They are asking the students of America to give one-half of the sum asked for. With a concerted attack in all lands based on grounds of industrial efficiency, household economy, social morality and the religion of temperance, it is quite possible to do for the debt-laden old world within the next ten years what has been done for North America in the past ten years.

A New Profession is Being Recognized

NEW religious professions are arising continually in these days of the reorganization of the church. There are fifty secretaries in as many cities giving full time to the work of unifying the church activities of their several cities, and their number is continually increasing. These men are for the most part called from pastorates. They are the pioneers of a new task whose traditions are not yet fixed. The display of printed matter indicates that up to the present time these men have concerned themselves largely with evangelism, church publicity and comity in city missions. The functions of this kind of city leader increase with the willingness of the denominational leaders to cooperate. One may hardly share the pessimism of Bishop Theodore Henderson who said that evangelism is about the only kind of successful cooperative work. There are many tasks which can and will be done cooperatively in the near future. The city federation is a form of cooperation that is systematic and practical.

The Strain Upon Interchurch Loyalty

THE leadership of the Interchurch World Movement is putting an exceedingly heavy strain upon the instinct of Christian sportsmanship with which all earnest friends of Christian progress are reacting to the financial catastrophe which has overtaken the Movement. The reaction of flippant and irresponsible church people upon hearing the first reports of the Interchurch embarrassment is an impatient refusal to have anything further to do with it. The Movement was doomed from the beginning, they declare in irritation, and the thing to do is grimly to pay the fiddler and stop the dance. But this is in every way an unsportsmanlike attitude. It overlooks the fact that we are all implicit in the adventure. The spirit of cooperation is just as important in the moment of difficulty and frustration as at any earlier stage of the great project.

In a Christian situation whose possibilities can only be explored by continued team work and faithful morale the temper of the precipitate quitter is an unethical and unchristian temper. Dr. Robert E. Speer voiced the feeling of all men of loyal instincts at a moment in the Presbyterian General Assembly when it seemed inevitable that the Interchurch would be definitely abandoned by an overwhelming vote. Candidly admitting that he did "not believe in the Interchurch World Movement in the form it has taken," he added immediately: "but I tremble in every fiber over the action proposed by our executive commission." Here was an utterance of moral sympathy, of team instinct, of Christian sportsmanship which represents a far higher and more difficult standard of duty and responsibility than that of those who would intemperately wash their hands of the whole matter. Dr. Speer went on to say that to incontinently desert the Interchurch now would imply "a breach of fidelity" toward other denominations that have been the partners of Presbyterianism in the Movement. The taking of the church's hand from a plow already put in the furrow, he declared, was simply "not the Presbyterian way." It was this deeper ethical consideration that induced the Assembly to adopt a more constructive course, one rooted in patience

and loyalty, while at the same time setting up the reasonable conditions upon which further cooperation might be expected.

This, we say, is the statesmanly and right course. It is the attitude which The Christian Century has all along taken toward an enterprise against which it has brought radical and earnest criticism. Yet this attitude, to repeat the statement in our opening sentence, is put under heavy strain by the leadership of the Interchurch Movement. From the end of the week of the great drive, the first week in May, to this moment the full extent of the difficulties of the Interchurch have been discovered more by accident and investigation than by candid disclosures made by its leaders. Nothing weakens morale in a voluntary movement of this sort like the suspicion that those in position of leadership are withholding certain facts that are vitally relevant. Yet it is in the face of just such suspicion that many responsible churchmen are compelled to maintain their allegiance to the Interchurch.

At the Cleveland meeting of the General Committee early in May the sub-committee appointed in the forenoon to consider the report brought by the officers found things more serious and dark than had been at first understood. When, a week later, the same gathering met again in New York there was a very general disposition, certainly on the part of Baptist and Presbyterian representatives, as well as Disciples and others, to pay the underwritings and withdraw. Complete reversal of this purpose was brought about by an explanation offered by the attorney for the Interchurch who pointed out that in all likelihood each underwriting board would be legally held not alone for the amount named in its signed guarantee, but for its share of whatever deficit might remain after the specified underwritings were paid. There was a long spell of deep breathing in the group of more than one hundred churchmen when this unexpected and incalculable contingency was faced. From that moment forward there was no talk of paying up and stopping the Movement. The slogan became, Pay up and go on! Even the Baptist temper, which had been more or less cynical and detached, changed perceptibly to one of mutual counsel and cooperation under the spell of a common and incalculable obligation.

Another discovery has been gradually made by the public in the face of the boldest contrary representations made by all Interchurch interpreters. This was the fact that the union character of the Movement was hardly more than a camouflage for the most water-tight sectarianism. In all its publicity the Interchurch has been heralded as a project of Christian unity. The deep passion for Christian unity now obtaining in a multitude of Christian spirits in all communions was appealed to by the official interpreters of the Movement as a basic reason for giving it generous support. Only gradually it dawned upon the church public that in its essential structure the Interchurch had in it no principle of unity at all. It was only an effort of the denominations to do the traditional denominational thing—but to do it at the same time. The unity of the Interchurch, when analyzed, reduced itself to mere simultaneity.

Ever since the character of the Movement received its final definition at Atlantic City in January, The Christian Century has been pointing out with perhaps ill-restrained resentment the fact that to characterize the Interchurch as an adventure in Christian unity had the effect of deceiving the rank and file of church people. Nevertheless the official publicity has continued to trade upon the general sentiment for Christian unity. Now that the people see plainly the bones of sectarianism protruding from the unnourished body, they are having difficulty in maintaining their loyalty. Had the project been stated frankly as just the thing it really was—a simultaneous effort of the denominations to recruit men and to raise money for the promotion of denominational enterprises in the good old denominational way it could have been supported by those who care for that sort of thing without the reaction and strain which accompany the present disillusionment.

Just how clearly defined was the denominational independence and exclusiveness within the structure of the Interchurch no one can know who has not sat in a joint conference of the denominational boards participating in the Movement. One looks in vain for the slightest gleam of any common or unified responsibility in the work for which the great fund was collected. The horizons are all denominational. And the effective motives which at last decided the boards to go on with the Movement are the hope of recovering to the denominational treasuries the underwritten funds now called for and the fear that if they do not go on their denominational treasuries will be compelled to meet a further demand of the creditors. The whole inner point of view is denominational. There is no effective thought of subordinating denominational interests to the interests of the Church of Christ. The prevailing conception is that the interests of the Church of Christ are only to be furthered by furthering denominational interests.

This general revelation of the inner sectarian character of the Movement has been illustrated by the specific disclosure made public recently that one of the denominations, generally known to be the Baptist, holds the position of preferred creditor over the other denominations which shared in the underwriting of Interchurch expenses. Here is a fact which seems to have been concealed from the partners to this guarantee. Its implications as to the candor with which Interchurch affairs were administered are too delicate to discuss without further knowledge. But its implications as to the kind of Christian unity which the Interchurch Movement embodies demand public attention. A project in which a sectarian thing like that could obtain has no right to clothe itself in the garments of Christian unity. For the church to allow it to do so is to stain the ideal of unity and to set back the cause many years.

Such disclosures as these, we contend, make it most difficult to maintain the attitude of loyalty and cooperation. Perhaps we already have said enough to convey to the leaders of the movement what inhibitions thoughtful churchmen rest under in their brave effort to "keep a stiff upper lip" and go cooperatively forward. But if these disclosures of fact have appreciably weakened the courage of us all, what courage remains is further weakened by the fear that the two great accomplishments

claimed for the Interchurch in spite of all admitted mistakes, may themselves prove to be greatly exaggerated, if not in large part illusory. We refer to the survey and the collection. As yet the claim of the apologists of the Movement that 180 million dollars was raised in the recent drive has not been called in question. Nor has the claim that the results of the survey are of inestimable value been called in question. But among those who are trying hard to be loyal to the Movement there is a growing feeling that both of these claims must be called in question. This fear is straining their loyalty and sapping the residue of their enthusiasm.

First as to the survey. The judgment is defining itself that the estimate set upon the Interchurch survey by the Movement's interpreters must be submitted to a substantial discount. This for a number of reasons. The surveys have been hastily made. It is doubtful that the immense amount of data has been or, in the nature of the case, can be digested and correlated by a temporary, "slap-dash" sort of organization such as the Interchurch is. A task of this kind can be trustworthily done only with what might be called laboratory leisure and calmness. Moreover, it is doubtful that the results can be made accessible to those who would make use of them. And, finally, a question mark is to be set upon the disposition of the churches to make any adequate use of them even if they were made practically available. Under the actual conditions which prevail at this moment the results of such a survey, while by no means without real value, are certainly not as significant as they are represented by the Interchurch leaders.

As to the collection, the claim that 180 million dollars has been raised is being received among more sophisticated churchmen in a mood of skepticism. A statement issued by the Interchurch office asserts that as a result of the drive the churches will have two to five times as much money as before for missionary and benevolent purposes. Doubt is creeping into many minds as to the soundness of all such claims. The very diverse methods and standards under which the collection was taken by the churches make an analysis of the local reports necessary before a too confident summary is announced. There is little doubt that local church expenses have been in many cases included in the reports to Interchurch headquarters, and there is no doubt that many pledges reported absorb and include previous regular gifts. In view of what is known about the disparities that obtain in the wide range of the canvass it is remarkable indeed that any definite amount at all should be announced by official headquarters. We do not raise here the very serious question as to the discount to which pledges secured in this fashion must be submitted before their collection is completed. Our only purpose is to convey to the leaders of the Movement the doubt with which many of its friends are haunted. "One hardly knows what to expect," plaintively declared a loyal Interchurcher recently. "Each time we go down into the basement of the project," he continued, "we bring up something worse than we knew before." Thus an inhibition rests upon all informed and loyal friends of Christian cooperation. If there is anything the leadership can do to clear from the minds of Interchurch friends the fears and suspicions which haunt them such action should be taken forthwith.

Infant Authorship

CERTAINLY Miss Daisy Ashford has set a fashion. Not only has Mr. Salteena come to stay, but already a variety of books of infant authorship are in the market. They are surprisingly good, too. We have ceased to credit Mr. Barrie with having ingeniously faked "The Young Visiters." We no longer insist that a child could not have written anything so clever. Other children have done things. Miss Amy Lowell, sponsoring the poems of an eight-year-old, says that she introduces them not because of the youth of the author but because of the beauty of the work. "Opal," the wonderful child seeress and nature-interpreter whose diary is appearing in the *Atlantic,* is already beloved by a multitude.

We have had in the past a few glimpses of interesting children through the medium of their written words. We know Marjory Fleming by means of two fortuitous circumstances—the friendship of Sir Walter Scott for his "Pet Maidie," his "bonnie wee croodlin'," and for the fact that Dr. John Brown was her editor and biographer. We should have missed much had we never been made acquainted with this delightful child. Who can forget her pitiful wail, "What should I do if I were all alone in the world and God not friends with me?" or her shockingly good though highly partisan contrast of Mary of Scots with her royal cousin?

> "But hark! her soul to heaven doth rise;
> And I suppose she gained a prize;
> For I do think she would not go
> Into that awful place below;
> There is a thing that I must tell;
> Elizabeth went to fire and hell.
> He who would teach her to be civil
> It must be her great friend the divil."

Marjory died before her eighth birthday. What would she have been had she lived to grow up? Generations of her lovers have asked the question. Of course we are used to being told that infant prodigies do not mature into geniuses, but infant prodigies these child authors have not been. They have been in no sense show-pieces of humanity paraded before the public, they have been children richly gifted, whose imaginative expression, entirely natural and unforced, has chanced to be preserved.

What becomes of these children of "the understanding soul," to quote Opal's own expression? Teachers of English are continually complaining that their pupils have wooden minds, that they have no felicity of imaginative expression or even an instinctive understanding of such expressions. The complaints even go to the length of a declaration of the belief that, with all the increase in our educational facilities, the cultivation of the imagination in children is becoming more and more uncommon. Is there something radically wrong with our "systems" and "methods"? Where are the grown-up Marjories? Have the M'Choakemchilds in their framing process, crowded out

the best possibilities from young minds which might have been creative?

The leaders in religious education have here an obligation and an opportunity. Seers are sadly uncommon in the church of our time. What becomes of its child dreamers—of the Josephs whose visions might one day instruct the Pharaohs of this world?

Church Cooperation in Communities

IT is humiliating that churches are the one divisive factor in a locality. People get on very well with one school, one civic center, one group of business houses, and often one newspaper. But in almost all of the older communities there are several churches, and they divide the population into mutually exclusive sections that have inherited or acquired the notion that they must keep their separate organizations and testimonies, failing to do which would prove some sort of disloyalty to their denominational traditions. This is one of the absurd and wasteful features of our divided Christianity. The only class in the community that preserves religious unity is the non-church-going group. And it is not too much to say that their numbers are augmented from year to year by sensible people who are not unreligious, but are tired of sectarian rivalry.

In this fact lies the secret of the rapid development of the community Church, and of community cooperation among the churches of the forward-looking and neighborly sort. This is the response to the conviction that in every locality where there are two or more churches, there ought to be some sort of an understanding, council, league or federation for the better accomplishment of the common Christian task. This conviction has led to the formation of many such groups of churches in cities, towns and villages throughout the nation. Some states have such a council or federation. This has not grown out of the effort on the part of anyone to impose an overhead program from above. It has come rather from the consciousness of the need and the observation of the benefits of such a plan in other places.

At the present time some sixty such councils or federations are in active and successful operation. Most of them have regularly employed executive secretaries. These men come together at times for conference regarding the problems of their communities. And thus a body of experience has been developed which is proving of value to the increasing number of towns and cities that are taking advantage of the idea.

During the past week there was held in the city of Cleveland a very notable gathering of such men and women, and others interested in the possibilities of local cooperative work among the churches. There were about two hundred and fifty people who in this time of many conventions, thought it worth while to incur the expense in time and money to study together the question of efficient community religious coordination. And it would be difficult to imagine a more intense and sustained interest than that which those sessions running through three days developed.

For several months carefully selected commissions have been making elaborate studies of some nine or ten themes vitally connected with the work of the local federations or councils, such as the adequate program for such a local organization, the securing and training of executive secretaries for leagues or councils of that kind, evangelism, comity, religious education, social service, international justice and good will, missions, publicity, etc. On these commissions there were gathered some of the most outstanding leaders in the various areas of interest considered. Session by session these reports were presented and submitted to searching review by those in attendance. They are to be revised in the light of that criticism, and will be assembled in a volume which will be the textbook of federation work. Such a book will easily take its place at the head of the rapidly growing list of federation publications.

The convention was conducted by Mr. Fred B. Smith, chairman of the commission on Inter-Church Federations of the Federal Council of Churches. Dr. Roy B. Guild, secretary of the commission, had much to do with the shaping of the program and the success of the gathering. Notable addresses were made by Dr. Robert E. Speer, Rev. Ashby Jones, Bishop Henderson, Principal Garvie, Col. Raymond Robbins, and Rev. Harry Fosdick. President Barbour of Rochester conducted with rare ability a devotional period in connection with each session.

The relationship between the local federations and the Federal Council is very intimate, although up to this time it has not been formal or official. It is increasingly felt however that it ought to be closer, and that the direction and encouragement of these local councils should be a function of the Council itself, and not merely that of one of its commissions. There can, of course, be no authoritative control exercised. There should be none. But the moral relationship is intimate, and should be strengthened. The rapid development of federations, not in response to any overhead mandate, but as the result of local sensitiveness to the possibilities of cooperation, makes obligatory the sympathetic interest of the parent organization.

During the convention there was frequent discussion of the situation created by the failure of the Interchurch World Movement to reach the full measure of its purpose, and the results to be anticipated from the action of the various denominational judicatories. The universal sentiment was that of sympathetic solicitude and deep concern. The executive secretaries have furthered in every way the enterprise in their own communities. In several instances they have conducted the Interchurch survey. They are going back to do everything possible to conserve the values of the Movement, which all recognize as very important. At the same time they are convinced that, waiving the deeper claims of the movement for more radical organic unity, the immediate future of cooperative work lies in the hands of some such established organization as the Federal Council, and that there should be such an understanding reached at the earliest possible moment as will insure the continuation of the momentum gained.

If the two enterprises could be merged, under leadership that would guarantee the constructive and experienced guidance of the Federal Council and the aggressiveness and enthusiasm of the Interchurch without its handicaps of personnel and policy, there is no reason why the essential purposes of both should not be realized. That is the desire of the great body of men and women who are laboring efficiently in the Community task.

Leaders of the churches of all the denominations were present at Cleveland, and gave free expression to their sense of the depression and peril of the present period of disillusionment and uncertainty. Yet the message of the convention was one of quiet and sustained courage, and of confident expectation that by faithful continuance in the activities to which the Christian churches are called in a time of hesitation, the great objectives of the kingdom of God are to be successively attained.

The Bed and the Mattress

A Parable of Safed the Sage

I journeyed unto a distant City. And I made a Speech. And I tarried there until the next day.

And one of the principal citizens invited me unto his home. And I went with him, and he treated me well.

Now when he had shown me unto my Room, I beheld that all of the furniture was of Solid Mahogany. And the Bedstead was a work of Art. But when I laid my Weary Form upon the Bed, I sought to sleep, and I could not. For the Mattress also was of Solid Mahogany, or something quite as Uncomfortable, and with Knots in the Mahogany. And the Spring sagged, so that it deposited me in an Heap in the middle of the Bed, and I required a Derrick wherewith to get out of it.

Now the good God, who made the Trees, made them of many kinds, and the Wood of those trees hath each of them its own variety of Beauty. And I love the color of Mahogany, even when I suspect that it is Birch with a stain upon it. But when I go unto my Bed, I soon forget the color of the wood, and I desire a Good Mattress and a Comfortable Spring.

And I considered concerning mine Hospitable Hosts that they had had about Fifty dollars wherewith to buy a Bedstead and a Spring and Bed for their Guest Room, and they had spent Forty of it for the bedstead, and divided the Ten which they had left between a Sagging Spring and a Solid Mahogany Mattress with Lumps in It.

Now I considered that there are other people who do likewise. For I went unto the House of God, and there arose a Preacher and he Preached. But he had put Forty Dollars of his Preparation into the Framework of his Sermon, and had only Ten Dollars and Five Minutes left wherein to Preach the Gospel.

And I called upon a man who was not a preacher, and I found that he was putting Forty Dollars of his Energy into Getting a Living, and less than ten dollars into the actual business of Living.

And I thought about the Solid Mahogany Bed and Mattress, and I said, The people who read these Parables are High Brow, and they want no Parables made out of such Homely and Commonplace Things. But I opened the book of the Prophet Isaiah, and I found there the words that he said,

The bed is shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it.

And I knew that Isaiah was a tall man, even as I, and that when the bedclothes pulled out at the foot, he could make a Parable out of it for the High-brow people of Jerusalem. And I thought I would take a chance at it.

For there are many people in life who put too much into the Mahogany Bedstead and not enough into the Mattress and the Spring.

Two Poems of Faith

By Thomas Curtis Clark

Evidences

THEY told me that the earth is a vale of tears,
but from my window I saw a field of daisies looking
lovingly up into the face of a smiling sky.

They told me that selfishness is the first law of the universe, but I saw a mother bird returning from a long journey with a crumb of bread for its featherless young.

They told me that humankind is by nature cruel, but I saw a little child pick from the grass a baby sparrow fallen from its nest.

They told me that there is no Father God, but I saw bread come from a muddy field and golden fruit from an ice-bound orchard.

They told me that death ends all, but I saw a broken-hearted father walking from the grave of his firstborn without a curse on his lips.

Lord, I Believe

WHEN I consider how Thy loving care
Hast borne with me through all the years; how bare
My life had been without Thy ministries;
How hopeless all my days, save Thou didst please
To grant me kindness—for my uselessness;—
Remembering this, and that Thou now dost bless,
Lord, I believe; forgive my unbelief.

When I consider how the life of man
Is set about with goodly things, I can
But marvel at the tenderness of God.
Toward all His children, though He wield the rod,
His heart is kind; His passion is their good.
What love sublime! What wondrous Fatherhood!
Lord, I believe; forgive my unbelief.

The Church and World Leadership

By Peter Ainslie

PERHAPS never in the world's history has there been a greater search for leadership than now. Both the desire and opportunity are here. There was such a time in the days of Plato, and he cried, "God must send someone from the skies." And God did. As John expressed it: "The Word became flesh, and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." The seeds of leadership were planted in the world nearly two thousand years ago, and when Christ ascended the church was to rise as the interpreter of Christ. Its mission was clearly outlined. In the struggle of the centuries it must be acknowledged that the flesh has too frequently prevailed over the Spirit. Here we are to-day with a church contending in many instances against the very things for which Jesus contended and to which he gave their real meaning in his death and resurrection.

SECTARIANISM VIOLATES LOVE

Love is the basic principle of Christianity. "God so loved the world, that He gave his only begotten Son." Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." If the church has accepted the first, she has certainly denied the second. A divided church denies the place of love in Christianity as divorces deny the sacredness of the marriage covenants. God, Christ, the Holy Spirit, and everything else in Christianity has been defined and redefined with such exactness that on every mooted phrase men have quarreled with each other for centuries, laying charges of heresy, until we are beginning to think of orthodoxy as a thing sealed, labeled and set apart in cold storage for the day of judgment. A religion of definitions must give away to a religion of life. The *what* of men's faith has been so relegated into the realm of the superficial or the insincere, that the *whom* of personal faith is emerging for the hope of the world. A common creed will not solve our problems, but a surrendered life to the common Savior of the world will. With some of my best friends I differ widely on the *what,* but we are at one on the *whom,* and we have found there a fellowship that throbs with the inspiration of eternity.

Here are a multiplicity of divisions in the church, each party conducting its affairs entirely independent of the other, and always with an arrogance and a delusive conceit that its reports indicate real progress and that its work is making for the consummation of the ideals of Christ. To make it concrete, the Roman Catholics conduct their affairs as though they were the only church in America. Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, Congregationalists, Disciples do likewise. We go to our separate churches on Sunday with an air of satisfaction that all is well in the world, when at the same time we are pursuing a policy that means destruction to the highest good. The presence of a church of any one denomination in a community means, first of all, that it is there to contradict every other church in that community, whether the incoming church be Disciple, Christian, Presbyterian, Episcopalian, Congregational, or any other Protestant body, or Roman Catholic. All of these churches contradict each other and impugn the teachings of the others. Instead of indulging the satisfaction that we are doing the will of God, we must have an awakened conscience to show us that this policy is sin and it is our duty to find a place of penitence and to pray for a new attitude toward the will of God, in order that there shall be on the earth a spiritual leadership whereby the whole world may know the will of God.

CONSCIENCE DEBASED BY DIVISIONS

We have adopted the principle of federation which promises a certain kind of cooperation and in some instances it is fairly successful. But the great denominations possess machinery that is adjusted only to the policy of making the denomination stronger as the years go by—as though these denominations could win the world to Christ. The evil of the whole denominational policy lies in the destruction of love. Without love Christianity can never progress nor survive. The denominational conscience is a distinct factor for evil. One trained in one party is brought to believe that certain theological doctrines are of primary importance and to these conscience adjusts itself, while another, under another party training, has his conscience adjusted to other theological doctrines and interpretations, and so this false and superficial policy goes on to two hundred or more different parties. Conscience has been trained to be sensitive upon these party peculiarities, so that whether you approach a Roman Catholic or an Episcopalian, a Presbyterian or a Methodist, a Baptist or a Congregationalist or a Disciple, if he knows anything about his party at all, you will find him sensitive upon his party peculiarities, and in most cases he classifies that sensitiveness as a conviction. Sometimes it may be a conviction; sometimes it may be an opinion. If it is a conviction, he overlooks the fact that his conviction may need revision: if it is an opinion, he overlooks the fact that his opinion may be changed. The result of all this is that secondary things, or things that have nothing to do with salvation, are given a primary and fictitious place and the great fundamentals are neglected.

In a policy that assaults love and misguides conscience there cannot be much hope for the development of spirituality. If nearly two thousand years ago the church at Corinth was unspiritual and carnal in consequence of its divisions, a divided church now must likewise be unspiritual and carnal. There are instances of spiritual personalities in the various communions, but the church as an institution cannot produce spirituality as it has been established to do, because of the chilling atmosphere in which it lives, any more than tulips will bloom in December snows.

The church may raise billions of dollars, build her

denominational colleges around the globe, and erect her denominational churches in every community on the earth, each denomination congratulating itself upon its material prosperity, but she must come to know that so long as these colleges and churches are classified as Disciple, Christian, Episcopalian, Presbyterian, Baptist, Congregational, Roman Catholic, or what not, the policy is a denial of Christ and the principles for which he died and for which he arose from the dead. It is the most insidious attack ever made upon Christianity and will be the most difficult from which Christianity can extricate itself.

After all the question is not, What is the endowment of this denominational college or that denominational college?—whether it be Presbyterian, Disciple or Congregational—but rather, What denominational college can this denominational college ally itself with in order to destroy its denominationalism? Its poverty is not its poison. The poison is its denominationalism. Every denominational college in America ought to exercise the courage to interdenominationalize itself for the sake of Christ and the glory of his kingdom. The same principle applies to denominational journals. The strength of a denominational paper is its loyalty to denominational traditions. When we turn from the past with its history of mingled good and bad and face the future with its possibilities we will discover that most of our denominational traditions are to be abandoned for new foundations of a future world. God was with Moses, but God is here. We must not go backward; we must go forward. God will guide us through these crises as he guided Moses through the crises of his day if we commit our lives to his leadership.

CHURCH FOLLOWS SECULAR HEAD

These are serious times in spite of the hilarity that frequently pervades church conventions and meetings. The church has influence, and a great influence, in spite of its departure from the way of truth; but it is not competent in its divided state to find the way to world leadership. In a great national crisis she follows closely behind the politician, irrespective of what his mandates may be. In the American Civil War the church of the South followed after the southern politician, as the church of the North followed after the northern politician, and if there had been a western movement, the church of the West would have followed after the western politician. It was largely a question as to the part of the country in which one lived, rather than of the great ethical principles and spiritual possibilities. This is the case in every war. The Bishop of Oxford said in 1918, "Jesus both rejected and refused to associate himself with the current patriotism of His nation and positively laid the basis of universalism in His dealings with mankind." Internationalism, interdenominationalism, brotherhood are realities to be experienced by the whole church as they are now experienced by a few. Until then we cannot expect the church to go to any of these great tasks any more than we would expect a boy in the grammar school to assume the place of teacher in a university.

We must face the fact of the wrongs that are in the world and understand the possibility of the growth out of what we are into what we ought to be. We must recognize that the possibility of this growth lies along ethical and spiritual lines, which can only be attained through genuine repentance and by adjusting our lives to the divine will. This calls for self examination, humility, courage, faith and sacrifice which will stagger at neither the magnitude of the task nor its perils.

The Cure for Present Unrest

Ernest Bourner Allen

THERE are fifty-four automobile smash-ups in the United States every hour. This is nearly one every minute. No wonder the automobile business is good when 500,000 are put out of commission every year, besides those lost through ordinary wear and tear. Brakes and chains are important and a firm hand at the wheel. There are vastly more *moral* smash-ups in the United States every hour! These are immensely more costly. Life and happiness are involved—and future generations. A man or a child is worth more than a machine. Both need brakes and chains and particularly do they require sympathetic guidance. If the world is to be protected against moral catastrophe we must give heed to the present situation and find a way to cure it.

Today the country faces innumerable and costly strikes. There is a shortage of 4,000,000 workers. There are five times as many skilled laborers leaving the country as are entering. Italy and Greece are paying the fare for the return of their citizens. Australia and Chile offer land and capital to prospective immigrants. Europe is starving and the prospective wheat crop of the United States is smaller by millions of bushels than for two years. The red spectre of Communism is racing round the world. There has been an international scramble after the war's wreckage. Old crimes have been perpetuated. The dragon's teeth have been sown again. America's practical refusal to share in the task of world reconstruction is as shameful as it is tragic. When we recall what Guizot wrote regarding the causes of the French Revolution, we are startled at the similarity of conditions in our own time. There is a wave of attention to superficial types of semi-religious thought. Many people have lost confidence in present leaders. Crime is rampant. The love of pleasure holds sway. The imports of luxuries into the United States were $500,000,000 more last year than in 1918 and there was an increase of $150,000,000 in April this year over the same month last year. Treasury experts estimate that the people of the United States will spend $15,500,000,000 on luxuries this year.

MANY PANACEAS

What is the cure for the present unrest? There are many panaceas offered. This is the golden hour of the fakir and the freak. Every half-baked theory—economic, social, educational, religious—gets its wide following. We have been drenched with diseased sentimentalism, cynicism and palaver. Never before was destructive criticism more tolerated, more profitable, more vocal. It is a

day for the Christian to rise and proclaim the truth. A writer in the current Atlantic insists that the chief forces of the age are no longer national, but international. He names as the greatest of these, the Internationale of Labor; the other two forces are Capital and the Church, and the latter he thinks is fast losing its importance. He names a fourth force which he thinks is the only one that will win. It consists of the influence of the best, the most enlightened, the most well-meaning gentlemen of the world. But such gentlemen, as present history shows, are divided in their purpose and often as critical as they are versatile. We cannot be sure what well-meaning gentlemen will do or whether they will act according to the dictates of spiritual rather than commercial mandatories. Count Keyserling's argument has this flaw in it; the "gentlemen" to whom he alludes have thus far been under the influence of caste, creed, lineage or privilege.

What we need today is an uprising of those who believe in God as the moral sovereign of the universe and in the program of Jesus Christ for a new civilization. In God we have law! Here is potential restraint, the brakes which will keep the world from skidding into disaster. Natural laws are the plans of God. They make a dependable world. Spiritual laws are the plans of God. They make a safe world. The law of God is love. Men must look out for their neighbors as they look out for themselves. This is the heart of religion in its application to our fellows. It is not in vain that Jesus Christ, as Professor Bosworth says, "has set forever in human thought the vision of a civilization in which *each* man in *every* nation shall wish for *all* men in *all* nations such a fair chance at all good things as a man would like his brother to have." This is the message of the church, a message which needs the reinforcement of good men and women everywhere. Therefore Dr. Cadman well says: "No sane man or woman who does not desire spiritual famine to fall upon the race, or saints to perish while the wicked flourish, will oppose the church."

SALVATION THROUGH THE CHURCH

The message of the church is supplemented by the remarkable manifesto issued by the Premiers of the British Empire, and Mr. Frank A. Vanderlip, President of the National City Bank, New York, who says the way back to normal economic conditions is a *moral* issue, involving sacrifice and service. Mr. Babson, in a current statistical and economic report, says, *"we must all be born again,* whether wage earners or employers; we must substitute the desire to serve for the desire to get; substitute faith for fear and service for covetousness; and remember that by the law of spiritual reaction we get what we give and are treated as we treat others." The President of the Massachusetts Institute of Technology declares that "if salvation is to come to the world it must come through the church." Governor Coolidge of Massachusetts says tersely, "the community without religion goes to pieces." And Hamilton Holt, editor of the Independent, says, "the biggest thing in the world today is religion. On religion depends conduct. On conduct depends usefulness, happiness and success." When business and governmental leaders unite in emphasis upon religion as a cure for unrest, for social and industrial ills, and for an intolerable world situation, neither the church nor her ministry can be said to be prejudiced in reiterating their emphasis.

CHURCH LACKS NERVE

For this reason the call comes to the church today to furnish the money, the men and the essential spirit with which to carry out the great and international campaign for brotherhood. "What the church lacks," as Silvester Horne said in 1913, "is not so much spirituality as *nerve.* We are afraid of our own proposition. We refuse to stand on the full platform of Christ. We are too timid." In every church, in every age, there have been such sweet but timid souls! There are many encouraging signs that we have a higher average in the new day. Shakespeare makes Macbeth say of Banquo:

> 'Tis much he dares,
> And to that dauntless temper of his mind
> He hath a wisdom that doth guide of his valor
> To act in safety.

A combination of Banquo's wisdom and valor we need today. While everybody knows that salvation is not secured by money it is as incontestable that the resources of Christian people belong to God, that stewardship involves sacrificial giving, and that the costs of the Kingdom are immeasurable today. The stupendous sums raised by various branches of the church are at once a hope and a challenge. They will enable the church to exercise economic justice toward its workers, and to prove it can be rich without becoming rotted with self-satisfaction, luxury and pride. All churches must join hands in making expenditures as sacrificial and cooperative as giving has been. Competitive church administration is as disastrous as competitive armament. It is the same thing in another form. National safety and world stability for generations are involved. I believe the church will rise to her task and with fresh devotion to her Lord hasten the coming of his Kingdom in the hearts of men everywhere.

LEADERSHIP IS NECESSARY

There is a dearth of leaders for our churches. Hundreds of pastors, called out of regular work by the war, have continued with the Y. M. C. A., with relief organizations, or gone into various forms of interchurch work. The stream of men going into the ministry has been dried up or deflected. Our seminaries have fewer men in them than for a period of years, and the total is far below the demand. Thousands of churches are without leadership. Unprecedented economic conditions are forcing men who would gladly stay in the ministry into other occupations in order to support their families. When the church cries out for social and economic justice she must also practice it. Unrest cannot be cured when the prophets of God are silenced. If ever the world needed sane and courageous leadership it is now. Judgment begins at the house of God. If we starve and discourage leadership at the sources, we shall get no harvest at the end. Christian homes and our churches must set themselves steadily to stem the tide of young life which flows away

from the ministry and from missionary service, by giving evidence of determination to furnish equipment and support commensurate with the need. "How can the people call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent? *And how can they be sent unless they are decently supported?* The church has the message. Her leaders are needed. The support of her life is a patriotic and religious duty. Unrest will continue and deepen until the voice of God is adequately heard in the land.

The finest asset of the church lies in her unseen resources. For after all, the unseen things are eternal. They remain! It is still possible to capitalize in grossly material things the values which inhere in faith, hope and love. "The street" is right in counting character as one of the assets of business. It is materialism's inevitable tribute to the spiritual. In spite of the danger attending financial drives, in spite of the shortage of men, in spite of the world tragedy whose awful shadow is still upon us, the church has still the cure for unrest—a God who cares and loves, a law imperative, just and universal, a program which alone can usher in the new civilization, world brotherhood and peace, and all that great hearts have seen in the Kingdom of God!

Symbols and Sacraments

By Von Ogden Vogt

THE artist has usually used one of two methods. He has begun with an idea and then selected some specific object to represent his idea; or he has looked upon an object in such a way as to see its ideal significance. In the one case we see his idea objectified, in the other the object idealized. These methods are Classicism and Romanticism in the history of the arts. In religion, they are Symbolism and Sacramentalism.

Almost everyone will readily think of examples of this fact. A mural decoration in a court house, for instance, begins with a conception of the majesty of the law and portrays the theme by a series of figures intended to symbolize it. Statues, paintings, tableaux, certain novels, certain music or other works of art definitely represent "Justice," "Peace," "Autumn," "War," "History." Such works are Scopas' "Demeter," most of the early Italian Madonnas, Breton's "Gleaner," Rodin's "Hand of God." Other works seem not to have been conceived in this generic manner. They rather picture some specific object, call our notice to the object that we may look upon it until we see that it is infinitely significant. Such objects are "The Dying Gaul," a bowl of "Roses," "Gleaners," as Millett sees them, "Burghers of Callais," persons in the "Spoon River Anthology."

TWO POINTS OF VIEW

I am not here entering a fine or elaborate discussion of these facts, not attempting to catalog the arts. Perhaps innumerable works of art do not fall under either of these categories. I am not here discussing decorative, realistic, lyrical or other sorts of beauty. But a very large part of all the art objects of the world have been fashioned by one of these two processes. In the one case a great conception of universal range, of far and high reality or import, is communicated by near and specific representation. In the other case, the seer asks us to look upon a near and familiar object, and so portrays that object that we too may see that it is more than it seems to be, investing it with import and significance high and universal. Browning's "Fra Lippo Lippi" describes the effort of the Italian painter's mind to change from one method to the other.

> Suppose I've made her eyes all right and blue,
> Can't I take breath and try to add life's flash,
> And then add soul and heighten them threefold?
> Or say there's beauty with no soul at all—
> (I never saw it—put the case the same—)
> If you get simple beauty and naught else,
> You get about the best thing God invents:
> . . . . . .
> But why paint these
> Just as they are, careless what comes of it?
> God's works—paint any one, and count it crime
> To let a truth slip.
> . . . . . .
> How much more,
> If I drew higher things with the same truth!
> That were to take the Prior's pulpit-place,
> Interpret God to all of you!

Religion has always and must always use both of these methods. Symbolism in religion is of the nature and of the perennial need of the classic method in art. The person who claims to have no interest in symbolism talks nonsense. He cannot read the morning paper—for every word is a symbol. He could not sing The Star Spangled Banner. Some sort of symbolism is necessary to communication of any kind. Heightened and pictorial symbolism is necessary to vivid and forceful communication. The theatre, the army, the government, the commercial world all make constant and varied use of symbols to remind people of their existence and character. Religion also must communicate itself by powerful and beautiful symbols. Even those who do not take kindly to the use of an actual wooden cross upon an altar or gable of a church readily sing "In the cross of Christ I glory," and "O make thy church a lamp of burnished gold." Christianity is represented to the consciousness of millions of people by the sign of the cross. Should Constantinople again fall under the governance of Christian powers, it will be symbolized in the East by the taking down of the crescent from the ancient church of Haggia Sophia and the raising of the

cross on the noble dome. Symbolism is not of course confined to the instrumentality of physical objects but includes also the use of great symbolic conceptions. A creed is not the faith itself but a symbol of the faith. In his religious teaching, in his attempt to make God conceivable and real and near to ordinary people Jesus was constantly using the symbol of fatherhood. The inventor of new and true symbols of the truth is a great benefactor.

SYMBOLS POWERFUL BUT INADEQUATE

If symbols are powerful, they are also weak and inadequate. No symbol can present the fullness of the reality. No particular can contain all the nature of the universal it seeks to represent. It is useful, however, and true, if it leads in the right direction, if its partial and pale reflection is correct so far as it goes.

And if symbols are powerful they are dangerous. They tend to take the place of reality. They tend to become idols. They are likely to attract the devotee to themselves, failing to lead him on to the larger realities they stand for. No one denies this danger, but no strong man or no vitalized community has ever been disposed to reject powerful and useful instruments because they were dangerous. The surgeon's knife may be used for murder, but it must still be kept sharp as an instrument of good. Human passions are dangerous, human liberties are dangerous, but for their several possibilities of good we value them all. If you want an instrument of power you must risk an instrument of danger, understand it, master it and use it aright.

If the symbol is at times likely to take the place of the reality, there is also a sense in which the Reality does reside in the symbol. A soldier on patrol duty, guarding whatever he is set to guard, might well say, "Strike me and you strike the United States." Christians have always conceived of Christ as the great symbol of God but also have always conceived of God as being in some profound sense in Christ. To reject him is to reject the Father, to see him is to see the Father. With this suggestion, we turn to the other side of the artistic and religious method.

PROTESTANT SUSPICION OF SACRAMENTS

As the artist portrays a particular object, lifting it into its universal import, so the religionist performs a specific act which he calls a sacrament. Protestants in general do not have a very clear conception of what a sacrament is. We do not understand the meaning of the word and we are suspicious of it. Certainly it is used oftentimes to mean something entirely foreign to our whole conception of religion. Possibly the word should be entirely discarded, as being obscure and misleading. Possibly also, there are important meanings in it which we have forgotten or undervalued.

To begin with, the word is derived from the same root as the word sacred, itself only slightly less obscure in our thought. Yet we do recognize the necessity of making some distinction as between sacred and secular. If in some sense all things are sacred, the result of attention to this side of the truth is really to conceive of all things as merely secular. There are many conceptions together with the words which represent them which merge into each other or which are simply the opposite sides of the same shield. Nevertheless, the shield has the two sides. A sacred thing is a thing dedicated, belonging to God, partaking of the nature of divinity. A sacramental act is an act of dedication. In some sense the converse is true, that every act of dedication is a sacrament, because it partakes of the nature of divinity. There are things in human life which ordinary men generally feel to be sacred, holy, beyond cavil, inviolate. The burial field of heroic warrior dead is somehow sacred soil. The birth chamber is a sacred place. A great vow is a sanctified thing such as the "Oath of the Tennis Court," the Declaration of Independence which pledged "our lives, our fortunes, and our sacred honor." The giving of self to serve a cause, the laying down of life for another, the self loss, peril, and pain of motherhood—these are sacred things, in some sense the manifestation of divinity in human life, in some sense placing the devotee beyond praise or blame. In a slightly more restricted sense any conscious and formal act of dedication is sacramental, such as the mutual vows of marriage. If the dedication is to God it becomes a definite sacrament.

THE SACRAMENT OF BAPTISM

It is a religious view to hold that God is literally present in the sacrament. A human being in the act of consecration, putting forth the spiritual effort of self offering, is then and there God-like, then and there he partakes of the nature of divinity, then and there he has God in him, and is seen to be God possessed. As the artist portrays a particular object to help us see that it is more than it seems to be, so the priest draws his people to the performance of an act in which they are seen to be not only human but divine. In the sacrament of Baptism the child is dedicated to God; his life is seen to be of divine as well as of human origin; he is recognized as belonging to God as well as to his parents, the state, or to himself. His parents dedicate themselves to the task of bringing him up in the "nurture and admonition of the Lord." They are seen to be not merely and physically father and mother but priests of God entrusted with a holy office.

In view of the paucity of ritual material amongst the Protestant churches, and of the difficulties in the invention of new exercises instinct with deep and moving meaning, it may be well to consider increasing the number of sacraments. Perhaps certain others of the traditional seven could be reestablished. Perhaps two sacraments should be developed out of the present usages connected with the sacrament of Baptism. It would simply involve our all becoming Baptists in the matter of the restriction of that sacrament to believers only. It would constitute a more notable form to mark the matured acceptance of the Christian life and thus go far, as the Baptists have always held, to safeguard the purity of the church and its regenerate life. If this were done, we should still stand greatly in need of a sacrament of Christening to take the place of infant Baptism. Such an act, to mark the Christianizing or the inclusion of the child in the Christian

community, the recognition that it belongs to God and the vow of responsibility for its Christian nurture, would constitute as at present a beautiful and holy presentation.

In the formal sense, a sacrament has an outward as well as an inward side; it includes physical elements. There is nothing especially mysterious about the nature of the elements, except in so far as the nature of matter in general is mysterious. Nor is there anything exceptionally mysterious about the nature of the influence or purpose of the material elements, except as the nature of all sensational influence is mysterious. The formulas that are spoken, the water that is used, both physical act and material element, these call for, signify, and express the inner effort and act of the spirit. And if they do so successfully, then God is in the sacrament. If the outward acts, elements, or symbols do not serve to produce any motion of the spirit either in the heart of the priest or of the people, then no sacrament has occurred, and no grace of God imparted.

It is only by long association that many have come to regard the material element as sacred. To the Protestant experience, the material element is essentially only a matter of artistry, a symbol, an idealization. The use made of the material element is not a matter of artistry but a sacrament in which divinity is present. In other words, the view of many Protestants that God is not in the sacrament is not the view that I am here expressing. The conception here set forth is that divinity is actually in the sacrament, as being in the souls of the persons performing the religious act which we call the sacrament. But this view excludes the conception that divinity is in any sense extraordinarily resident in the material elements. Of course our conclusion comes from our definition. Otherwise define a sacrament and you must otherwise conceive the elements. Or begin with another conception of the outward form and it would be difficult to define the sacrament in our manner as a dedicatory religious act of persons.

THE EUCHARIST

The sacrament of the Eucharist is more complicated and so more mysterious than any other. Just as with some works of art it is difficult to decide whether we have the idea objectified or the object idealized, so here we halt between the symbolic and mystic conceptions. Both are involved. If even in Protestant feeling the strictly symbolical is minimized and merged into the sacramental or mystical, it is not difficult to see how the Romanist has confused the self-offering of the devotee with the formal offering of the elements, taking the elements out of the realm of symbolism into that of idealization and transsubstantiation.

It is essentially the same point of view, often expressed by Protestants when they refer to the actual bread and wine as "the sacrament." In our view these elements are not the sacrament but the symbols idealized to call forth and assist the inner and profound sacramental act. In whatever sense sanctity may be said to attach to the elements according to the practice of some after they are set apart and thus consecrated, in actual usage amongst the reformed churches, the prayer of "consecration" expresses only a slight interest in the setting apart of the elements and a deep interest in the consecration of persons.

The abundant danger of this view is that of subjectivity and informality; the danger of placing a too slight value upon the external and formal administration, and the danger of a merely humanized experience. We do not sufficiently believe in or expect an actual visitation of divinity in the sacrament, thinking rather of the experience as our own. And so thinking of the experience as our own production we have too little considered the powers of the church and of the formal administration.

There is an objective value in the historic sacraments. The nature of the spiritual life in a material world is ever a profound mystery. The nature of human salvation and sanctification is mysterious. One of its problems Mr. Hocking has stated thus: "To be disposed to save others we must first be saved ourselves; yet to be saved ourselves, we must be disposed to save others." This is the perpetual dilemma of salvation. If not a vicious circle, it is a circle outside of which it would seem many men stand. The sacraments are administered to break the circle. The sacrament bears the burden of initiation. It is not complete without the actual presence of God to give power to carry out the dedication that has occurred. But the power to make the dedication is lacking without the divine presence, and this visitation cannot come without humility. But even your humility you cannot produce of yourself. It is induced in you by your appreciation of something outside that makes you humble. This is the function of the material elements and the formal administration of the sacrament. They are symbols which bring near to you and represent the sacrifice of Christ. Through them you are helped to "be in contact with the real and living Christ." That contact begins in you a process of divinization which is partly your act of consecration and partly the action of the divine grace towards you and within you. "What we consecrate, God will sanctify." The transsubstantiation which occurs is not that of the material elements, but a real trans-substantiation of persons, a real change of human nature into divine nature. This is the essential miracle. It is this experience of the satisfaction of spiritual hunger, the transformation of pain, the purification, dedication and so the sanctification of heart and mind, which has enabled unnumbered Christian mystics to say that they have partaken of the "blessed sacrament" "to their comfort."

RELIGION SUPPLIES ENERGY TO LIVE BY

Religion always offers more than ideas, and more than moral precepts; it supplies the energy to live by. It cannot be described in terms of truth nor in programs of right conduct, but rather and chiefly in manifestations of power. It is for this reason that Miss Harrison has emphasized the likeness of the latest and highest evolutions of spiritual experience with the most primitive. The magic of savage religion, if it could be called religion, was operated in the interests of power, power in war, power over

private enemies, power over the gods, or the power of the gods. Of not very different sort are and should be the highest religious exercises. They are religious acts, performed in the sense of weakness and need, to gain the vitalizing forces of the great unknown "power not ourselves." The world of the unknown is larger than the known. Known forces we can begin to understand and to manipulate; it is the vast unknown with which we must come to terms. It is this which leads Miss Harrison to suggest that our gods become non-religious by becoming known. She little regards the ritual of eikonism, that is, the worship which centers round a too clearly defined and represented deity. She more highly values the ritual of aneikonism, as being like magic, aimed at the control of the unknown forces, of things that are, by a sacramental and mystical union with the highest. Eikonism is symbolism; aneikonism is sacramentalism.

Two things, therefore, I am trying to suggest; that religion must use symbols—definite, concrete representations—to set forth what it knows or definitely believes; and that it must use sacraments as exercises of personal consecration to the highest reality, whatever that reality is, however much unknown, that the presence and power of divinity may become more fully operative in human life. The first usage is merely artistic, the embodiment of ideas in objects, after the fashion of all Classic artists. Such embodiments may be in the form of pictures, or creeds, or more familiar concepts, or statues or classic music, or the elements of a sacrament. By all these forms, fairly clear ideas are objectified and symbolized. The second usage quickly becomes more than artistry, more than the idealization of particular objects. The Romantic artist portrays objects so that we can see them in all the reaches of their relations, idealizing them. Religion takes hold on a man by a sacrament and not merely idealizes him but transforms him into the ideal. The process is carried out of the realm of artistic idealization into that of religious trans-substantiation.

The Church's Social Evangel

THE world is in a moral sag. The forces of materialism and selfishness are in the ascendant as a reaction from the war. The law of action and reaction applies to the moral forces as it does to the material and economic forces in the world. We reached great heights of moral idealism during the war. That is, the forces of moral idealism reached great heights and, for the time, were in the ascendant. But the powers of pagan materialism were never dead, nor did they sleep while ideals reigned. They profiteered on war goods and munitions; they played the slacker while others fought; and they laid deep schemes for dominating the peace conference.

Ideals carried the war through, but war is a poor medium for idealism. Idealism uses force with great danger to itself. War is a serpent in the fairest and most generous of bosoms. There was no other way in the past war. The issue was not of our choosing; it was forced upon us. If those who, on both sides, had worked up the complex of selfish interests in the name of imperial ambitions and economic advantages could have been compelled to fight it out, Christian men might have stood aloof and cared for the wounded. But there was no such alternative. The selfishness in the pagan statesmanship of the past half century carried with it, in its organized statecraft, all the rest of the world. We were engulfed, like men in a storm or a fire, and all were compelled to come to the rescue.

Men went out in a sense of lofty idealism to fight. Then the very weapons they were compelled to use robbed them of their ideals. It is more than human nature can compass. The fine idealism that marched to save the world could not maintain itself in many souls when the day's work was that of blood and slaughter. Democracy suffers a demoralizing shock when it is organized into a military machine. The Lord God cannot contend with the Archangel Michael's weapons. The Christian man can contend in a Christian way with his personal enemies, dying a martyr if needs must be, rather than use the devil's weapons, but he cannot leave the innocent to die as martyrs when it is within his power to protect and save them. Thus nations and civilizations cannot do what individuals can do, and Christian men must use the only weapons the brutal forces of domination recognize. Thus war undoes Christian civilizations and until civilization itself is Christianized the individual Christian is caught in the net and drawn by the brutal forces of militarism.

The Church and International Relations

Before the war the churches were busy building up themselves. The form of action adopted was that of blindly building up the various sectarian establishments, each for itself, in the confident faith that, as the church preached salvation, the world would be saved if each in its own way proclaimed its faith. Denominations with members or branches in more than one country held pan-denominational conventions but only to promote pan-denominationalism. Never did the church as a whole make any constructive effort to make its founder King of Kings. Societies of Christian men met across national lines, but they represented only a spirit of things. The war caught a company of them in Geneva, but they were blown down like a leaf in a hurricane. The age-old powers of imperial selfishness were rooted in European history and these forces of idealism were as early spring blossoms. In no land was there a church or any other organized force of Christian conscience that could be made articulate. Organized Christianity had never contemplated furnishing a conscience for international relations, or any other type of relations beyond that of a man to his personal neighbor, and even that was restricted severely to the old codes of individualism.

We may be able to analyze that old remissness and to account for it on social and psychological grounds, but after this cataclysm we cannot be excused if we continue to neglect the Christianization of international relations. If the churches cannot rise above their sectarian shibboleths and their narrow claims of this, that and the other one that they alone truly represent Christ, and all together really represent him as the Prince of Peace, there is no hope but that the civilization he should dominate will again be dragged into disaster. The subtle drugging of conscience is even now being done. In every land men are being enlisted for selfish national causes against the good will of mankind. Our secular newspaper and magazine columns are filled with so-called "practical" contentions over oil fields, spheres of influence, trade and military advantage, and most of our church press is interested in promoting denominational affairs to the exclusion of ways and means for fusing the minds and hearts of Christian men into the larger brotherhood of mankind. We promote ecumenicals to discuss historic contentions in religious metaphysics and to

seek ecclesiastical ententes when we should be arranging for an organization of the conscience of Christians in every land against all war. While we talk, preach in isolated pulpits and write of it in independent journals, the selfish powers of trade and nationalism organize their forces for advantage. Our messages are wafted like toy balloons on any breeze that blows. They glitter beautifully in the sun, while the selfish forces of materialism and cynical disbelief in a Kingdom of God organize to continue the old exploitive methods that have again and again produced the desperation of war. We must prophesy indeed, but we must organize the conscience of mankind or soon again bloody Mars will drag the Prince of Peace into rapine and slaughter.

* * *

The Church and Industrial Relations.

The war was won by force. The multitudes who used it to win were all too often made partisan to it as the only means of winning any cause. They went out to fight for democracy. Many came home convinced that it was much more a battle against autocracy than for democracy; that is, they have assumed a negative attitude: they are less concerned in idealistic democracy than they are with getting their share of that which the autocrats possessed. Russia is the extreme example. One dictatorship is substituted for another and the so-called lower class takes over all the powers that once belonged to the bureaucracy. French imperialism is in the ascendant. It is not concerned about future amity between two great nations that should live in fraternal relations. It seeks to dominate by force as did its great rival. Lord Robert Cecil threatens to break with the government in London unless it changes its course and sincerely gives the League of Nations a chance to function. So far the League has been largely academic; the real world power is the council of the premiers, and it continues to divide the spoils of war. In this country, where reside the influences that could enforce idealism and demand that the things for which we fought be the determinants in all settlements, the old partizanship plays ball with our responsibilities. The average man is helpless before the machinery that represents him.

The same spirit reaches into our industrial relations. Has the church any message to the corporate conscience that divides the industrial factors into two warring camps? There is an autocracy in industry as surely as there was one in political relations. The spirit that battled against the domination of political autocracy will not longer accept industrial autocracy. Will the church sit helplessly by and see the cynical forces of material power fight it out? Will we be idle spectators while one dictatorship begets another? The corporation autocrat believes in using the power of possession to beat down the contentions of labor. Labor answers with a like faith in no weapon but force. Every time capital wins through sheer power of possession the I. W. W. wins, because it finds its gospel of "meet force with force" more widely accepted by discontented workingmen.

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Why Radicals Have Followers

The steel trust won in the recent strike simply because it had the material reserves and the commercial influence to win. It won without reference to any judicial examination of the right or wrong involved. The American Federation of Labor had organized the discontented masses of steel laborers for a peaceful contest. All the old discontent is still there and every feeling of wrong that brought on the strike, and in addition there is the loss of faith in the use of peaceful methods and of the ability of the A. F. of L. to help them win. The result is a wide chance for the radical advocates of the One Big Union idea, with its sabbotage and violence, to rally and organize the uncured discontent. In other words, Mr. Gary begets I. W. W.ism and masses of men lose faith in peaceful and judicial methods. Over against this put the newly adopted methods of John D. Rockefeller, Jr. He organizes peace and good will through industrial representation. Every difficulty is submitted to judicial and fraternal conference. The old autocracy that brought war in Colorado a few years ago yields to a method which is a step, at least, toward industrial democracy, and peace reigns in even these troublous times.

There were never so many strikes as now, and there will be more when the depression that is inevitable sets in and labor income leads to procession down the toboggan side. Will the churches sit by and see the forces that believe in material and physical power only fight it out? Are they powerless to organize the conscience for peace and brotherhood? Will they surrender the common judgment of mankind to the loss of faith in aught but violence? Shall we go on promoting denominational advantages, discussing the metaphysics of varying doctrines, preaching poetic things to cultured audiences and continue to stimulate a limited and partisan loyalty while the after-war demons of materialism and selfishness contend for the world we are powerless to save?

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Lord, Our Leader*

THERE are hours when we feel self-sufficient. In such hours we toil with tremendous energy, we fight, we struggle, we attempt large objectives, we burn up energy rapidly. There is impetuosity to our drive, nothing daunts us, we throw off criticism like flakes of snow, we have a feeling of confidence in our own strength. These hours have value only as they are lived in harmony with God's will. Harry Emerson Fosdick calls our attention to the fact that in the thinking and action of Jesus the central theme was **the *will of God.*** God cannot have a plan for the whole, without a plan for each minute part. The plan for the house must include a plan for each nail and for each brick. If we have first determined what God's will is; if we are confident that our strenuous exertion is in harmony with His wise plans, then these valiant hours of struggle are noble, but if, on the other hand, we are merely pounding ahead without chart or compass we are apt to be wildly missing the goal.

These self-confident hours of heroic effort are likely followed by other hours when we long to lean back on God as John leaned back upon Jesus at the last supper. Strength has been spent, little seems to have been gained, all our strenuous efforts have accomplished so little, we long for the green pastures and the still waters. It is for such hours and moods that the Shepherd Psalm is written.

There is a great peace that comes from the conviction that God is Sovereign. He is the proprietor of the business, we are only helpers. He carries the load; he lays the plans, he foots the bills, he guarantees success. Too often we seem to act as if the whole responsibility devolved upon us. "Cast your burden on the Lord."

There are times when we need to remember that we are only sheep. God will care for us, he will feed us, he will house us. Our business is meekly to follow, to yield our wills to His. "Our wills are ours—to make them thine"—Jesus had this idea. God cared for the lilies and for the birds? God would surely take care of men. The Rich Fool tried to take care of himself. Mueller with his wonderful orphanages let God take care of him. Our business is to follow, God's business is to provide. A great modern writer says, "Consider how a

* Lesson for June 20, "The Lord Our Leader." Psa. 23.

man may discover just what God wants with his life. He must be willing to do whatever God wills for him; he must be loyal to as much of God's will as he knows; he must ask habitually, not once in a while, What wilt thou have me to do? he must test all his choices by the principles of Jesus; he must tune his conscience and his intelligence by prayer until God can speak through them."

Do you feel that God is backing your work with your Sunday-school class? Do you feel that God is upholding your church work and that, therefore, it cannot fail? Do you feel that every letter written, every call made, every hour spent in study, every word uttered, every prayer made, every good intention, every good wish released must be blessed of God and is used by Him to promote his kingdom? A great peace comes to the man who has learned this secret. The fret is gone, the load is lifted. We do our best and leave the rest and do not worry. First we are careful to find God's plan for our life, then we seek the plan for each day, then we smoothly move along in the path of His will. We become workers together with God. I remember helping a carpenter once. He had the plans; he knew just how to do each particular thing that came up. It was a pleasure to work with him. God will lead us. God will lay the plan. Our task is to follow implicitly. "He leadeth me."

JOHN R. EWERS.

CORRESPONDENCE

Opium and Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not sure that your paragraph on the opium traffic in your issue of May 27 is historically accurate. You must realize that Britain and China entered into an agreement which meant the gradual ending of opium importation into China from India. Consequently the statistics which you quote of 1916-7 are no longer relevant. We Americans must not take a "holier than thou" attitude, when we are exporting dismantled breweries to China, and when, as John Dewey showed in his article of some months ago in the New Republic, morphine manufactured in Philadelphia is sent through the United States mails to Shanghai.

As to Francis Hackett's communication on the Irish question, may I suggest that any fighter for democracy in the British Empire might well study some of the native states of India as well as Ireland. Why do not Indian agitators collect funds for freedom there? Emigration from these states into that part of India under British rule indicates there is more liberty under English rulers than Indian.

Pittsburgh, Pa. STANLEY A. HUNTER.

Mr. Spargo on Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading "The Futility of Preaching," by John Spargo. I am going to write my first impression of the article. I will of course read the article again, perhaps many times. My impression is that Mr. Spargo in his article stated Simon-pure truths, which he himself wished were not true. He would have preaching different. I think that there is a smoldering desire in the hearts of many good church people for the pulpits of the land to return or rather to adopt a different method of preaching.

For the past two years I have been giving close attention to the kind of sermons that really help my people. I have preached the political-patriotic-social service war-suggested themes, and others, then the pure expository sermon. These expository sermons are the sermons that made the people happiest and I think really fed their souls. All other themes are so many-sided, and as Mr. Spargo says, take so much research work, which the minister can not give, that it is futile to take the time allotted to the sermon to discuss them.

The passage which you quote on the front page of the "Century" is, I think, an exaggeration. I find the same fault with Mr. Spargo in that statement that he does with the average minister. I think he made a statement that he knows very little about. I am sure there will be much preaching that is more important than the farmer or the school teacher's work. God knows there will be little enough good done by many preachers in the pulpit. But I am sure Mr Spargo did not weigh that statement before he made it.

So, my first impression of the article is that it states for the most part an unpleasant truth, but like most sermons, to make the theme stand out an unpleasant exaggeration has been made. This is a fallacy of most sermons, and when writers and speakers learn to deal kindly, frankly and honestly with themes both will be more potent. So much for my first impression.

ARTHUR DILLINGER.

Salina, Kan.

A Comforting Criticism

Editorial in The Christian Register (Unitarian)

THE FIRST PRIZE

THE FIRST PRIZE for editorial essays on Unitarianism goes this week to the Christian Century, a journal which always ventures just so far in its tepid passion for liberal religion, and then immerses itself in the pool of baptism for both a cleansing and a cooling of its mild mental excursions. It is always cautious with its courage. It is of the household called the Disciples of Christ, who believe in unity after the manner of the lamb's unity with the lion. They say, if Christians will accept baptism by the Biblican formula, as the Disciples do, there will be a reunion for our divisions.

This journalistic champion, which makes much noise like a heretic, and, cleverly enough, never utters a syllable which would disturb the somnolent intelligence of the remotest subscriber, picks up a little item about one of our churches in New Jersey which says it will no longer advertise the name "Unitarian." Then in the soft and omniscient ease of his hallowed domain the editor deduces thus: "There are a number of these 'formerly Unitarian' churches in the country." That is safe enough. Yes, we should say the number is two.

"The Unitarian denomination," he says, "continues to decline in numbers, and never so rapidly as now when the world seems full of radicalism. . . . The Unitarian churches will not all perish; some will wipe out the denominational label, others will find a positive community programme. But it seems inevitable that the historical phenomenon called Unitarianism has seen its day."

[This criticism comforts us, especially the testimony as to our orthodoxy on baptism.—The Editor]

Contributors to This Issue

PETER AINSLEE, D.D., Minister Christian Temple, Baltimore; president Association for the Promotion of Christian Unity; author of "Christ or Napoleon," "God and Me," "If Not a United Church, What?—the last named being just from the press.

VON OGDEN VOGT, a Chicago Congregational minister.

ERNEST BOURNER ALLEN, D. D., minister Second Congregational Church, Oak Park, Ill.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Pastors Take Up Secular Work

In the most luxurious age of the world's history, the ministers of religion must follow the example of Paul again and work with their hands for a living. The Interchurch World Movement is authority for the statement that 37 per cent of the ministers in one Pennsylvania county engage in some occupation in addition to their ministerial work to make a living salary. Twenty-five per cent teach school. Twelve per cent are farmers, or have rabbit farms. One minister receives $150 per year and another has the munificent salary of $25 per year. Only fifteen per cent of the ministers receive $1,500, which is recognized as a minimum wage by some of the denominations for a married man. One minister in West Virginia has solved his problem by becoming a marrying parson. His salary is only $800 a year but his wedding fees are $1,200, since he has the good fortune to live in a Gretna Green where young couples come from three states. While the Interchurch World Movement has collected many such groups of statistics as these, they have undertaken to develop an adequate program to face out the problem of the minister in these days of the high cost of living.

Reformed Episcopal Church Seeks Fellowship in Mother Church

The southern Synod of the Reformed Episcopal church recently was in session at Christ church, Harlesden, England. The spirit of union which is so much a part of English church life these days has affected them and they passed the following resolution: "This Synod, being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal church with the Established church of England, provided that the ministers of the Reformed Episcopal church are received as clergy duly ordained in accordance with the XXXIX Articles of that church, and that it is allowed to retain its Declaration of Principles unaltered with its doctrine, discipline and worship, as set forth in its Constitution, Canons and Prayer Book. Further, that this resolution be forwarded to the authorities of the church of England."

Congregationalists Act on Union in Scotland

The Scottish Congregational Union was held recently and the two themes which were to the fore were missions and Christian unity. The Congregationalists had three sessions over the question of unity, and at last passed a resolution which, while it does not close the door to union, does not accept the present plan offered by the Established Church of Scotland. The following resolution was adopted: "That the Congregational Union of Scotland, while wishing God-speed to the projected union of the two great Presbyterian churches of Scotland, is constrained to utter, in the name of religious equality and civil justice, its strong protest against any parliamentary settlement which would re-establish the church of Scotland in all its old exclusive privileges, and give it possession of the national religious endowments without national control. It would welcome the opportunity for defining and explicating its attitude in friendly conference with representatives of the churches concerned, and hereby appoints the following: Mr. Henry Brown, J.P., Principal A. J. Grieve, D.D., Rev. Professor Simpson, M.A., Rev. T. Templeton, M.A., Rev Charles Richardson, M.A., and Mr. John Orr, J.P., to act as its representatives should such an opportunity arise, and to take such other action as may seem desirable." This action of the Congregationalists in Scotland has not been well received by the Presbyterians. The Scotsman, Edinburgh's great daily, makes this rather caustic comment on the above resolution: "The action of the Congregational Union is unfortunate. It does not propose to open up negotiations at the twelfth hour that might lead to union that would include Congregationalism; it only asks for the opportunity to justify its 'strong protest.' The representatives of the conferring churches took ten years to unravel the difficulties confronting them, and to find a way out of the maze created by centuries of conflict; it only asks opportunity at the last moment of showing the leaders of the great churches their mistakes."

Ministers Preach on Road to Hell

The ministry has not lost its fighting spirit as may be seen from the story of certain recent activities in California. There is a city in Mexico just across the border from California which has become a resort for Americans of sporting proclivities. Gambling, drinking and vice of every sort abounds in this city without control from Mexican authorities. The ministers of San Diego recently preached a series of sermons on "The Road to Hell—Tiajuana." An emergency law and order league has been formed and advertising of gambling projects will be controlled henceforth. The ministers are trying to get the federal government to close the border at this point until the vicious joints are broken up.

New Member of Sunday School Committee

There is no gift in the power of the International Sunday school organization to confer which is more coveted than membership on the Executive Committee of the International Association. The members of this committee lay out the lessons which are studied by the Sunday schools of the western world. Rev. C. R. Stauffer, of Cincinnati, has recently been appointed as a member of this committee representing the Disciples of Christ. He is pastor of Norwood Christian church.

Will Hold School for Rural Ministers

If the ministers do not go to school this summer, it will not be because opportunities are lacking. Two great universities, Harvard and Chicago, are providing courses and a number of summer assemblies are making an appeal to the men of the cloth. The summer school of Defiance College which is in fellowship with the American Christian Convention, is offering courses for rural pastors, in a school which will operate for three weeks. The courses offered are church publicity, every-member canvass, yearly budget, visualized instruction, making the survey, discussion of new rural life literature, conducting a rural life institute, making out a year of church progress. Other courses will deal with evangelism, religious education, church building, and equipment, and rural sociology. One hour each day devoted to home and community problems will be in charge of extension workers from the State Department of Agriculture.

Baptists Will Unite Iowa Colleges

Some denominations find themselves poor by reason of numbers of small struggling colleges. The Baptists of Iowa have had three and under their present program they are uniting the three into one to be called Union College This will be the last commencement for Des Moines college, the best-known of the constituent institutions. Into the merger there will also go one Presbyterian college, Highland Park College. The Baptists propose to give Union College a strong endowment.

Advertise in a New Place for a Minister

There is a new community church at Bradwoods, Pa., a suburb of Pittsburgh. This church is now seeking a minister and it is seeking him through other than the conventional channels. An advertisement has been inserted in The Survey and it is among the readers of this magazine that the new church hopes to find a pastor.

Community Church Still Retains Unitarian Connection

The declaration of independence of denominational affiliation made some time ago by the Community church of New York which is headed by Rev. John Haynes Holmes, seems to have some limitations to it. This church was formerly a Unitarian church and last winter came to the conclusion that the Unitarian denomination was too conservative for

this liberal church to be affiliated with. Recently, however, the advantages of denominational organization would seem to outweigh the disadvantages for the church in May passed a resolution stating that the Community church is still a Unitarian church.

Dr. Black Has Been in Retirement

For several months past Dr. Hugh Black has been on the island of Jersey. He went to Scotland at the close of the war but found that the demands upon him for public addresses made it impossible for him to write a book that he had in mind. He has been living quietly upon this island and writing a volume that is shortly to appear. He bears a very gracious and eloquent tribute to the man who is pastor in the town where he has been residing. He says: "I have stayed longer than I had intended, being attracted, among other things, by the remarkable preaching of the Presbyterian minister in St. Heliers, the Rev. Robert Scrymgeour. Every Sunday I have traveled five miles to listen to one of his beautiful and gracious messages. During these past weeks I have often thought that the English Presbyterian church must be very rich in men when it can afford to have such a preacher in one of their far outposts. But that congregation has been accustomed to great preaching. The last time I visited the island was twenty-four years ago, when their minister was the Rev. W. B. Macleod, now in Edinburgh. I remember hearing a very powerful sermon from him which I have never forgotten."

Dr. Holmes Undergoes Surgical Operation

Rev. John Haynes Holmes, of the Community church, of New York, and editor of Unity, has recently been compelled to undergo a surgical operation and will be incapacitated for duty for some time, though not in any danger. He has two assistant ministers in his church to whom his duties will be assigned and on the staff of his paper are a number of writers who will take his place.

Will Hold Summer School for Ministers

Ministers themselves need spiritual renewal, and for the ministers of the middle west a school has been provided at Winona Lake this summer under the guidance of Dr. G. Campbell Morgan, of London. A course of four weeks has been arranged for. It is undenominational in character. The instructors will be Dr. Morgan, Dr. Samuel Chadwick, Dr. A. T. Robertson, Dr. F. N. Palmer, Dr. Camden Coburn, and Dr. Charles L. Goodell. The environment of Winona is very pleasant and it is thought many ministers will avail themselves of this opportunity for summer inspiration.

Congregationalists Publish Council Proceedings

The Congregationalists have made it possible for all of their ministers to be informed with regard to the proceedings of their national body. A bound volume of the proceedings has been issued which is circulated gratuitously within the denomination. The volume contains the Council Sermon by Dr. Raymond Calkins on "The Church and the Social Conscience," and the address of the retiring moderator, Dr. William Horace Day, entitled "Whither?" Dr. Herring, the secretary of the council, has prepared his statistical matter in interesting form, indicating the meaning of his facts as he proceeds. The statistics prove to be quite readable.

Veteran Missionary Celebrates His Centenary

The oldest missionary in Great Britain is a Scottish minister, Rev. John Anderson, M.A., who was a hundred years old on May 10. It is claimed that he is also the oldest missionary in the world. He is reported as being in both physical and mental health and fitness.

Baptists Are Alarmed Over Ministerial Supply

The last Baptist year-book shows that the number of ministers deceased is larger than the number ordained. This takes no account of the losses in ministerial ranks by withdrawals. There are less than 400 students in the theological seminaries of the denomination and besides these there are 250 ministerial students in the colleges. It is believed that between 300 and 400 Baptist ministers are being trained in undenominational institutes which provide short courses.

Disciples Missionary Reports Costs in India

Rev. Fay E. Livengood, a Disciples missionary in India, has recently made a report on the high cost of living in India. The various cuts of meat run from six to fifteen cents a pound, eggs are thirty-five cents a dozen and butter seventy cents a pound. The wages of servants have gone up and are now from four to ten dollars a month. While these prices seem very low to us, they represent a large advance over pre-war prices.

Propagates the Federation Idea

Rev. Perry J. Rice, executive secretary of the Chicago Christian Missionary Society, has lately visited the leading cities of Illinois in behalf of the federation idea. He has visited Galesburg, Peoria, Rockford, Freeport, Rock Island, Moline, Urbana, Champaign,

The Congregational Union of England

THE Congregational Union of England recently assembled in Memorial Hall in London, which is hallowed by so many facts of Congregational church history. Dr. A. E. Garvie has been the president of the union the past year and in his address before the union he emphasized the need of standing strongly for religious liberty. In this connection he said, "Religious liberty has been menaced by the treatment of conscientious objectors during the war. It was a keep surprise and a deep disappointment that the Free churches were not more persistent and emphatic in their protest against this treatment." Rev. A. J. Viner was elected as successor for the new year. The Mansfield Conference proposals for larger fellowship between Christian churches was acted upon favorably but without the enthusiasm that such an enterprise should command. The three clauses of this agreement are: "Interchange of pulpits, under due authority; subject to the same authority, mutual admission to the Lord's Table; acceptance by ministers serving in any one denomination, and who may desire it, of such authorization as shall enable them to minister fully and freely in the churches of other denominations, it being clearly stated that the purpose of this authorization is as above set forth, and that it is not to be taken as reordination or as repudiation of their previous status as ministers of the Church Catholic of Christ."

There was fear that the third proposal might be given an interpretation by high churchmen of the Establishment different than that meant by Congregationalists so a further definition was given to it: "With respect to the third proposal, as there is difference of opinion regarding the meaning of the terms, in order to avoid the possibility of subsequent misunderstanding, this assembly desires to make quite clear that it could not accept any interpretation which departs from the plain sense of the language used, namely, that the authorization referred to does not, and cannot, mean ordination in any sense such as the use of the form of laying on of the hands of the bishop would, in view of the significance attached to that act by certain churches, be held to indicate."

Dr. Viner, who was elected as chairman of the Congregational Union for 1921-22, is one of the strong personalities of Congregationalism. He is a native of Frome where he was born in 1857. He was educated at Nottingham and New College, after spending some time in business and ministered first at Woolwich, where his "downrightness" and his capacity for both speech and work gave him a firm grip on an industrial community. He has had varied experiences as pastor, secretary, and as a member of a foreign missionary deputation to study the foreign field. His personality has much variety in it as he is known as a "hot debater and a kind and considerate friend."

There was great interest in the preparations for the tercentenary of the sailing of the Pilgrims and it would almost seem that there will be more interest in this event in England than in the United States.

Bloomington, Springfield, Decatur and Danville. These cities were asked and consented to send delegates to the convention of city federations held at Cleveland last week.

Distinguished British Scholar in Chicago

Dr. Alfred E. Garvie, principal of New College, London, was the speaker at the Union Ministers' meeting in Chicago at the Association Auditorium May 31. Dr. Garvie was born in Russian Poland, educated in the universities of Glasgow, Edinburgh and Oxford and he is now the chairman-elect of the Congregational Union of England and Wales. He has written nearly a dozen volumes of high rank, among them "Christian Personality" and "Studies in the Inner Life of Jesus."

Dr. Willett Makes Church Federation Addresses

The Federal Council of the Churches of Christ in America selected Dr. H. L. Willett of Chicago to interpret the federation idea before the General Conference of the Methodist Episcopal church in Des Moines and before the General Assembly of the Presbyterian church in Philadelphia. Dr. Willett has had a most successful administration as head of the Chicago Church Federation.

Mr. Lloyd George Becomes President of the Mayflower Council

The Premier of England has been approached by the free churchmen of England with regard to assuming the presidency of the Mayflower Council of England and has consented to accept the place. All of the free churches are joining in the celebration of the sailing of the Mayflower Associated with Rev. M. E. Aubrey, M.A., in the honorary secretaryship is now Rev. Thos. Nightingale, who takes the place of Dr. F. B. Meyer on his resignation as secretary of the National Free Church Council.

Methodist Ministers Help in Recruiting Work

Some of the denominational colleges are beginning to realize that they turn out too little of the grist which they are supposed to grind. A large part of their justification is to be found in that they supply trained workers for the various causes of religion. One Disciple college, however, loses 40 per cent of its ministerial college students while they are in college and most denominational colleges admit they have no regular way of recruiting students for the ministry. Rev. E. F. Tittle, pastor of the First Methodist Episcopal church, of Evanston, Ill., recently closed the vocational guidance course at Ohio Wesleyan University with a stirring address on "The Ministry as a Profession." At Hiram College, a Disciples foundation, President Miner Lee Bates in conference with leaders of the senior class, selects each year a group of those students who have as he believes the peculiar gifts which would fit them for the Christian ministry. These young men are entertained at tea in the president's home and the claims of the churchly professions are presented by both professors and the local ministers.

Baptist Leader Will Not Accept Prelatical Episcopacy

Rev. F. C. Spurr recently delivered an address at the Baptist Ministers' Fraternal at Birmingham, England, on the theme, "Can We Accept the Episcopacy?" He made some distinctions in this address which will doubtless become the official attitude of his denomination on the union question. He said, "When Free Churchmen are asked whether they are prepared to accept this anti-fraternal, monarchical Episcopate, their answer must be emphatically, No! To admit its validity would be to do despite to the Spirit of God. It would be, in their esteem, to deny the fundamental principles of Christian brotherhood. It would involve a repudiation of the most obvious fact, admitted with generous affection by Bishop Gore and other high churchmen, that the Holy Spirit acts as freely outside the Episcopal system as within it, perhaps even more freely."

Leading University Preacher Has Resigned

Rev. Madison Hart, pastor of the First Church of Disciples, Columbia, Mo., has resigned to accept a pastorate at Danville, Ky. Mr. Hart has had a brilliant ministry in Columbia where he preached to large numbers of students of the state university. His church, seating eight hundred people, has proved quite inadequate in recent years.

Recruiting the Ministry in the Churches

There is much dispute among Christian leaders about the place for recruiting students for the ministry. Some would have the recruiting done in the home, some in the churches and some in the schools. Rev. O. C. Bolman has been conducting a quiet and effective campaign in the Disciples churches of the district of southwestern Illinois of which he is superintendent, in behalf of the Christian vocations. Success has crowned his efforts. During the past winter twenty-four volunteers for specifically church callings have signed self commitment pledges.

Noted Teacher of Sociology Resigns

The College of Missions at Indianapolis, maintained by the United Christian Missionary Society of the Disciples of Christ, is unique among the graduate schools of missions in the United States. This school has had fifty-two students in training the past year. One of the well-known teachers of this institution since its founding has been Dr. Frederick E. Lumley. Dr. Lumley has resigned to accept a position as professor of sociology in the University of Ohio at Columbus. No announcement has yet been made with regard to his successor. The moving of the headquarters of the missionary society to St. Louis has raised the question of the future location of the College of Missions.

New Cities Make New Churches

Cumberland, Md., has suddenly taken on a large growth of population owing to the new industries being established there. The Kelly-Springfield Tire company and a large film corporation have brought thousands of new workmen to the city. A situation like this quite belies a certain superficial judgment that no more churches should be organized in America. While many communities have too many churches, industrial developments make necessary new churches. The Disciples of Christ have recently organized a new church in this growing city and other denominations are taking note of the situation and have begun to formulate programs according to their needs.

Missionary Executive Attends Americanization Conference

Rev. Karl Borders, who is in charge of the missions for immigrants in Chicago maintained by the Disciples American Missionary Society, recently attended a conference on Americanization held in Minneapolis presided over by Prof. Albert E. Jenks. He brought back many interesting ideas to use in the Russian mission of the Disciples. He reports concerning the conference: "The number of social, industrial and religious workers registered far exceeded the professional schoolmen, and the conference from the beginning viewed the problem in much broader and deeper aspect than that presented by a certain educator. The fact was again and again emphasized that Americanization is more than learning English or even taking out naturalization papers. One of the speakers, himself a naturalized citizen, said what the foreigner needs is not so much Americanization as Americans. This human, personal phase of the question was accentuated throughout the discussion."

Live Minister Succeeds with Church

The opposition of a few reactionary critics has not delayed in the least the progress of the progressive Disciples congregation in Pittsburgh's East End, led by Rev. John Ray Ewers. This church was in the limelight recently on account of opening up its membership to receive all Christians without other test than credentials of membership in any evangelical church. Sixty new members have been received since the first of the year and the pastor has been called for a period of five years more. The young people are a large factor in the congregation. They meet on Sunday afternoons as a discussion group where religion and social welfare are considered in the freest way.

Well-Known Cincinnati Clergyman Dies

Rev. Alexander McMillan Harvuot was for many years one of the influential leaders of the Disciples communion in Cincinnati. He was seized with pneumonia and died at his home in Cincinnati on May 6. He came first into promi-

nence through his exceptionally competent ministry at Central Christian Church. In connection with his church work he maintained a "School of Pastoral Helpers." He was the founder of the Evanston church in Cincinnati and was a member of a number of the national church boards whose headquarters were in this city.

Establish a Memorial Tablet for Soldiers

Not wishing to forget the services of the soldiers of the late war, the Euclid Avenue Christian church, of Cleveland, O., has established a Memorial Tablet bearing the names of the men of the church who were in the service. The tablet was unveiled on the evening of May 30, with appropriate exercises.

Dr. Cadman Will Speak at College Commencement

Transylvania University, of Lexington, Ky., has had a large attendance this year. In its student body it is reported that there are a hundred men preparing for the ministry. The commencement will be held June 8, and Dr. S. Parkes Cadman, of Brooklyn, will be the orator of the day.

Disciples Help City Church Building

With the new funds that have come into its hands on account of the Interchurch World Movement drive, the Board of Church Extension of the Disciples United Christian Missionary Society has adopted a more generous policy with regard to church buildings in metropolitn centers. Realizing that the transiency of the population makes the ordinary plan of church aid by loans impracticable, this board is now in some instances making outright gifts. A building is now in process of erection for the Ridgewood Heights church in Brooklyn. The Board of Church Extension has granted aid in the erection of this building of a gift of $20,000 and a loan of $25,000. A building is also in the process of erection in New Orleans which is being erected on the same plan. On June 6, there was dedicated in Chicago a church building for the use of the Russians. It is located on Crystal street. The building was purchased outright by the board and the title will always be vested in the national organization.

Illinois Disciples will Hear New Voices

The state convention of the Disciples of Christ in Illinois will be held at Benton, Sept. 20-23. The program was prepared by a committee that determined to have freshness. The programs for ten years past were examined and no one is being invited to speak who has appeared in the past ten years. This does not apply, of course, to the officers of the national organization. Rev. C. M. Chilton, of St. Joseph, Mo., has been invited to come over from Missouri and speak on the subject, "The Disciples' Position in 1920." Dr Chilton is widely known for his remarkable ministry covering twenty-five years in St. Joseph.

Presbyterians Choose Moderator by Acclamation

In former days the choice of a moderator by the General Assembly of the Presbyterian church was a great political scramble. The scandal of this grew until the Assembly refused to elect men who had carried on campaigns. This year the moderator was elected by acclamation. Dr. Samuel S. Palmer is minister of the Broad Street Presbyterian church of Columbus, O. He has been pastor of this church for twenty-two years. He is reported to represent the moderate element in the church.

Aged Theologian Going to Europe

Dr. Augustus H. Strong is the veteran theologian of Rochester Seminary, the Baptists' institution. He resigned some years ago to enjoy a few years of rest in his old age, and has been residing in Pasadena, Cal. Recently Dr. and Mrs. Strong left Pasadena for an extended trip in Italy and France. His record as a Baptist leader as set forth by a friend is impressive: "Eleven years a pastor, forty years the beloved president of Rochester Theological Seminary, author of many books of wide interest, especially of 'Strong's Systematic Theology,' used in many seminaries outside our own denomination, Dr. Strong, though now in his eighty-fourth year, is still active and interested in kingdom enterprises. His visit to Europe is not by any means simply a pleasure trip. He has brushed up his French recently under a tutor and expects to visit our Baptist churches in France, especially in and near the war zone, and speak to the people in their own language." Dr. Strong has sometimes been regarded as a conservative in his religious convictions but the following statement by him in a recent issue of his denominational journal indicates that this judgment must be greatly modified. He said: "Again, I am a higher critic, but of a certain sort. I believe that the scriptures are to be studied from within as well as from without, and that much can be learned thus as to their date, their history and the methods of their composition. I believe in the utmost freedom of investigation. But when the higher critic tells me that his method is the only avenue to truth I deny and reply that he ignores the principal source of religious knowledge, the inward teaching of the spirit of God to the regenerated soul."

Episcopalians Commend Ministry as a Profession

The Episcopalians are feeling keenly the need of ministers. The church leaders have been putting on propaganda to secure more ministerial students. A deputation has been sent to state universities to enlist students there and a number have been recruited. The result of this campaign is said to be gratifying. A group of church seminaries has issued a pamphlet entitled "The Church's Ministry," in which the opportunities of the Christian ministry are set forth.

General Booth's Sister Ill

The ranks of the Salvation Army are troubled over the reported illness of Mrs. Booth-Hellberg, who underwent an operation in Norway recently. Mrs. Booth-Hellberg, who has been in charge of the Salvation Army work in Norway is the youngest sister of General Bramwell Booth. She is the author of some well known Salvation Army publications.

Leading Minister of Kansas City

Rev. Burris Jenkins, of Kansas City, is a unique figure of the ministry of that city. He is known for fearless radicalism in pulpit utterance and for modernity in church method. On Sunday evenings he preaches in Atkins hall, the large community auditorium which forms part of the church building. He uses moving pictures as one of his attractions. To this service so many people come that they rarely all get in and the neighboring ministers say they have good crowds taking care of the overflow that cannot hear the brilliant Jenkins. Dr. Jenkins is not only a minister but he is the editor of the Kansas City Post and is a prominent figure in Missouri poli-

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tics. It is freely prophesied that he will be a democratic candidate for the governorship or the United States senatorship in the not distant future.

Federated Church Fails

The federation of the Congregational and the Presbyterian churches at Olathe, Kans., has been dissolved into its constituent parts. The Presbyterian property was held in the hands of the presbytery, while the Congregationalist property was held in the hands of the local church trustees. The Presbyterians proposed that the property of the federated church should be held by the presbytery and that the federated church should hold to the Presbyterian creed and the Presbyterian church organization. The Congregationalists could not see the difference between this and joining the Presbyterian church. In this case, as in many others, the achievement of a local federation has been wrecked on the snags of denominational organization. Outside sectarian officialdom often finds a way to render these local union enterprises futile.

Missionary Leader Visits San Domingo

Dr. Samuel G. Inman has recently visited the island of San Domingo and Haiti and finds there a virgin territory for missionary effort. The influence of Roman Catholicism has largely waned and the population has reverted to primitive heathenism in many ways. The American administration in the island is bringing great changes in the educational program and is turning "wharf rats" into useful citizens. Dr. Inman will recommend very strongly a vigorous Protestant program for the island.

Bible Class Changes Teachers Every Sunday

The Adult Class in Auburn Christian Sunday-school, of Auburn, Neb., has a unique plan for providing a teacher. The class has ten teachers who work on an itinerating plan. Each teacher thus has ten weeks in which to prepare his lesson. There is a healthy emulation among them. In addition to this, the plan has given the superintendent of the school a group from which he may select teachers for other classes from time to time.

Southern Presbyterians in General Assembly.

The southern Presbyterians held their General Assembly at Charlotte, N. C., simultaneously with the northern General Assembly at Philadelphia. The retiring moderator is Dr. A. M. Frazer. His Assembly sermon was on the theme "Called to be Saints." The election of the incoming moderator was a mattter of more than passing interest on account of the pressing problem of reunion with the northern church. Dr. Walter L. Lingle, of the Union Seminary of Richmond, Va., was elected. He is known for his strong utterances in behalf of reunion. Reports show large gains to all the benevolent causes of the church. Foreign missions received $1,115,345, an increase of $323,904, or almost 41 per cent; home missions, $407,651, an increase of $104,264, or 34 per cent; Christian education and ministerial relief, $283,371, a gain of $68,567. C. E. Graham challenged the church by an offer of $200,000 to the endowment fund of ministerial relief, if the whole church will add $400,000. This will make the invested fund $1,200,000. The Progressive program, which corresponds to the New Era Movement of the U. S. A. Church, has had a wonderfully successful year, and large things are being planned for next year. The reports show more than 20,000 additions to the church during the year—a net gain of more than 10,000.

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An Undenominational Journal of Religion

Volume XXXVII CHICAGO, JUNE 17, 1920 Number 25

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer for the Open Mind

GOD of all living things, whose are the flowers and the grass, the beasts of the forest and field, the fishes of the sea and the birds of the air, we who are not Thy creatures only but Thy children look to Thee for ever more abundant life. Thou art not the God of dead things but of things that live. It is from the fullness of thine own infinite vitality that all life flows. We come back to Thee, the Source and Spring of power and knowledge, for the renewal and enlargement of our own spent powers. Keep us growing, O Lord. Forbid that upon us should settle the chill and fixity of winter, but give us instead a perennial springtide of soul, an unending season of new adventures in thought and attainment.

Our heart responds at this joyous summer moment with a sense of the vibrancy and eagerness of all nature about us. In all living things Thou hast planted a passion to grow. And in our heart there stirs the longing to make progress, to enrich and enlarge our appreciations. Give us, O Thou Spirit of Truth, the open mind, let not the increasing years take from us our childlike mood of expectancy, nor age impair our capacity to wonder and to rejoice at the many fresh unfoldings of Thy wisdom and will. Defend us against the fallacies of a finished system. Steady us when new knowledge compels us to revise our older truth. Show us how to learn and to unlearn without peril to our integrity, and keep alive within us the sense of having an anchor in the eternal. In this era of doubt and revolt, when Thou art shaking the very foundations of doctrines that have endured for ages, defend us against the weakness of fear and the hardness of cynicism. We would believe in Thee. We would hold Christ's hand. Take not from us, we entreat Thee, the vision of that one face. Make him our truth in whom Thy wisdom dwells and whose footprints lead us into all truth. For his name's sake. Amen.

The Outcome of the Republican Convention

IT was late on Saturday night before the public learned that the Republican convention had concluded its labors and placed in nomination its standard bearers for the coming campaign. To the bystander it looked most of the time as if the old party rule had been broken, the ancient party bosses dethroned, and the rank and file of the party given free play. The platform was a colorless document which could be interpreted by any candidate, from Johnson to Penrose, as entirely satisfactory to him. It was a triumph of cautious and ambiguous phrasing. It said the perfectly obvious things in words which make acceptable reading to the average man. But it was felt that the candidate selected would give the real sentiment of the party. Wood and Lowden committed political hara-kiri with their enormous campaign funds. Johnson's impossible attitude on the international issue put him out of question, in spite of his former progressive leadership, and his platform ability. Hoover had no money and refused to campaign. If the "senior statesmen," the party leaders of the conservative group, could force a nomination by Saturday night, when everybody was tired out, there was a chance to control the future. If the convention went over until Monday, it would be anybody's fight, with the chances in favor of a progressive. But the unseen leadership was in evidence at the close, and Senator Harding, a man entirely unknown to the rank and file, and fully acceptable to the

standpat elder senate group, was nominated. It was evidence that the adroit forces of conservatism do not always need to employ the steam roller. This time they won with a much less offensive technique. It is a satisfaction to believe that as in all recent national campaigns, the candidates are men of unquestioned personal integrity, such as America likes to associate with the incumbents of high office.

The Chaplains Did Their Part

GREAT credit is reflected upon the army chaplains by a report recently issued by the War Department. Sixty-four chaplains were killed or wounded and twenty-three given decorations for conspicuous bravery in action. The casualties were the largest in terms of percentage of any arm of the service. Many chaplains refused proffered decorations because the rank and file who were with them were not also included. There is some complaint because these brave officers were not given higher grading. From a strictly military point of view there is no reason why chaplains should not have open to them all the grades of promotion given physicians and surgeons. Their service is of the same non-combative nature, and one is no more dangerous than the other. But it seems a little unseemly for either group to contend for it, for both are humanitarian services and of all men neither physicians nor ministers should be smitten with a desire for prestige or rewards either of position or emoluments. Yet others may demand justice for them. The army should arrange the same grades for chaplains as for the medical staff. These heroic men are the indisputable answer to those who decried the sacrificial character of the ministry because a very few took advantage of the exemption clause and refused to do their part with their fellows of military age.

Should the Community Church Be Encouraged?

THE movement to limit the number of churches in a new community to one, to combine in some equitable manner in neighborhoods where there are too many to be efficient, and to discourage the advent of unneeded congregations, is so far under way that it is being reckoned with in many denominational and interdenominational gatherings. From inquiries made something like a year ago it is evident that there are some hundreds of such churches in different parts of the country, and that their numbers are on the increase. Some of them are simple "community churches," in which the interested people of a neighborhood, without any particular denominational zeal, but with a real desire for a church home, unite upon some modest basis of church membership, and thus secure for themselves the advantages of the Christian faith without the divisive entailments of denominational rivalries. Others of them are federated churches, in which two or more congregations, that have found it difficult to maintain separate existence unite on a basis of relationship which insures the integrity of each of the cooperating groups, but unites in worship and work.

The Bias of Denominational Counsellors

IT is interesting to see that whenever denominational officials discuss the problems of the community church, it is in tones of deprecation. It is often in terms far from the truth, as well. The statement is often made by such official guardians of denominationalism that the community or federated church is always a failure. This is simply a disregarding of the facts. The proportion of successful churches of this character is quite as large as in the case of any of the denominational groups. And this in spite of the fact that they have no official oversight or direction. It is natural that the leaders in the denominational activities should deprecate the loss of any churches from their lists. This is sure to happen in the case of the community church, and is liable to occur in the instance of federation. Perhaps therefore the opinion of such officials is in a measure discounted by their professional bias. Nevertheless, it would be well if all unrelated churches could establish connections with some denominational missionary and educational boards for purposes of self-expression in these wider areas of Christian effort. The boards selected would be chosen on the ground of preference of the majority of the members, or on those of efficiency. Any one of the great missionary agencies, such as the American Board of Commissioners for Foreign Missions, or the Board of Home Missions of the Presbyterian Church in the U. S. A. or the United Christian Missionary Society of the Disciples, would make favorable and inspiring auspices to preserve any community church from the peril of irresponsible isolation.

The Right Kind of Americanization

FOLLOWING the war, one might almost say that "Americanization" became a fad. It was the word on everyone's lips, but nearly everyone meant something different by it. Teachers used the word to describe night schools which would teach English and the constitution of the United States. Business men meant by Americanization a subtle campaign against social unrest and in behalf of social conservatism. The churches meant by Americanization in many cases only a poorly camouflaged piece of old-time evangelism. It is inevitable that these varying conceptions should lead to differences among the workers and to criticism. From the standpoint of the church, Americanization can be no mere negative movement which is directed against that nebulous thing called Bolshevism. The church as such is not concerned with economic theory. No program of purely secular education will truly Americanize our immigrants. Americanization is more than a matter of cramming in some stray crumbs of knowledge. We must teach our immigrants to love America, and that will never come about except the Americans themselves become good neighbors to the newcomer, meeting them upon a plane of friendly social intercourse. Nor can any program of Americanization hope to succeed which does not build the foundations of all citizenship. Our immigrants must be assisted to be religious

in their own way, and invited to compare their religious life with ours, to the mutual advantage of both groups. Americanization must include neighborliness and religious idealism if it is to succeed.

How Christian Union is Viewed in the Orient

A COMMITTEE has been considering the question of the union of the Eastern Orthodox, the Old Catholics and the Gregorian Christians of the Orient. This committee has brought in a thoroughly wise report on the essentials of any Christian union program. After insisting that distrust and ill-will must be superseded by trust and friendship and that these churches should learn to be concerned about each other's welfare and to help each other, it is proposed that there shall be a circulation of interdenominational news as a means of binding these three communions together. Interdenominational news as a Christian union force has not been properly appreciated by the great leaders of the union movement in the Occident. One cannot hate the man one is acquainted with. The increase of interdenominational acquaintance is one of the surest means of bringing all of Christ's followers into brotherhood and cooperation.

Advice for the Churches in Social Work

ONE of the very strongest commissions set up by the Chicago Church Federation is that of Social and Civic Relations. One finds on this commission such authoritative personalities as Dr. Earle E. Eubank, Dean of the Y. M. C. A. college; Dr. Ernest F. Tittle, pastor of the First M. E. church of Evanston; Dr. John M. Coulter, head of the Department of Botany of the University of Chicago; Miss Amelia Sears, superintendent of the United Charities of Chicago; and Wilfred S. Reynolds, vice-president Central Council of Social Agencies. This commission offers to advise churches in the matters of social service and civic welfare. This advice should be sought by pastors who are ambitious to do something in the direction of effective social service. It will be able to prevent many costly mistakes which result from unguided experimentation. The social movement in the churches has suffered from nothing so much as sentimentalism. The churches have often had zeal without knowledge and thousands of dollars have been wasted in futile adventures. Chicago churches are fortunate in having at hand a group of experts who are willing to advise with churches which contemplate the longer program.

Recruiting the Ministry

THE methods by which the church has secured men for its ministry in the past have varied widely. Some have been reared in the households of ministers and have espoused the sacred calling like Eli's sons, by training. Of these, there are no longer many. In England, in the long ago, the younger sons who, under the law of entail were disinherited, were encouraged to go into the ministry for purposes of a "living." The free churches once waited upon miraculous calls. The story of Spurgeon's call to the ministry is forever fascinating. In these days various social motives lead young men to take up the service of the church. The family affords by no means the most potent of these motives. Under present economic conditions the family may be counted upon to oppose the tendency of any of its sons to enter the ministry. The local church sometimes recruits its sons as servants at the altar. The Christian college might have been expected to perform this service but has often failed to do anything at all about it. On the contrary, some Christian colleges lose as high as 40 per cent of their men who started to college to study for the ministry. Noteworthy is the plan employed at Hiram College, a Disciple foundation in Ohio. There the president and the ministerial members of the senior class cooperate in selecting a list of men in the school who seem fitted for the ministry. They are invited to the home of the president where the opportunities of service through the Christian pulpit are presented by eminent ministers. The plan has proved quite successful in winning men for religious work. The summer conferences of the Y. M. C. A. at Lake Geneva and Estes Park have been of large service in recruiting leaders for both the ministry and the mission field.

The Last Ditch Fight of the Liquor Forces

LIQUOR may be counted on to fight to the last ditch. Now that the Supreme Court has negatived their battle for states' rights and has again upheld the perfectly obvious right of the national congress to legislate for the interpretation and enforcement of a national constitutional amendment, their last resort is the attack on the right of the people to amend their own constitution. Elihu Root's amazing contention before the Supreme Court that the sovereign people of this republic cannot put into a constitutional amendment anything which in theme or purpose is not already in that fundamental document would, if upheld, bind the dead hand of the past upon all future generations, make the fathers who first gave us the constitution infallible so far as progress is concerned and give us a fundamental law as unchangeable as that of the Medes and Persians. It is not the first time this eminent lawyer has put his talents at the feet of powerful but subversive public interests, advocating points at law which he would himself, if a judge, immediately rule out of court. It is beyond all hope for even the most fanatical of booze advocates that the eighteenth amendment will ever be repealed by a vote of thirty-six states. Indeed the pious exclamations of such honored and unswerving defenders of the saloon as Senator Hitchcock and of such upright but ever politic statesmen as Governor Cox to the effect that they do not wish the saloon ever to come back would lead us to believe that even the better class of wet politicians are in some sense grateful for what the drys have done. One resort only is left to the mild defenders of booze with their "light wines and beer" contention, and that is to get a bill through congress increasing the alcoholic content of legally non-intoxicating liquor until it will

be well provided with a "kick." If congress is supreme in power to legislate regarding what it intoxicating, they will argue among themselves, it can legally make intoxicating drinks non-intoxicating. Watch your candidate for congress and keep the Anti-Saloon League alive and militant.

Face to Face With the Fruit of Sin

IT was a very ingenious judge who devised the plan of taking an automobile speeder to the morgue to look on the lifeless form of his victim. It is said that this punishment is effective with the hardest of offenders. Probably no man would violate any law if he could see in advance the fruit of his sin. The food profiteer is a long way removed from the babies that do not have enough to eat. The clothing profiteer never sees the old women who shiver through the winter for the lack of the coats that he has denied them. The young man who sows wild oats is not able to visualize in advance the harm his deeds bring upon those he loves nor to realize the undoing of himself to which his course of life inevitably leads. Sin means a defective spiritual imagination. It is in the very nature of wrong doing that it substitutes the thing that is immediate for the thing that is more remote in time, the thing that is material for the reality that is spiritual. The nearest we may come to taking sinners to the morgue is for the preacher to set forth faithfully the effects of wrongdoing. That kind of preaching is never out of date. The faithful sermon may accomplish much that a realistic presentation might do.

Giving Citizenship a Conscience

THE Baptist Ministers' Conference of Philadelphia resolved to get into the city campaign for "a trustworthy and efficient city administration, free from control by special and selfish interests and dedicated solely to the service of the city." They addressed meetings of Baptist and other Christian voters and urged upon them not only that every man vote but that he put moral and social welfare above partizanship. In one meeting of laymen Dr. Samuel Z. Batten asked for a show of hands by all who were registered and was astounded to find that not more than one-half had performed this necessary legal act to qualify for casting a vote. And there before them was Philadelphia, corrupt and unashamed. There is no way to measure the influence of the recent undertaking, but the city administration received a complete shaking up, a better man is mayor and the corporation of contractors that had been deep in city politics was turned down and out. The program of this body of ministers calls for other forms of service besides that of political reform. They propose to get behind health surveys and to promote all possible means for lessening infant mortality, to abolish child labor, clean the streets, promote sanitation, good housing, social centers and better wage conditions as well as put reinforcements into the old battles on liquor and the social evil. Many a ward boss and pot house politician has held his rule by the sheer aloofness of Christian men; and more deplorable to relate, many a churchman has acted as the partisan lieutenant for the boss and the "ring" because he definitely dissociated personal morality and civic morality in his moral code. No man can be a citizen of the Kingdom of Heaven who is not a good citizen of his city. It will not get us far to support an evangelism for personal morality of the traditional kind unless it relates itself to social welfare. A man is not a *good* man unless he has a good social conscience.

The Orient in Chicago

THE cosmopolitan character of Chicago is to be seen by an examination of its list of churches. The Union Christian church for the Chinese on Twenty-second Street is financed by several cooperating city mission societies. Japanese theological students of the city maintain a Japanese church for the evangelization of their countrymen in the city. Now comes the announcement of the organization of a Korean church in Chicago. This church is for the present under the tutelage of the First Methodist church of Evanston, of which Dr. Tittle is pastor. Rev. N. Y. Shoy has been appointed the pastor. The infant church started out with forty charter members. Mr. Shoy plans to start other Korean churches in the middle west. Probably few Americans have been conscious of the presence among us of these Koreans.

What Has Spiritualism Accomplished?

NO BETTER TEST for a religious movement has ever been devised than the practical test that was proposed by Jesus. With regard to religious teachers he said, "By their fruits ye shall know them." In this time when the claims of spiritualism are being heralded over the land, one needs to ask quietly: What has this cult accomplished? Has it removed the doubt that has always invested the subject of the future life? Millions have attended seances and come away unconvinced. They rest their faith in the future in the gospel. But what can those who are convinced offer in commendation of their faith? What has spiritualism done for the common weal? Where are its institutions, its service to the race? The evangelical church not only has its beautiful Easter hope, but it has its program of spiritual culture and its work of social redemption. Its interests are as wide as human life and are not confined to a single interest. It is for this reason that spiritualism will never supplant the church. After half a century it has borne the most meagre fruitage. The community will judge it by Jesus' test.

The Vindication of Academic Freedom

IT IS the proud boast of Harvard that her faculty is free. It is not unusual in that institution for a professor to deliver a lecture that is directed at another professor's head. In this there is no malice but only zeal for the truth. During the past winter a Harvard profes-

sor, Prof. Harold J. Laski, took up an unpopular cause, that of the striking policemen of Boston. He was answered in the class room of another instructor, Prof. Edwin H. Hall. Then came a report that some alumni were refusing to contribute to the endowment fund on account of the views of Dr. Laski. When Prof. Hall heard of this, he wrote President Lowell a letter enclosing a pledge for a thousand dollars to the endowment fund because the president had maintained the freedom of learning and had refused to put pressure upon Prof. Laski. This remarkable story helps to illustrate the "Harvard spirit." There are still some denominational colleges which try to buy the truth. The Johnson Bible College in Tennessee makes its theological instructors sign a creed once a month and swear to it before they draw their pay. The religious faith of students in institutions which ha e no freedom is being continually shattered. In every university there is many a student who is recovering his religious faith which he had lost in the repressions of a denominational college. Faith and freedom are twin sisters.

Irish Propaganda in the United States

ONE of the planks submitted to the platform-makers of the Republican Convention held last week in this city provided for a recognition of the alleged fact of the Irish "republic," and the acknowledgement of its place in the list of nations. Fortunately the sober sense of the managers of the party prevailed, and the plank was left out. This is said to have been much resented by Mr. de Valera and the extreme Irish nationalists, who had hoped much from such a declaration. There is no doubt that a concentrated effort will be made at San Francisco to induce the Democratic convention to incorporate such a plank. And there is some reason to fear that the strong pro-Irish element in the Democratic party may carry such a proposal. Mr. Walsh of the deputation that visited Ireland last year on a tour of investigation of conditions there is said to have threatened the Republicans with the wrath of three millions of Irishmen in the United States, who would oppose any party that refused recognition to the so-called Irish republic.

We have great admiration for the Irish people. They are versatile, clever, humorous, and capable of fine results in industry, commerce and the arts. They have sent us a great number of excellent citizens, who have taken their places among our most efficient merchants, artisans, politicians, policemen, actors and men of letters. We have warm sympathy with the plan to provide any people with self-government who desire it. For a long, long time we have heard the plea for home rule for Ireland, and have always hoped it would come to pass at the earliest possible moment. By disposition and experience we are on the side of the weaker nations who are asking for self-determination. Why, then, are we opposed to the Irish republic?

We are not opposed to it. We are greatly in favor of it. If there were no other reason for it, the clamor that is made in its behalf would move us to advocate it, were it merely to rid the world of the incessant turmoil of those who are demanding it. But no one seems to know among the Irish themselves just what is the thing they want, or even when they have it. Perhaps they already have a sufficient measure of the thing to discover that they do not like it so well as they thought. They may be like the small child on the railway train who spent most of the time in crying. It was plain that he was in a bad temper. After an unusually shrill outburst, an old gentleman across the aisle said to the nurse: "What in the world does that child want?" The answer was: "He wants the bee, sir, that just flew in at the window." "Well, why don't you let him have it, if that is what he wants?" "He's got it, sir," said the nurse.

Mr. Francis Hackett recently took us to task because, as a progressive journal, we did not advocate the emancipation of Ireland, along with the other progressive causes to which we are committed. We of course declined to admit that it is the obligation of any organ of publicity to include in the circle of its favorable regard every interest which may be identified by all comers with its general proposals. The Christian Century hopes to merit the reputation of a journal of progressive religious and social convictions, but it undertakes to consider each cause on its merits, and declines to be assigned gratis the duty of making all alleged progressive movements its own.

It must be taken as an axiom that we favor the effort of any people to obtain independence. But the apparent inability of the Irish people themselves to hit upon a plan of independence that will be acceptable to them is one of the chief difficulties in the case. If we have any wit in the reading of contemporary history, there has not been a time during the past decade when Great Britain was not willing to grant Ireland home rule if Ireland could propose a form of self-government that was acceptable. This has not so far been done. No plan has been set forth with the approval of any representative group of Irishmen, and all the offers made by the royal government have been met with violent disdain and rejection. It sometimes appears to be a case of demanding a form of government which it is evident in advance no one has the ability to contrive, and thus there is left full opportunity for continued agitation. There are men who are always looking for work in the hope of not finding it.

Meantime the Irish people failed utterly to avail themselves of the fine opportunity which the war offered to convince England and the world of the sincerity of their sentiments, and the worthiness of their cause. Grant that there had been wide ground of disagreement and estrangement between the two peoples. Grant that the historic wrongs were all on the side of the English. It was a strategic moment for the Irish people to share the burden of civilization and democracy in which almost the whole forward-looking world was engaged. Instead of doing this, the demonstrative faction of the Irish openly plotted with the Germans to cripple Great Britain in the moment of sorest world peril. As between the English and the Irish people we are not partisans. But in the war England took upon herself the great burden of the defense

of democracy and civilization. What did Ireland do? While the English were fighting at Verdun, and straining every nerve to save the day for humanity and the future, the nationalists in Ireland started the rebellion which compelled the sending of large British forces to the island, and the corresponding weakening of the Allied strength. In that act the Irish committed a crime against civilization whch it will take students of history a long time to forget.

Ireland was the one part of the British empire which refused to take its due part in the war for the very democracy for which it is supposed to be asking. Ireland refused conscription. It refused rationing. The one part of the empire that had plenty of meat, butter and other forbidden supplies during the war was Ireland. To nearly every regulation passed by Parliament, no matter how far-reaching or necessary, there had to be appended a clause with the words or the meaning, "This regulation does not apply to Ireland." Mr. Redmond pleaded that the Irish must not be exasperated with conscription laws, and England with the phlegmatic tolerance for which it is famous let it go that way. That is why England, bereft of its young men, thinks soberly of the uncrippled manhood of Ireland, and it is why American sailors landing at Queenstown during the war, were amazed at the crowds of able-bodied young Irishmen sneering at the war and the Allies.

Ireland might have taken a leaf from the recent story of India. That land has long demanded self-determination. The merits of that question are not for discussion here. But when the war came, and India had the supreme chance to strike at Great Britain in revenge for what her nationalists called the wrongs of a century, she took the wiser and nobler part and sent her rajahs and maharajahs to fight on the western front, and poured her millions of rupees into the war chest of the empire. It is no wonder that England is ready to take fresh thought for the adjustment of India's demands and the extension of the native franchise. The history of Great Britain on every continent has been that of a builder of self-governing dominions. Canada, Australia, New Zealand and South Africa are of that number. India and Egypt are on the way thither. Why should Ireland be the solitary exception, unless there is something in the native temper that makes the task of national development perplexingly difficult?

There is a certain cool impudence about the Irish propaganda in the United States which both amuses and angers the man of fair play. There can be no objection to the money-raising junket of Mr. DeValera. People have a perfect right to subscribe money to any cause that can enlist their concern. One may feel a measure of indignation when he learns of the efforts of propagandists, among whom are some of the Roman Catholic clergy of this city, to induce holders of liberty bonds to exchange them for bonds of the "Irish Republic," but after all that is a question for the consciences of those so engaged. What is the height of smug effrontery, however, is the effort to secure legislation in state legislatures and Congress to recognize the "Irish Republic." We know very well with what indignation Americans would hear that there was a proposal in the British Parliament demanding that the United States grant the Philippine Islands independence, or turn over the government of Hawaii to the Japanese, who constitute a majority of the population. The pro-Irish meddlers in American politics are deferring by longer spaces than they know the good will of this nation toward the Irish nationalist cause.

A Pulpit "Scarcity"

THE scarcity of ministers is a theme for discussion in most of the religious conventions of the present year, and properly so, for the appalling numbers of vacant pulpits are reminders of a situation too acute to be ignored. Men are leaving the ministry for business. Young men are deterred from entering the ministry by the low salaries—not because they will be asked to make real sacrifices—preachers have always expected to do this—but because they are asked to cut themselves off from the broadening study and experiences which their work will demand, and from fulfilling their rightful obligations to their families. The churches must consider these questions.

But there is one phase of the present scarcity which has a comforting suggestion. There are manifestly fewer freaks and fakes in the ministry than formerly. The pulpit is far less often than it used to be a platform for the spellbinder and the attitudinizer. There is no adoring audience in our day for the man who can "compile" half a dozen sermons from the encyclopedia and books of anecdotes and illustrations, make himself letter-perfect in them, practice their delivery carefully, and then go triumphantly and expectantly from town to town, after the manner of a Broadway idol between seasons.

Still less frequently in our time do we see the ministerial tramp of questionable character and record—the man who journeyed from state to state and from denomination to denomination hiding his evil deeds under a professional cloak while he could, and fleeing when he must, only to find a welcome in a new field because of the easy-going faith of the churches in any man who called himself a preacher and who owned a smooth tongue.

The cranks are fewer. The preacher who had eighteen lectures on the Apocalypse, illustrated by hand-painted charts portraying the Beast, the Dragon, the Living Creatures and the Vials, does not impart his thrills to the small boys and girls of this generation. The preacher who could argue for soul-sleeping from a genealogical text in the book of Numbers, and the one who could prove the total annihilation of the wicked from the Song of Solomon—if these are still declaiming with the old fervor, they have gone to small circles of the like-minded.

Probably there are fewer great preachers than formerly. It is no doubt true that the modern preacher is too largely a man of affairs, and too largely occupied with the details of parish work, to study and meditate until he shall feel the urge to prophetic utterance. But with the scarcity of preachers and especially with the scarcity of master preachers, we find true satisfaction in the assurance that the average of the ministry is far higher than that of thirty years ago, that the overwhelming majority

of ministers are honest and hard working and eminently sane, and that certain types much admired by many of the churches in the past—to use a bit of slang which seemes quite justifiable under the circumstances—"made themselves scarce."

Proteids and Calories

A Parable of Safed the Sage

WENT I and Keturah, unto a Feast. And the Feed was good, but the talk about it was Indecent. For the women talked of how to prepare a meal that had in it a requisite number of Calories and Carbohydrates and other suchlike Immodest things, and the men talked about how Gladstone gave unto each bite of Steak thirty and Two chews and how Horace Fletcher chewed Seventy-three times upon One Bean.

And after they had talked this subject out, and then some, one of them said, Why is Safed silent? For we have not often known it thus.

And I answered them not.

And they pressed me, and asked me if I felt well.

And I said, There be three things which I like not; yea, four do I abominate. The first is Scandals. And the next is Anything which giveth unto one man a chance to Monopolize the Conversation, particularly if he be another than myself. And the third is stories of ocean travel which some fool doth always bring around to a story about sea-sickness. And the last and most Indecent is talk about Digestion and Calories and other Infamies.

And they said, But surely it is meet that a man should know what goeth into his food, and whether it be wholesome?

And I said, It is better for him to marry a woman like Keturah, and trust her, and to keep himself ignorant about everything save that it tasteth mighty good and doth not cost more than his income.

And one of the women said, We are all studying about Foods and Balanced Rations, and it is natural that we speak of it when food is being eaten.

And I said, I would not have you ignorant of Calories, nor would I have a Physician ignorant of Gizzards and Spleens, but I would forget them at the Table.

And by this time the Conversation had gotten to where I might monopolize it, and I said,

Eating is not a Pretty Exercise, Dogs do carry away the bone, and gnaw it aloud and growl. But man hath learned to sit down at the table opposite to another man and not be disgusted at the sight. Yea, and I count it a high reach of Civilization when we can eat decently together. But as for talking of the Constituent Parts of Food, I abhor it. I eat Food, not Calories; good, well-cooked, well-served, appetizing Eats, not Carbohydrates.

And I said, The dear Lord Christ rejoiced that men at Table could talk of things other than food. And he took Bread and Drink and said, This do, in remembrance of me.

And they said, Wouldest thou then that we talk only of Religion at the Table?

And I said, Religion for me is the whole of Normal Life, and I would talk of all things Fine and High and Friendly and Mirthsome, for so the good Lord would have us do. But I would eat and give God thanks and forget about Calories and Digestion.

And one of the men swore a Great Oath, and he said By Heck, thou art right. I am Fed Up on this Calory Stuff. Let us cut it out.

And they all said, From this time forth all talk of Scandal, or Sea-sickness or of things relating to Food and its Digestion is Taboo.

And one of them said, Was there not a fourth?

And the hostess replied, There was, but that would be hard on Safed. Therefore will we not include it.

VERSE

As Thou Wilt

GIVE me the searching faith to see,
How veiled soe'er that image be,
The face of Thy divinity
In every man.

When joy and light around me thrill,
Grant me, O God, the power of will
To look upon the darkness still
And see Thy plan.

And if Thou dost my life require
To burn with sacrificial fire,
Let me not part with earth's desire
Unwillingly.

If, in life's hour supreme, Thou send
Thy messenger, my heart to rend,
Unfalteringly may I ascend
My Calvary.

MARY L. NES.

Calvary

IF HE could doubt on His triumphal cross,
How much more I, in the defeat and loss
Of seeing all my selfish dreams fulfilled,
Of having lived the very life I willed,
Of being all that I desired to be?
My God, my God! Why hast Thou
forsaken me? W. D. HOWELLS.

Service

THERE are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for Him.

HERMAN HAGEDORN.

A Prayer

GOD, whose Son has fathomed sorrow,
Give a mother strength to say:
Mine has faced and found Tomorrow,
I will try to face Today.

ROBERT VANSITTART.

A Rooseveltian Ministry

An Episode That Might Have Been

By Edgar DeWitt Jones

CHANNING CORNERS, with a population of three hundred and forty, environed by the best farming section in York State, dozed peacefully in the heat of a mid-summer afternoon. Save for a group of men who lounged beneath the awning of Mersman's General Store, the one business street of the village was deserted. Suddenly a horseman came galloping into town after the manner of a Paul Revere, and dashing up to Mersman's store pulled rein with a great clatter. Flinging a greeting to the startled loungers the youthful rider disentangled his feet from the stirrups and landed in a heap right side up.

"Anybody hurt, Ish?" inquired John Mersman, a note of anxiety in his voice.

"No, looky here," Isham Gordon waved a placard back and forth so rapidly that it was impossible to read the inscription. "I want to tack this important notice on your emporium. Any objections, John?"

Mersman grinned and looked relieved. "Is that all you want? Why, I reckoned something awful had happened. I can't make it out, but no matter. Anything you want to post up on this shebang goes."

Isham proceeded to business. Four deft taps of his hammer and the job was done. The men read with considerable show of interest this notice:

REV. THEODORE ROOSEVELT
WILL PREACH AT CHANNING CORNERS' CHURCH,
SUNDAY, 11 A. M. AND 7 P. M.

"Who is this Roosevelt feller?" queried the oldest man of the lot.

"Well, Seth Wilson, he's most likely our next minister. He's under thirty, a Harvard man and lately back from the wild west. Ralph Parker was with him in Harvard. He says Roosevelt is a brick, loves a good horse and is full of ginger."

"Well, he'll need ginger. Our last two preachers didn't have much. People don't attend church like they used to. It'll take a strong man to succeed here." The speaker was Harvey Merrill, a prosperous farmer.

"The trouble with the Corners' church," piped old Seth in his high, thin voice, "is that it's a one-man church. Jim Henline, with his pile of mortgages, not shavin' and his habit of stickin' in the amen corner like he was glued there, would bust up the New Jerusalem."

"Now I'd say it was a one-woman church. Don't Miss Betty Hensey think she owns it, building, preacher and all?" This from Martin Trainor, the blacksmith.

"Ain't it a fact that we're more heathen than Christians here at the Corners?" remarked Bradford Moore, Mersman's clerk.

"I spec's it is, Brad, but the trouble isn't all with Jim Henline or Miss Betty Hensey nor the preachers. As I see it Tom Bodine's pool hall is the biggest single factor in the deterioration of this community, especially with our young men. I don't know this Roosevelt, but I know the family. It's mighty good stock. He deserves a good hearing Sunday, and you fellows over there"—he indicated two men who stood a little apart from the others conversing in low tones—"you ought to hear this minister, the Lord knows you need to."

This speaker had the undivided attention of the group about him. He was Holman W. Hayden, a lawyer by training, but a writer by profession. He was the only man present with the courage to condemn publicly an evil that was deplored in private by every right thinking person in the community.

The two men thus addressed resented the rebuke. One of them named Mallard, rosy cheeked, light haired and robustly framed, mumbled something about churches not being in his line. Vickers, his companion, a tall, raw-boned, evil-eyed man, swore roundly and loudly. Then the two turned away in the direction of Bodine's place, which was cater-cornered across the street from Mersman's. The gaze of the others followed them until they disappeared through the swinging door. Then Isham Gordon observed:

"Ha, they didn't like it, Mr. Hayden; no wonder. They are hand in glove with Bodine as everybody knows. Mallard is his boxing instructor, and the other fellow is a tin horn gambler. But I must go." He sprang astride his horse and was off as he came—in a mad gallop.

A record breaking crowd filled the church at Channing Corners next Sunday morning.

Most of the people were in their pews when the Gordons arrived with their guest. They saw a rather slight built young man with reddish brown hair, who wore glasses and gave the impression that his eyesight was poor. He was not exactly ministerial in appearance, but there was something very wholesome in his personality. When he smiled he displayed his strong, white teeth in a fashion that quite won his hearers. The sermon was plain and practical. Warming to his subject he clenched his fist and exclaimed "Being a Christian does not consist merely in saying beautiful things about Christ. Being a Christian means doing things that Christ would approve. For instance, cleansing the temple of money changers and making mealy-mouthed Pharisees come to time, and giving the poorest child a chance for life and love."

But it wasn't the sermon that captivated the people and insured his call to Channing Corners. It was a little unpremeditated speech made just at the close of the morning service. Roosevelt had raised his hand to pronounce the benediction when there came a loud rat-a-tat-tat-tat-tat on the roof right over the amen corner. The minister dropped his hand to his side, his face beaming.

"That's our friend Yellow Hammer," he observed, "or maybe you call him 'Flicker.' The birds are plentiful

around here. A Red-eyed Vireo broke in on my prayer and a Yellow Throat has established himself nearby. The fact is I'm better informed on Ornithology than I am on Theology. I know how to get along with birds; I'm not so sure about church folks. Anyhow ministers can migrate as well as birds."

That settled it. After the service the congregation thronged about the preacher, old and young, shaking his hand and tarrying to exchange a few words with him. Old Jim Henline, Miss Betty Hensey, Seth Wilson and Holman W. Hayden were in the throng that came forward to greet Mr. Roosevelt. The man was magnetic, vigorous, buoyant, likable. Ish Gordon was elated. "He's it," he whispered noisily in Hayden's ear, "and look at the crowd."

That afternoon Channing Corners' church extended a unanimous call to Roosevelt and he accepted.

It was September when the Roosevelts were installed in the manse at the Corners. In arranging their belongings the Rev. Theodore took a big and joyous part, entering with zest in the furnishing of his study in particular. He adorned his den not only with pictures, but with fencing foils, Indian clubs and even a pair of boxing gloves. Shortly two satin-skinned beauties were quartered in the stable; one a Kentucky bred roadster for his wife; the other a trim saddler for himself.

Theodore Roosevelt had been the minister at Channing Corners full five months before he was ready to change the existing order. During these months he familiarized himself with every phase of his field and forces. He visited not only every member of his church, but every home in the village and for a radius of several miles thereabouts. He readily perceived and studied the foibles and hobbies of his parishioners. He talked Durham cattle and Poland China hogs with Jim Henline; politics with Seth Wilson; flowers with Miss Betty Hensey; books and history with Holman W. Hayden. He sought to meet every man and woman upon some common ground and he knew every boy and girl at the Corners by their first name.

Roosevelt regularly made the rounds of Mersman's, the blacksmith shop and the other village stores. He even looked in at Tom Bodine's occasionally much to that unworthy's displeasure. Vickers he knew by sight and sometimes managed to converse with him briefly, but never with much satisfaction to either. As for Mallard, the minister had not met him formally. The boxer avoided him, and so unmistakably that Roosevelt respected his wishes and did not force a meeting. Thus the minister wisely employed the early months of his residence in Channing Corners.

One day Roosevelt swung into the saddle and set out for Captain Gordon's, Isham's father. The minister thought highly of the Captain. He was a man of character, well educated and a delightful host. Brushing preliminaries aside he plunged into the subject.

"Captain Gordon," he began, drawing his chair closer to his host and speaking ardently, "I am ready to diagnose the case of Channing Corners' church and prescribe. Here's what I find. A fairly good structure, a roomy basement, though a bit damp, and never used on any day but Sunday. On one side of the church a comfortable manse; on the other a fine, grassy lot one hundred and seventy-five by one hundred. A congregation of two hundred and ten as fine folks as God ever made, but many of them asleep. Round and about us a community of young folk with no interest in religion and apparently nobody cares. And within a stone's throw a pool hall with its bright lights, alluring entertainments and a boxing master that's the talk of the town and no competition. By George! it makes me sore." Roosevelt paused, visibly stirred. "Now for the remedy. We've got to fight Bodine's establishment by replacement, not merely by words. I say convert the basement into a club room for the young people; put games there, books and magazines; install some athletic sports; keep the place open every night through the winter. Five hundred dollars will buy the lot. Put a tennis court on one end of it, a croquet ground on the other; provide suitable conveniences and say to the boys and girls, 'Come on!' Captain, what do you say?"

"I say you are both a good diagnostician and a competent surgeon. Your proposition is not unreasonable, though it is new to the Corners' folks. Have you conferred with any one beside myself?"

"Not definitely, Captain. I have intimated something of this to Merrill, Hayden and a few others," he replied.

"You haven't said anything to Jim Henline," quizzed the Captain.

"Not a word. How will he view this enterprise?"

"He'll oppose it," was the instant reply. "He's queer. Good in a way, but opinionated and when he's wrathy—well, for one thing his grammar is atrocious. But seriously, he's no slight antagonist. He's a money lender. I suppose half the population of this country owe him. I—"

"Can I count on you, Captain?" interrupted his guest.

Gordon looked directly into his pastor's face. "Yes, you can, and despite the fact that Henline holds my note for $5,000 payable on demand. If he calls it in, and he probably will, it would embarrass me—well, a little."

Roosevelt sprang to his feet, his eyes flashing, teeth showing, voice in the high register it reached when he was in deadly earnest. "Gordon, you're a brick," he cried. "I don't mind telling you I'm not exactly a poor man. Whatever salary I may earn in the ministry will not matter greatly. If I had to depend on salary I don't believe I have enough grit to go into the ministry. I wish every parson could write his check for ten thousand dollars any old time. I'm believing it would strengthen the ministry other things being equal. As for the loan, if Henline calls it, you call me. I'll jump at the chance."

Captain Gordon's eyes filled. "Thank you. I may have to take advantage of the offer." His sober face relaxed into a cheery smile. "Boy," he exclaimed, "you're as full of vim as a winter night is of stars." I believe you'll win. Henline may try to intimidate you. Put it up to him straight. Merrill, Hayden and I will be with you from the start. I am not sure, though, about Miss Betty Hensey," he added.

"I'm off straightway to Henline's," rejoined the minister. "Maybe he don't know that Bodine has a leg

hold on his boy, Logan, already. At least I don't think he does."

The minister found Mr. Henline at home and received a cordial welcome. "Glad to see you, pastor, glad you come so often. You are the best shepherd we've ever had here. You don't neglect the sheep, nor the lambs."

"Nor the goats," thought Roosevelt, but he answered, "I'm glad to see you, Mr. Henline. The fact is I am now ready to talk with you about some changes that are badly needed at the Corners' church."

The old man seemed surprised. He pulled at his straggling beard and shot a shrewd glance at his pastor. "Well, now," he averred, "that's the right thing to do. Here's the place to thrash things out pertaining to the Kingdom. Maybe you haven't discovered that I'm an old fogy, or maybe that's just the reason you've come. If your plans meet my approval, I'll support them with a sum of money, but if they don't—well, I'm the man to say no right to your face. Go on, I am listening."

Roosevelt drove into his project impatiently. The personality of the old man reacted on him and he restrained himself with difficulty. Vigorously he instanced the untoward conditions that confronted the Corners' church, presented glowingly the methods he felt necessary to win the young life for Christian idealism, and concluded with a scorching indictment of Tom Bodine's pool hall.

The old man was so angry that his voice trembled. "I'm agin it, pastor, I'm agin it, pastor," he repeated. "It's wrong to turn the temple of God into a playhouse; it's wrong to mix religion and games; that's the devil's own business."

"But, Mr. Henline," remonstrated the minister, "the young people are going to the devil as it is"—he was on the point of referring to Logan Henline, but decided against it—"Why isn't the saving of a single boy or girl more important and Christian than any method not inherently wrong? The plan I propose is new to the Corners, but not necessarily evil."

"That's where you and me differ," argued Henline, throwing grammar to the dogs, "them games is the devil's own, I maintain. Sooner would I quit the Corners' church than be a party to such profanation of the Lord's House. Besides, where are you expectin' to get the money for such a wasteful innovation, eh? Not from me, I'll let you know, not a penny. And what I'm agin you'll find out most folks in that church is agin."

There was nothing to be gained by prolonging this discussion. The minister gave the wrathful old man a soft answer. "This proposition will go before the congregation after the morning service Sunday. You'll be there, Mr. Henline?"

"You just know I'll be there, Mr. Roosevelt. I'll beat them unholy plans if it's the last service I render the Lord," he snarled.

The minister was loath to leave Henline in so great a rage. He tried to change the subject, but in vain. Old Jim was obdurate and obsessed, so he bade him and his scared little wife "good day" and left the house.

Homeward bound Roosevelt made two stops. He called on Miss Betty Hensey where, not so much as alluding to the impending crisis, he discussed orchids with that fine lady for a solid hour. He also tarried half an hour with Seth Wilson, and the two went over for the third time the memorable Hayes-Tilden contest on which they held similar views.

Sunday's weather was ideal. The church was filled at the hour of service and late comers were obliged to sit in the gallery. The sermon was on I. Cor. 3:11. "For other foundation can no man lay than that which is laid, which is Jesus Christ," and was a sturdy affirmation of Christian fundamentals. There was a quality in it of quiet and deep assurance that welled up from the speaker as water from unfailing springs. Something of his earnestness was communicated to the audience when at the close of the sermon he gave out "How Firm a Foundation," and the congregation joined in the singing of the hymn.

The regular service over, the business meeting followed without intermission. The pastor requested those who were not members of the church to retire. They complied promptly though reluctantly. Captain Gordon acted as moderator and called upon Roosevelt to state the purpose of the meeting. He spoke for fifteen minutes, simply and forcibly, clearly made his case for a change in the church's policy and clinched it with facts known to his hearers. He instanced the drifting of the young from religious standards and showed the tragedy of that drift. He outlined the program by which the church could meet the unhappy condition; he requested action at once and authority to proceed.

Before Jim Henline could get to his feet, Holman W. Hayden had put the motion and Harvey Merrill seconded it. Henline had not intended the proposition should progress thus far and he was fairly frothing at the mouth when he got the floor.

"This is outrageous," he shouted. "It's sacrilegious; it's devilish. It is turning the temple of God into a playhouse. I'm agin it. Who will pay for it even if it carries, which it can't? Who'll pay for it? In the hour this innovation is approved by this church I'll go. Do you hear me? I go out to stay."

"Question, question, let's vote," demanded a number of voices.

"Wait a minute," cried Henline. "Don't think I'm alone in this. Let's hear Miss Betty Hensey; she has a mind of her own."

Miss Hensey "spoke up." "I'm not accustomed to public speaking, but since my opinion is asked I shall state it without fear or favor. I think the project of our minister is excellent. I favor it to the extent of my vote and two hundred dollars besides."

Miss Betty sat down serenely. Mr. Henline looked as if a feather could have felled him, but he was still fighting. He glared at the moderator.

"Captain Gordon," he ordered, "you tell these people how you stand. You and me are together on this proposition, but let 'em hear it from your own mouth"; and Henline by his fierce glowering as good as said to the Captain, "You owe me $5,000, payable on demand. You can't defy me."

The moderator arose and affirmed quietly. "I am for

this proposition. I regard it as necessary to the growth of the church and the welfare of the community."

The Captain resumed his seat amidst a chorus of "question," "question," "question."

Jim Henline still held the floor, but his courage was oozing rapidly. "Seth Wilson," he shouted, "you've been a God-fearing, old-fashioned Christian for forty years. Tell these back-sliding brethren and this heady minister what you think of this damnable innovation."

Seth was on his feet as soon as his seventy-six years would warrant. "I'll say the pastor's right," he piped, looking straight at old Jim. "Nothin' short of what he projects will save that saphead of yours and others like him from headin' into hell."

This time old Jim sat down, and in a crumpled heap, his arms spread out on the pew in front of him, his head resting on them.

"Question, question," came from all parts of the house. The ballot was taken by a rising vote, and besides Henline's only five votes were in the negative. It was with difficulty that he stood long enough to record his prejudices, and he dropped back in the pew utterly spent. The financial feature was provided for as quickly and $1,500 pledged with ease.

Contrary to expectations and his own avowal, Henline did not leave. He remained seated, a crushed and pathetic figure. The meeting ended, Roosevelt stepped down from the pulpit, for the time disregarding the people who pressed forward to shake his hand, a great tenderness in his every movement, and bent over Jim Henline until his lips were close to the old man's ear. "Henline," he whispered, "let us work together and pull Logan out of the hole Bodine has dug for him before it is too late."

* * *

Theodore Roosevelt had ministered to Channing Corners eighteen months, and memorable months they were both for church and community. Certain physical changes were in evidence. Adjoining the church on the south what had been a vacant lot where rank weeds had flourished was now a lovely plot neatly set off with tennis court and croquet grounds. Here through the long afternoons of the previous summer joyous young life came, tarried and went with perfect freedom. The basement of the church had also undergone a transformation. In place of the once bare and musty room there was a dry and cozy apartment simply but attractively furnished. There were long tables with books, magazines and games; there was a big wood fireplace from which on winter evenings when storms raged without the flames glowed hospitably.

There were other changes. The trend of the young life was toward the church. On Sunday, the building was thronged at both services. The teaching of the Scriptures engaged the best minds in the congregation. The Young Men's Bible Class taught by the minister was vibrant with life. Conversions were frequent, interest was manifest—the young life of the community was growing Christward.

Channing Corners' church was prospering, but things were looking black for Tom Bodine's once popular resort. His victims were fewer and farther between. He had, in fact, lost hold completely on the more respectable group of young fellows, and they had left him to go over to the church crowd. Logan Henline still visited the hall occasionally, but he was not keen about it as before.

"Damn that Roosevelt preacher," exploded Bodine one day in the hearing of a sympathetic coterie. "He's ruined this town for me and converted it into a blamed Sunday school. Next time that four-eyed parson comes snoopin' in here I've a notion to crack his head."

The gaunt, evil-eyed Vickers was greatly edified by his employer's comment. "I'm with you there, Tom," he chortled. "How'd it be for me to egg him on to put on the gloves with Mallard, heh Bo!"

But Mallard frowned and seemed not to favor the suggestion. "You might take him on yourself, Vick, seeing you are something of a slugger," he countered.

Vickers leered and swelled up perceptibly. "Well, that ain't a bad idea, Mal. I'm not hell on science, but I can, as you say, slug a heap. If I get the chance, watch me cave in that preacher's face."

Two days after Vickers had so expressed himself the chance came. The minister and Isham Gordon chanced to see Logan Henline enter the pool hall.

"Ish, let's follow Logan and take him home with us. He's about ready to break with Tom, if I'm not mistaken."

Isham assented, and the two, following closely at Logan's heels, stepped in to Bodine's "Elite Pool Parlors." There were a dozen or so patrons in the front room besides the proprietor and his two assistants. A group were shaking dice at the cigar counter; others were playing pool; and four men were engrossed in a card game at a table. The place was blue with tobacco smoke and foul of air.

The entrance of the minister, known by sight for miles around, bordered on the sensational. Bodine had expressed himself freely as to what he would do the next time the preacher showed his face in the hall. The effect, therefore, of the newcomer was electrical. The dice throwers lost interest in the game immediately; the men about the pool table and at the card game suspended operations and gazed curiously at the minister and his companion. Bodine eyed the preacher with undisguised hate, though he acknowledged his greeting with a jerky nod and a grunt. Two or three others spoke civilly to Roosevelt and Gordon; only Logan Henline was cordial.

"Why, hello, Mr. Roosevelt! Hello, Ish," he greeted "I'm glad to see you both."

The minister smiled, his teeth showing to advantage. "So are we, Logan; the fact is, we are on your trail. We want you to join us over at the manse for a social hour and something to eat. Will you come?"

Logan cast a hasty glance at the pool hall crowd, flushed a little, and answered, "Certainly I'll go."

Just then Vickers lurched over to Roosevelt's side. "Say, Reverend, would you like to put on the gloves and entertain the fellows? They've all heard about you. What d'y say?" he challenged.

"Who'd I put 'em on with? You?"

"Yes, me," echoed Vickers. "I'll put 'em on with you right now."

Roosevelt looked the man straight in his evil eyes. "Delighted," he replied, grinning.

A flutter of excitement went round the room, followed by a subdued conversation. To the pool hall crowd it promised more than a circus. As for Gordon and Henline, their faces wore puzzled expressions. They were dubious as to the outcome. The stock of the minister was high. It might tumble.

Bodine took charge. "Come on, gentlemen, the bout will take place in the other room.

"Gordon, you second the preacher, I'll serve Vickers. Reverend, how'll Mallard here do for referee?"

Roosevelt and Mallard looked steadily at each other, then Mallard dropped his eyes and his red cheeks grew redder. A faint smile played about the minister's mouth for an instant. "He will suit me first rate," he replied.

The principals and their seconds separated and prepared for action. Roosevelt removed his coat and vest and rolled his sleeves up above his elbows. He did not stop to remove his turn-down collar and four-in-hand polkadot tie.

Gordon was nervous. As he tied the gloves on the minister he whispered, "What if your glasses come off?"

Roosevelt chuckled. "They are on pretty tight, Ish. Unless he hits me in the face or we clinch they'll stick. That's all, thank you."

"Time," called Mallard. The two men advanced to the center of the room. They looked unequally matched. Vickers was a head taller and his reach of arm greater. A sleeveless undershirt partially covered his hairy chest. He looked dangerous, but soft and dissipated. Roosevelt was not particularly formidable in appearance. There was something boyish about him, and his glasses gave him a kind of professional air. But the springiness of his step as he advanced to meet Vickers suggested perfect health and excellent staying qualities.

The men shook hands. "Break away!" shouted Mallard. What followed happened in half a minute, but it was a lot. The referee's words were not yet off his lips when Vickers leaped toward his opponent like some wild beast and swung for him with a terrific right-hander. To his bewilderment, when the blow should have struck firm flesh it encountered nothing but tobacco-scented air, and he stumbled and almost fell. Before he could regain his balance a smashing left-hander caught Vickers flush on the chin. He reeled wildly, clutched at the air, fell heavily across the chalked circle and lay still.

There was confusion in the room and faint applause. Roosevelt stood waiting. The referee counted slowly—the full ten counts, then announced "He's knocked out."

Roosevelt shook his hands free of the gloves and approached the referee. The minister was smiling broadly. He extended his hand. The referee's met it in a crush. "Jeff," said the minister; "Teddy," echoed the boxer.

The amazement of the spectators was amusing. They looked first at the one, then the other, then back again at the boxing instructor, who was their idol. Ish Gordon's lower-jaw dropped in open-mouthed astonishment. Bodine stopped working with the prostrate Vickers and watched the singular scene, a baffled expression on his face.

Still clasping the referee's hand in his own the minister faced the confused onlookers. "Men, some explanation is due you. Jeff Rainey here, known to you as Mallard, and I are old friends. He used to be boxing instructor in an athletic club where I hold membership. The fact is, Rainey taught me what little I know about boxing." He faced Rainey again. "Old man, you don't belong here; you have too much red blood to stay in this joint. Our boys over at the church need you and you need us, that's evident."

Rainey's eyes sought the floor, quickly lifted and met the honest gaze of the minister of Channing Corners unflinchingly. "You're right, Roosevelt. I've been on the toboggan. I want to get back where I was. I need your help. I'll accept your offer and am ready now."

"Bully for you, Jeff!" ejaculated Roosevelt, who, having put on his vest and coat, had observed with interest that Vickers was showing signs of consciousness. "Come on, boys, you, Logan, Ish and Jeff." He held the swinging door open for the three to pass out ahead, then with a backward glance at the puzzled patrons of the "Elite Pool Parlors," he called cheerily "Good-bye, boys," and was gone.

What Has Psychology to Say of Prayer?

By John W. Buckham

MANY are asking today, What has psychology to say of prayer? Is it really a new muezzin calling us to prayer? Or is it merely directing attention to prayer in order to resolve it into some lesser forms of mental action and so in the end disillusion us? The subject is one in which there is room for wide difference of judgment. In fact knowledge of the relationship of psychology to prayer is still in the nebulous stage. Without exceeding the limits of caution the following statements may, however, be made.

Modern psychology has partly uncovered a wide realm of experience hitherto unexplored. It is a realm of potencies and possibilities with which prayer has long been familiar. It is true that psychology evidently knows very little about this region of experience of which it discourses so familiarly and with so much sang froid. The terms which it has invented—subconsciousness, co-consciousness, the subliminal self, etc.—are many of them spatial terms and thus, as Bergson would remind us, at a long remove from reality. Nevertheless, in so rich a mine as this a little capital goes a long way. The mere coining of the term subconscious and its application to our inner life has worked something almost like a revolution in our thought of that wonderful world within ourselves.

This is a realm of a so-called "wider self." Psychology has unveiled to us something of the vaster scope and complexity of our inner being. We can no longer regard ourselves as wholly understandable, static entities, with narrowly limited memories, capacities and relationships. A spark disturbs our clod and lights up vast chambers within each of us, of whose existence we were but dimly aware. The brain, as F. W. H. Myers suggested, may be but a

most inadequate and semi-developed instrument of such a wider self. This self appears to be capable of most distressing self-disintegration, as revealed for example in Dr. Morton Prince's study of the divided self of Miss Beaucamp. It can also organize and alter and guide not only itself, but its organ, the body, in a most amazing way by means of what the new psychology calls "auto-suggestion." "Auto-suggestion," as Prof. Rufus M. Jones points out, "may be only another way of saying that God and man are conjunct in the soul and that, in the depths of the soul, beyond our power of knowing how, divine suggestions come to human consciousness."

For this is a realm wherein mind and matter, spirit and body—will and world—come into intimate and almost magical touch, so that the former may work most extraordinary transformations in the latter, the extent of which has hardly begun to be measured.

In this realm mind moves upon mind in most subtle and often astounding ways, whether for good or ill. The study of suggestion and hypnotism have revealed the power of this influence in a marked manner. With the potency of unconscious influence thinking people have long been familiar as well as with the power of conscious and communicated influence. But conscious influence imparted without communication—alogically as McDougal puts it—by which one mind may evoke in another a change of temper, or attitude, or determination—of the extent of this power we are just becoming deeply aware. How, and under what conditions, this influence is exercised—of this little is known. Telepathy is yet an infant science—if indeed it is a science at all. And yet it looks as if, simply by an output of good will toward another person—what the Christian Scientists call a "helpful thought"—we could be of assistance to him, even at a distance. Call this telepathy or thought-transference, or intercession,—it is certainly something to be reckoned with and used, as well as made a subject for psychological study.

THE SUPREME SELF

Once more; there is room in this realm—which we may now recognize as the super-conscious, rather than the sub-conscious—for interaction with a supreme Self. Psychology, as such, does not find such a Self. It is not, in fact within its province to know anything about such a Self. The existence of a supreme Person belongs to the super-psychological sphere of religion, interpreted intellectually by metaphysics or theology. Yet psychology does find phenomena which may well be attributed to relations with a supreme Self. The changes, for example, which belief in such a Person effects in states of mind and in conduct force themselves upon the attention of the psychologist. Hence that new and suggestive study, religious psychology. It is true that these phenomena are quite capable of explanation apart from the existence of a supreme Person, as Professor Leuba and Professor Irving King, for instance, incline to interpret them. But such an interpretation cannot but leave one in much the state of mind of Browning's Bishop Blougram. It is in the end more reasonable, as well as more conducive to the development of the spiritual life, to conclude that so deep-seated and persistent a belief as that in a personal God, who can be reached in prayer, cannot be without a counterpart in reality, however far our conceptions of him may come from the truth.

PSYCHOLOGY A HELP

If the reality of such a Person be accepted upon the testimony of religious experience, or that of rational demonstration, or both, then psychology greatly aids us in realizing how interaction between him and ourselves can take place, not only in the restricted realm of consciousness but in that wider realm of the super-conscious in which persons act upon one another and thus also upon their environment.

Prayer in the light of psychology, may thus be conceived, not as the mechanical granting of petitions by a deistic Ruler of the Universe, but as cooperant spiritual activity in a realm of immeasurable personal and even physical potencies. In this conception of prayer it may, as Bishop Brent suggests, include both suggestion and auto-suggestion, "though not precluding the concurrent use of either."

In this conception of prayer as cooperant—in which we are workers together with God—there is a sense in which we may say without irreverence not only that God helps us but that we may help him, through prayer. Prayer, that is, according to this conception, is a force in the spiritual realm just as truly as heat or electricity are forces in the physical realm. It is a force which may be generated, so to speak, in the individual soul in alliance with God, and thus set in motion in the personal world an incomputable train of influences and effects.

When prayer is viewed in this light it can no longer be said: "Prayer is of value only as it leads to action." For true prayer is action,—"noble, sublime, godlike action,"—helpful, holy, transforming action, and by it "more things are wrought than this world dreams of."

The Modern Pharisee's Prayer

By Howard W. King

GOD, I thank Thee that I am not as other Christians —"Interchurchers," "Federators," "denominationalists," "sectarians," or even as some of the wayward brethren of my communion. I feast every day on the good things Thou givest me to enjoy. I give tithes of all I get—excepting only love and tolerance.

Give me the grace to walk humbly with Thee, for I find it difficult not to be lifted up with pride because of Thy revelations to me. I know all that is to be known about Thy book, about Thy will, about Thy church. Thou Thyself art, no doubt, a bit proud of me, for I am wise and good and perfectly orthodox. Nor does my early training, my reading, my environment, nor any other of the molding influences that produce in other men a certain mental bias, prevent me from knowing the truth, the whole truth and nothing but the truth.

Moreover I do not belong to any denomination, for I have chosen to be named according to *Thy* teaching.

Grant that I may not mingle with the denominations in any form of cooperative work nor touch elbows with them in any way whatsoever, lest I become polluted by them, sanction their unholy ways and seem to condone sectarianism. Help me to teach these poor, ignorant, deluded folk the way of the Lord more perfectly. But enable me to do it at a distance, so that I shall not be contaminated by their false doctrines and unscriptural practices.

Gid, I thank Thee that I know exactly how Thou art working to bring about the unity of Christ's followers. Grant that all others may see as I see and come my way which is Thy way, and then there will be union. Help me to proclaim Christian unity with all the fervor of a zealot, but let me be exceeding particular how I practice it, even in the forms that approach to it, lest I overstep the bounds of conventionality. Amen.

CORRESPONDENCE

"Selling Religion"

EDITOR THE CHRISTIAN CENTURY:

SIR: As we are all in the business these days of "selling religion," I conclude that we should proceed to sell it. But before this verbal epidemic proceeds further I would like to ask a few questions. Since selling assumes a price, what is the price? In what quantities must religion be sold? Then whose religion is to be sold? For there are many expressions of it, some good and some indifferent. If the price has not been determined upon may we expect each agent to fix it, or each congregation, or a general convention? In the event of a price, let us make it reasonable enough so that multitudes may buy; also, let us have some form of gratuity so that the poor may have a chance. We should revise our beliefs so that many may take advantage of the Romish doctrine of "the works of supererogation." Then it should be determined whether those who sell should have a salary or a commission or both. These are vital questions where the selling of religion is the fashion.

Recently, a friend of mine spoke of "selling Christ," and my meek and amiable disposition nearly blew up. I understood for the first time how Job and his friends could remain silent for seven days, because had I spoken a word my offense would have been greater than the offender's. Judas and his bargain are brought to the fore, and in a beneficent manner. It looks as if Simon the Sorcerer had come to life again. If Philip the Evangelist would attend one of the "big business" religious conventions of our time, I believe he would be moved to make a few remarks.

It would be a good thing for the vendors of religion to turn to the Good Book now and then and find their bearings. A commercialized age has blown us from our moorings. In the Bible it will be found that religion is "without money and without price." It will also be found that grace is "the gift of God." Our friends of Rome have enjoyed the blessedness of making merchandize of holy things, and the boon should be left to them. Protestantism is opposed to everything of the sort, even the misuse of words that convey felonious impressions in the best of causes. What purpose such a misnomer as "selling religion' can serve, passes understanding. I am perfectly aware of the intent of the phrase, but why indulge in language that is misleading, and only revives the worst eras of the Church when those who made money out of religion became poorer with the vast increase of goods.

Let no man think that I am attempting to work any reform, for I have lived long enough to know that when a commercial phrase gets into the clerical vocabulary it is likely to stay there "until death do us part." This particular phrase reveals the common tendency of the pulpit to kowtow to the commercialism of the age, the same spirit in us all which has so long deified the business man that the preacher in many places is a subject of mere toleration. I believe the minister should go right on and follow the unthinking to the finish, or, at least, until he can get to a place where it is possible for him to do a little thinking on his own account. We must continue to seek "reactions" and to "function" and to "sell religion" until the crack of doom, no matter how serious the draughts upon our patience from the monotony of endless repetition.

ELLIS B. BARNES.

Cleveland, O.

Results of Preaching Not Always Tangible

EDITOR THE CHRISTIAN CENTURY:

SIR: If Mr. Spargo had entitled his article "The Futility of Preaching To Me," I should have no criticism to offer. He may have attained to such intellectual greatness that the pastors in his community can give him no information or assistance but he must not forget the millions who are not in his class.

When a subject was to be placed before the public it has long been the custom to send out speakers to hold public meetings and to address them. The spoken word seems to carry more weight than the printed one and it is often far more interesting to listen to a speech than to read it. Delivery means everything. The different shades of meaning are brought out best by the inflections of the voice of the one who originated the thoughts. The one thing I regret when reading Carlyle and Ruskin is that I could not hear them deliver their lectures and it is the same when I read a good sermon or a good speech. Furthermore many will go to hear a speaker who would not read his speech if it were published. John the Baptist and Jesus chose this method of reaching the people and in the trying and perilous years of the early church, Christianity was spread by preaching. True enough, at that time there was no other method but I am convinced that the Christian religion could not have been propagated so successfully in any other way. People, who feel that the pastors in their community have nothing to offer them, can easily supply themselves with printed sermons that will meet their needs but I am sure that very few, who do not attend church, ever think of reading a sermon or the Bible either. The Bible even among professed Christians is a rather unknown book. What little Christianity the majority has, was probably gleaned from sermons rather than from a reading of the Bible itself.

The results of preaching are not so tangible as the results of other work. The turning point in my life came while I was listening to a talk given by a Sunday School superintendent. But how are the results of this talk to be calculated? No human being knows what it accomplished, not even the man himself. God knows. That is sufficient. Among the most precious moments of my life I count moments spent listening to sermons. I have gone to church discouraged and depressed, a fierce, spiritual conflict raging within me and when the sermon came it was as though I had told the pastor my difficulties and he had preached just to me. That ser-

mon may not have interested others but it meant everything to me. Upon other occasions when the sermon meant little to me it may have met the needs of another.

The story is told of an old Scotch minister, who, upon being told by the members of his congregation that only one member, and he a mere boy, had been added to the church roll in the past year, and that they no longer desired his services, went out into the churchyard and walked among the graves, wishing that his were among them. With tears in his eyes he walked about aimlessly when suddenly the "mere boy" stepped out from behind a tombstone, kissed the hand of the old pastor and thanked him for what he had done. This "mere boy" was Moffat, who later in life carried the Gospel to Africa. On one occasion, when he returned to England, he told of the great need in Africa and the heart of another young man was touched. This other young man was none other than David Livingstone. Who can calculate the value of the work of that old Scotch minister?

I am confident that the preaching of the next twelve months will help quite a number, especially of the young people, to decide for a righteous life. Granted that only one be helped to such a decision, preaching still will have accomplished not only more than one farmer, but more than all the farmers of the whole United States.

It is not my intention to deny that there are mediocre men in the ministry, but in what profession is there none? The ministry also has many very capable men, men of great intelligence, who must also be taken into consideration in an estimate of the profession. Few professions can compare with the ministry when it comes to conscientiousness and consecration. The fact that ministers are not heeded is no argument against preaching. Ministers as a class are idealists and idealists are seldom, if ever, heeded in their time. The question remains: Is the world better because it did not heed them?

Mr. Spargo says that at one time he predicted the death of the church and he confesses that he was wrong when he did this. I think and hope that some day he will feel obliged to make a like confession regarding his utterances on the futility of preaching.

HERMAN EYRICH.

State Sanitorium, Minn.

Does Preaching Count?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not at all strange that such an article as recently appeared in The Christian Century concerning the failure of the modern pulpit should be written. Mr. Spargo gives expression to a very deep discontent and conviction of inadequacy, in the ministry itself. There are few of us, I suspect, who do not feel that the criticism is wholly justified when we consider ourselves. One finds it difficult to call before his mind and memory more than half a dozen pulpits in America that have not become so stereotyped and professionalized—I will not say commercialized—as to suggest utter commonplaceness and almost impotence in comparison with our ideal of what the Christian ministry has been and ought to be.

With all of its weaknesses and limitations, however, the pulpit is still the throne of power, and had it not been for the holding up of the moral ideal by the ministry in the stimulation of morale in the army and navy, and the challenge and summons to self-sacrifice and patriotic duty, many of the voices clear and ringing as a trumpet blast, I have no doubt the big war for the preservation of civilization would have been lost. We can no more get along without the church, divided, distracted and frequently sinful as it is, than we can get along without the circumambient air. And so the pulpit becomes indispensable in making possible whatever nfluence the church may be able to exert in behalf of the world's moral progress and advancement.

There are three or four things, it seems to me, which are absolutely necessary if the pulpit shall once again recover, in even a partial way, its old time majesty and its heroic note.

In the first place, the preacher must recognize the clear call of God to the ministry. Unless there be the consciousness of a divine summons to this task, however the feeling in the heart of the preacher may be generated, then his message will be academic, purely intellectual, possibly entertaining, but with no grip of influence and power on the conscience and will of humanity. In a word, the pulpit will remain as it is now, helpful but not heroic. Unless there shall be in the deepest soul of the preacher a consciousness of spiritual experience which enables him without the shadow of a doubt to claim that he is speaking for God, a veritable God's message, the people will hear only as those who are listening to a pleasant musical instrument. The pulpit must once again, with reverent and bared brow, be enabled to say, "Speak, Lord, thy servant heareth. Command, thy servant will obey." This consciousness of a divine call is the only thing that will set the preacher free from cowardice, self-exploitation and professionalism. Granting the mental equipment and fitness in physical qualifications for sustained work, the consciousness of this call, allowing for all sorts of exaggerations and mistakes in connection with it will enable him to speak in demonstration of the spirit and power. All artificiality passes when men will bow once again before the voice of the Living God, if even through the imperfect human agency its high and commanding tones shall be recognized.

Another indispensable requirement, if the pulpit shall be listened to with respect for its moral authority and reverence, for its credentials, is that the pulpit must bring an affirmative message to the world. Our congregations do not care for our doubts. "If the preacher is doubtful of the temper of the Sword of the Spirit," writes one, "he will do no great execution with it. I do not mean by that that he can not critically examine it, but I do mean to say that the question of where it was forged and in what shop its inscription was etched and its scabbard wrought, has little or nothing to do with the quality of its steel—that must be settled in actual battle."

In the next place, I have the feeling that the modern pulpit does not entertain very strongly the conviction that it is bringing to suffering, sinful, struggling humanity in its gospel that which is distinct, unique, and to be obtained from no other source beneath the shining sun. In other words, our presentation of the message has come to be commonplace in being merged with so many other messages that have some similarity of tone and thought with that Gospel which must forever stand clothed in the solitude of its own originality. Just how to preserve the individuality and uniqueness and separateness of the Gospel message, while at the same time relating it to all of life and all of the affairs and concerns and interests of life, is no easy matter; and yet our hearers have good reason to say: If you can not "minister to a mind diseased" or a heart that is breaking, in a way that no other ministry can, we can not be expected to give heed with any desperate earnestness of aspiration to what the preacher has to say. We do not come to the pulpit as we go to a professor's chair; we find intellectual refreshment and help from a hundred sources other than the pulpit. Can you, oh Preacher, say something that will meet the requirements of the human soul as no other ministry or agency can, giving to us the feeling that this message, so distinct, so individual, shall bring us to our heart's desire after long wanderings, unsatisfactory and disillusioning, in the wilderness of human experiences?"

Let us quit heckling the church and pulpit. We are not going to make things better by emphasizing that they are bad, nor are we going to escape the average by evermore reminding ourselves that we are living there. God Almighty knows how to use the weak things of the world to confound the mighty, and the ministry of today, even though "but lesser mortals who do but haunt the slope," is none the less leading,

at least, the mighty procession of progress up to the heights. In the meantime let us press on with the mighty hope in our hearts, and hearing all along the way the challenge:

"There's a light about to gleam,
There's a fount about to stream;
There's a midnight blackness changing into gray.
Men of thought and men of action,
Clear the way."

Louisville, Ky. E. L. POWELL.

THE SUNDAY SCHOOL

A Whole Life for God *

DURING the last few days I have had occasion to review rather carefully the lives of Lincoln and Washington. I lectured to university students upon "Lincoln," trying to focus attention upon the outstanding elements of his life. I spoke to a crowd of men upon "Washington," attempting the same thing. A man's life, taken in its entirety, is a wonderful thing. Parents, early environment, games, school, dreams, work, marriage, home, the cause, fights, misunderstandings, victories, death, honor—what a cycle! What comes of it all? Can you ask such a question when you are thinking of the Father of our country or when you are considering the Savior of our country? Have you read Thayer's Life of Roosevelt? If not, a rare pleasure is before you. Here again you seem to gather up the whole life and "see it steadily and whole," as Matthew Arnold said. Two English scientists were walking in the evening in a garden. "Ah, well," said one, "all a man can do is to make his little mark and die." "No," replied the other, "he can do more, he can give the world a little shove." The mark will soon fade out, but if we succeed in giving the old world a little push forward—that is a permanent contribution.

Today we may consider the life of Samuel steadily and as a whole. It was one of the few lives portrayed in the Bible that is almost perfect. He had a grand mother. Hannah dedicated him to God before he was born. He was an answer to prayer; a consecrated child. At the age of three he was taken to the temple and set apart for God's service. At stated intervals his mother visited him, bringing each time a new coat. Eli, the venerable priest, had charge of the training and education of Samuel. Right well did he attend to that. He may have failed with his own sons, but he succeeded in training Samuel. No one gives us any credit for paying attention to our own children. We go to a banquet and make a speech on "Bringing Up Boys" and men flock about us and sing our praises, but we take a night off and go home and play and study with the boys and no one says a word. Eli could look after everything except his own family. Hophni and Phinehas grew up to be scoundrels, while Samuel grew up to be a saint.

Upon the death of Eli, Samuel came to power. He became a brave and tender leader of Israel. For a number of years he was judge. Ramah, his residence, became a center for justice, mercy and true religion. But the people wanted a king. Samuel therefore stepped aside as a leader and anointed Saul to be king. He lived to see Saul grow to power, then to lose his head and end in suicide. All this time Samuel kept his place as religious leader of the people. His noble life, his unquestioned faith, his walk with God, gave him religious power. Another man was in training to be king, David the shepherd boy, anointed by Samuel to be the successor of Saul. David lived with Samuel at Ramah, learning from the aged saint the things he needed to know to rightly lead the people of Israel. Much that was beautiful, tender and lofty in David may be directly traced to the influence of Samuel, the old preacher and friend of God.

At a ripe old age Samuel passed on. All Israel wept. Who can measure the impact of his long and worthy life? He has been the inspiration of thousands of lives. The spiritual forces he released have been operative in the world all these many years. All his denials have been justified a million times because of the good influence he has been able to exert. Jesus said that he sanctified himself "for their sakes." We may do the same. Self-control, self-denial become glorious when we see the results in our children, in our friends, in a large company of followers. It pays to live a good life. The impact helps society. It is great to help lift the world. It is the divinest thing.

JOHN R. EWERS.

* Lesson for June 27, "The Noble Life of Samuel." (Review.) Read 1 Sam. 12:1-5, 13-25.

BOOKS

A SQUARE DEAL, OR THE ANCIENT GRUDGE. By Owen Wister. It is an unfortunate thing that there is a call for such a book as this, which is a commendable effort on the part of a true American leader to aid in bringing closer together two peoples who have each suffered at the hands of the other, and without sense or reason. The author shows how this estrangement between England and America has been developed by unwise school text books and how the strained feeling has been still further aggravated by certain differences in temperament between the two peoples. (Macmillan. $2.00.)

MERCHANTS FROM CATHAY. By William Rose Benet. The long, graceful lines of this poet mark him out as not one of the new tribe of poets of ugliness. About eighty of his poems are here included, and they are all worth while. (Yale Press.)

MISER'S MONEY. By Eden Phillpotts. This author has forsaken his more recent fascination for novels with an industrial background, and here returns to his straightaway romantic tales dealing with unusual personalities. (Macmillan.)

Contributors to This Issue

EDGAR DEWITT JONES, D.D., minister Central Church of Disciples, Detroit, Mich.; author of "Fairhope," "The Inner Circle," etc.; a frequent contributor to The Christian Century. The Roosevelt ian story which appeared recently in Every Land is offered our readers this week in the spirit of relaxation from the more strenuous current discussion of the value of the ministry.

JOHN WRIGHT BUCKHAM, D.D., professor of theology in Pacific Theological Seminary.

HOWARD W. KING, minister First Church of Disciples, Scranton, Pa.

E. L. POWELL, LL.D., minister for over thirty years of First Church of Disciples, Louisville, one of the most distinguished of American pulpit orators.

ELLIS B. BARNES, minister Franklin Circle Church of Disciples, Cleveland, O., a frequent contributor to The Christian Century.

HERMAN EYRICH, an administrative official of the state sanitorium of Minnesota.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lutherans Report Large Growth For the Past Year

The "Mother Synod" of the Lutheran church in America recently began its 173rd annual session in Wilkes-Barre, Pa., with several hundred clergymen and lay delegates in attendance. The Lutheran Church Year-Book compiled by Rev. G. L. Kieffer, financial secretary of the National Lutheran Council, shows a large growth in membership for the past year. The increase was 211,000, or nearly ten per cent. The church has 3,652,010 baptized members and 2,451,997 confirmed. The value of its property is $144,746,061, and the indebtedness on this property is only 7,000,000. The Lutherans now cooperating through the National Lutheran Council number 1,693,947.

Southern Baptists Would Enter Russia

The Southern Baptists believe the collapse of Bolshevism in Russia is near and when the debacle comes they plan to be ready to enter with a vigorous missionary propaganda. The Southern Baptist leaders find that the English Baptists have the open door in Russia, and although this conservative denomination in the United States disapproves of the open communion and the open membership practices of the British Baptists, they plan to cooperate with their British brethren nevertheless. The Southern Baptists will organize at Ft. Worth, Texas, a training school for workers among the Slavs.

More Centralization for Methodist Protestants

The Methodist Protestant denomination has its membership chiefly in Maryland, West Virginia, southern Ohio and Kentucky. The General Conference of this communion met recently and voted to place its president on salary and let him give all of his time to the general interests of the denomination. The man chosen is Rev. C. H. Lewis, president of the West Maryland College. Mr. Lewis has been known as an ardent advocate of denominational union with the Methodists. The Methodist Protestant church has failed to secure its askings through the Interchurch World Movement and came near withdrawing from the movement at the recent Conference.

Dr. Gray Being Inaugurated as President of Bates College

Appropriate ceremonies are being arranged for the inauguration of Dr. Clifton D. Gray as president of Bates College, Lewiston, Maine, on June 23. Dr. Gray is a graduate of Harvard University and the Divinity School of the University of Chicago, at which latter institution he received the Ph. D. degree. He became conspicuous in the Baptist denomination as editor of The Standard, a Chicago publication which was recently purchased by the denomination and absorbed into the new periodical, The Baptist. Dr. Gray brings to his college position the finest scholarly qualities and attainments, to which practical experience in journalism has added a valuable tempering influence. Bates College is one of the best institutions on the upper Atlantic coast, possessing a fine endowment and a vigorous student body. Dr. Gray's virile leadership is expected to carry the college forward to greater attainments than ever. He is being welcomed to his new work with great enthusiasm.

Plans for Church Union In India Meet Opposition

There are many strong opponents to the plan for church union now being proposed for India, which was interpreted some time since in The Christian Century by Mr. Sherwood Eddy. It is charged by many free church missionaries that the plan is nothing other than a complete surrender of the free church ideals to the Episcopal forces. There is a lack of clear definition of what is involved in the "historic Episcopate" and the "constitutional Episcopacy" which is the occasion of much difference of opinion.

Church Erects Memorial Tablet to Roosevelt

The Collegiate Church of St. Nicholas in New York has recently unveiled a tablet in honor of Theodore Roosevelt. Mr. Roosevelt united with this church in 1874. Rev. James M. Ludlow was pastor of the church at that time and he tells us with interest of the rather retiring young man who visited his study and told the minister of his Christian faith. Rev. Malcom James Macleod is now pastor of the church and on the occasion of the unveiling of the Roosevelt tablet he preached on the theme, "Our Honored Dead." The pastor interpreted the religion of Theodore Roosevelt in a way somewhat at variance with some of the popular impressions of the great president.

Dr. Grant Throws Down Gage to the Bishops

The consecration of Bishop Burch to succeed the late Bishop Greer has not made the task of forward-looking rectors on Manhattan Island any easier. As is well known, the New York churches of every denomination are gasping for breath and in many of them it is necessary to recruit a new congregation every two years. Dr. Percy Stickney Grant has been an innovator in the Episcopal Church of the Ascension in establishing a Sunday evening forum at which men of various shades of radical opinion have been permitted to speak. Recently the diocesan convention voted that these forums could be conducted only with the consent of the bishop. Dr. Grant recently preached a sermon on "Will the Episcopal Church Split in Two?" He asserted in this sermon that the bishops were continually grasping for more power He stated a fear that "through the assertion of Episcopal authority, which so narrows and hampers the growth of the church, the variety of its expression and the energy of its active ministry, the more vigorous of our clergy will organize their parishes into community churches, or will leave the Protestant Episcopal church and establish such churches." There is every probability that his persistence in methods which seem to him necessary in a metropolitan church will bring such a conflict with the bishop that the church will have another Crapsey case on its hands. And in the mood of today, such a case would be an incomparably more serious affair.

Religious Work for American Men in Germany

There are still 16,000 American men in the army of occupation in Germany. A Salvation Army officer has recently returned from Coblenz where these men are stationed and reports that they are quite content with their present situation. The Knights of Columbus are no longer carrying on their work for the soldiers but the Salvation Army and the Y. M. C. A. are still on duty. Two churches have been opened, one for Catholics and one for Protestants, in which the army chaplains conduct worship and preach. The Salvation Army worker reports that the soldiers need religious aid now more than they did during the war.

Baptists Put on Propaganda for Missionaries

The Baptist missionary leaders have been visiting the various schools of the denomination for the purpose of recruiting missionaries. These efforts have been successful as is seen by the report that there is now a list of eight hundred young women who are willing to go to the foreign field if they are called. It is said that the society will send out sixty-four women this fall of whom forty-nine are already under appointment. The funds gathered by the Baptist New World Movement will mean a considerable enlargement of Baptist missionary effort and one of the great difficulties, that of personnel, is being overcome by the wise efforts of the recruiting committee.

General Assembly of Scottish Church

The General Assembly of the Scottish church is a very dignified affair. It opened in the ancient palace of the Holyrood in Edinburgh with the Lord Commissioner's Levee, at which the loyal subjects of the realm from every part of Scotland were present to offer their allegiance to the king in the person of his representative, his "Right Trusty and Entirely Beloved Cousin, John George, Duke of Atholl." The statistics of the denomination were full of encouragement to the Assembly. The total income of the past year was 642,000 pounds,

an increase of 60,000 pounds. The baptisms were 25,576, an increase of over 700. While the above income is large, it is to be noted that it is only about half the income of the United Free church of Scotland. The number on the communion roll is 728,000 which is a gain of about 5,000. This membership is to be compared with that of the United Free church which has 528,000. Professor W. P. Paterson was the moderator this year and he spoke from the text, "Be ye filled with the Spirit." The General Assembly was greatly concerned about the liquor question and took the position that the church should favor "No License." It was reported to the Assembly that in 1913 the drink bill of the United Kingdom was 166,000,000 pounds while in 1919 it was 386,000,000. This increase is one of the serious facts in the recovery of Great Britain from the burdens of the recent war.

Ministers Share Expenses

The Disciples ministers of the Kansas City area support an organization by which expenses once a month for all ministers in the Kansas City area are pooled and men are encouraged to come in from considerable distances in order to enjoy the meetings. This organization recently elected officers: Dr. Raphael H. Miller, president; Rev. J. E. Wolfe, vice-president; and Rev. Arlo B. Bristow, secretary.

Apartment House People Not Church Goers

The First United Presbyterian church of Denver is located in a section where the high grade apartment houses abound. A canvass has been made recently to find out how many of the people in the apartments were regular church-goers. This canvass showed that only one family in twenty-five had any regular habits about attending church. The Presbyterian congregation is undertaking to arouse among these people a greater sense of community responsibility to the institutions of religion.

Presbyterian Ministers May Use Seminary Library

One of the greatest needs in these days of the high cost of living is books for ministers. Present-day salaries make the purchase of books at the new prices well-nigh prohibitive. McCormick Theological Seminary of Chicago realizes this need and is opening up its facilities for the benefit of the ministers of the middle west of the Presbyterian persuasion. The only thing the minister has to do is to pay the parcel post charges, which are very small. This is but one of the many forward-looking Presbyterian plans for keeping ministers alert and up to the times.

International Council Commissions

The coming International Council of the Congregationalists in Boston will deal with such themes as Congregationalism and Spiritual Ideals, Congregationalism and Its Polity, Congregationalism and Liberty, Congregationalism and Theology, Congregationalism and Education, Congregationalism and Missions, Congregationalism and the Social Order, Congregationalism and Unity, Congregationalism and International Relations, Congregationalism and Its Young People. Dr. Frank K. Sanders is the head of the commission on Congregationalism and Missions. It is believed that the commission reports will bring together facts never before given to the public and that they will be widely read throughout the fellowship of Congregationalism.

Mother of Preachers Passes Away

A unique figure in the church life of central Illinois was Mrs. Eliza Smith, of First Christian church of Bloomington, Ill. She was known for her hospitality to ministerial students and she came to be known as a "mother of preachers." Her husband was a Confederate veteran of the Civil War. She recently passed away at the home of a relative in Bloomington.

Grave Schism Among Bohemian Catholics

There is reported to be a grave schism among the Roman Catholics of Bohemia. The war has brought its radicalism to that country as well as to our own, and thousands of priests have been taking wives, believing that the Pope would recognize these relationships at the close of the war. But the Pope is excommunicating the priests with families instead of blessing them, unless they give up the families for which they have assumed responsibility. This means a wide rift in the Catholic leadership of the country. Whether the hand of Rome will be heavy enough to quell the rebellion remains to be seen.

Prominent Baptist Minister Has Call

One of the leading Baptist ministers in Chicago is Rev. Samuel J. Skevington. He has been conducting a Baptist church successfully in the changing constituency of the north side, the Belden Avenue Baptist church. He has recently received a call to a large Baptist church at Hollywood, Cal. This call came quite as a surprise to the Chicago minister. He has taken it under consideration and will announce his decision in the near future.

Canonization of Joan of Arc

Thousands of Pilgrims from France have been in Rome recently on the occasion of the canonization of Joan of Arc. This will go far toward making the Roman church popular in France once more. There are three steps in the making of a saint in the Roman Catholic church. The first is to declare the can-

Conservatives Score in Methodist Conference

The theological conservatives whose portion has been strengthened in every denomination by the war conditions, scored in the General Conference of the Methodist Episcopal church at Des Moines. They were able to defeat a number of progressive measures and though fighting in the defensive, their position was successfully maintained.

The debate over the paragraph in the discipline on the subject of amusements has been up at every General Conference in recent years. This provision requires the pastor to admonish Methodists for the first offense if they play cards, dance or attend theatres and circuses. On the second offense, the pastor is to take someone with him and admonish again. On the third offense the offending members are to be excommunicated. This provision is notoriously a dead letter in the church and the progressives, now that they have been defeated in attempting to secure a change in the discipline, are asking for its literal enforcement, which is of course an impossibility for the Methodist church is not going to excommunicate several million people.

The conservatives were also to score in rejecting the report of the educational committee. One of the provisions of the revised plan of operation for conference study is that "only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the church; and that the Discipline with some special emphasis upon the articles of religion and the standard sermons of John Wesley, 52 in number, shall be taught."

The conservatives made war upon the committee which prepares the Sunday school supplies of the church on the ground that they conveyed the idea of an educational rather than a spiritual salvation. In this attack, however, the conservative element was not sustained, although two paragraphs in the Sunday school report were referred back to the committee. In a way this seems to mark the passing of mourner's bench religion for the new educational program which now operates in all of the larger evangelical denominations.

A bitter attack was made upon Professor Rall of the Garrett Biblical Institute, of Evanston, Ill., who writes one of the manuals for study used by students in the conference course of study. It is a volume on New Testament history which presents a modern position but with a very moderate interpretation. President Stuart of Garrett Biblical Institute demanded that Dr. Rall's critics either prefer charges against him formally or withdraw their attack. And thus the matter stands.

One of the most progressive actions of the conference was the admission of women to the ministry under certain limitations. They may be ordained as deacon and elder but may not be admitted to the annual conference. They may marry and baptize, however.

didate for sainthood a "Venerable Servant of God." The second step is "beatification." After beatification a section of the church is allowed to pray to the candidate for sainthood. If miracles are worked in answer to these prayers, the church will then proceed to the formal act of canonization. Ceremonies of this sort help Protestants to realize what a long way is to be traveled before the entire Christian world may hope to be united. Superstition among the masses might be removed by education but superstitions practiced by the highest authority of the church prove a much graver difficulty.

Provision Made for Ministers' Sons

Mr. Roger W. Babson has been studying the "Who's Who" book to discover where the successful men come from. He has been doing this in order to determine what men to accept as students at Babson's Institute in Wellesley Hills, Mass., where a two year's course is given young men who aspire to be business executives. The ordinary charge for tuition in this school is two thousand dollars, but it has been decided that ministers' sons may be admitted by their paying only the charges for board and room. The reason of this decision is that Mr. Babson has discovered that ministers' sons have the best record of any group for success in the business world. Mr. Babson is a prominent Congregational layman of New England.

Episcopalians Interested In Healing

The Protestant Episcopal church has become thoroughly interested in the work of the healer, Mr. James M. Hickson who has been operating in American churches throughout the spring months but who comes from England. It is proposed to have the General Convention create a commission which will go into the whole matter of religious healing. No doubt the inroads made by certain faith cure cults has helped to stimulate the interest of this church. Whether the practice of a healing ministry by the church may ever be worked out without superstition or charlatanry is a matter of grave doubt. The field is there but the wise and spiritual workers in this field are lacking.

Church Publishers Make Industrial Experiment

The United Brethren publishing house located at Dayton, Ohio, has been subject to some criticisms in the past by labor leaders in that it was an "open shop." It has recently begun an experiment in self-government. It has set up three governing bodies. The common workmen by secret ballot elect a house of representatives. The foremen are grouped to constitute a senate, and a third body known as the cabinet consists of Agent, General Superintendent, Factory Superintendent, Cashier and Sales Manager. Bills may originate in any one of these bodies affecting anything in the work of the house, but in order to be authoritative every bill must pass the house, the senate and the cabinet. The increased efficiency of the plant is divided into two equal parts and half of it is divided among the employees. This makes the Otterbein Press the most democratic industrial organization in the land and if this experiment in industrial democracy proves to be successful, it will doubtless have great influence in settling industrial disputes throughout the country. This sort of thing suggests once more how the church may become the pioneer leading to new types of social enterprises which when fully proved may be taken over by secular organizations.

Methodists Secure Disciple Pastor as Evangelist

The relationship of the neighboring churches in Mayfield, Kentucky, has changed much from the old days of theological polemics as may be seen from recent happenings there. The Methodist church had erected a beautiful new structure and wished to open it with special services lasting through the week. They secured Rev. J. J. Castleberry, the neighboring Disciple minister, to do the preaching. The result was a large gathering into all the churches. The adjacent Presbyterian church also cooperated.

Presbyterian Reunion Is Nearer Realization

One of the happiest achievements of the General Assembly of the Presbyterian church in session in Philadelphia was the approval of a plan for the federal union of all the religious bodies which have the Presbyterian system of church government. Not only have the Welsh Presbyterians been received into the main body but the other branches of the divided family are being wooed as well. The southern Presbyterians have voted favorably on the plan for federal reunion. By this plan both the Presby-

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terian and the Reformed denominations would be represented in a General Assembly while retaining for the present their denominational status. Should the entire Presbyterian family be brought together in this way, there would be a resulting denomination that would be rivaled in numbers only by the united Methodist church that is now in the process of formation. There are more denominations than ever before, but the main body of the population tends strongly toward concentration in a few large organizations.

Ill Fate of French Protestant Churches

The property loss and the loss of personnel of the French Protestant churches owing to the war makes a total that is gravely impressive. The property loss runs to several millions of dollars and without outside help, this cannot be made good for a long time. Twenty-five of their ministers, twenty-five of their students for the ministry, and forty thousand of their members were killed in the war The temper of the French people is quite favorable to Protestantism as it is felt that the Pope was pro-German during the recent war. There are 800,000 Protestants in France and it is estimated that over twenty millions of the people of this unhappy land are without religious faith. It is hoped that still further aid may be given these churches by America.

Forty Japanese Theological Students in Chicago

Chicago has more theological students in its circle of seminaries than any other city in the United States. In this student group are forty Japanese. These maintain an organization and carry on a Japanese church, headed up by a ministerial student of Garrett Biblical Institute of Evanston. These students work among their countrymen in Chicago who are not Christians. The forty theological students are mostly looking forward to work in their native land. Many of them are students at the University of Chicago.

Methodists Elect Bishops

The chief interest in the Quadrennial Conference of the Methodist Episcopal church was in the election of fourteen new bishops. Dr. J. L. Birney was elected on the first ballot and Dr. Fred B. Fisher on the second ballot. The others are Dr. E. L. Waldorf, Cleveland; Dr. Charles E. Locke, Los Angeles; Dr. Ernest G. Richardson, Brooklyn; Dr. Charles W. Burns, Minneapolis; Dr. Edgar Blake, Chicago; Rev. Anton Bast, Copenhagen; Rev. George H. Beckley, Philadelphia; Dr. F. T. Keeney, Syracuse, New York; Rev. H. Lester Smith, Detroit; and Dr. C. L. Mead, Denver. Dr. Robert E. Jones, editor of The Southwestern Christian Advocate, New Orleans, and Rev. M. W. Clair, Baltimore, were elected negro bishops.

Modern Maker of Parables

If the American minister were expected to invent parables enough to fill the sermon hour, he would be somewhat put to it for materials. These parables flow easily from the lips of Sadhu Sundar Singhi, the Hindu Christian who is in England and who expects to come to America shortly. He appeared recently before the annual meeting of the London Missionary Society, of which Dr. A. E. Garvie is president and spoke to the great delight of all present. A noteworthy parable of the oriental Christian was with regard to a certain king who was disgusted with the slothfulness of his people. He placed a huge and heavy looking stone in the middle of one of the most used roads and waited to see who would undertake to remove it. The crowds went to either side of the stone

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and left it in its place. Then the king went out and lifted the stone himself, which proved to be hollow in the middle and not at all as difficult to handle as it appeared. Beneath the stone was a pile of gold coins. The parable was applied to the slothfulness of the modern church. It is the habit of this oriental preacher thus to reinforce by parable every point in his addresses.

Federated School of Missions

Eight denominations work in happy fellowship in a federated school of missions which assembles on Mount Hermon, Cal., each summer. The sessions of the school this year will be held July 5-12. Both the foreign and the home missions study text-books for the coming year are given thorough study in preparing leaders for missions study classes for California for the coming year.

Chautauqua Assembly

The parent Chautauqua Assembly is an organization of deep religious spirit. Its programs are arranged from year to year, not for mere purposes of entertainment but for religious instruction and uplift. The sessions this year will run through July and August. There will be symposia on the following themes: "Educational Problems of Today," "Industrial Problems of America," "Aftermath of the War in Europe," 'Women's Activities in the New Era," and "Americanism." Some great names are to be found on the program, significant leaders of the religious thinking of the country. Among these are President Lynn H. Hough, Dr. Frederick F. Shannon, Dr. Cornelius Woelfkin, Bishop Herbert Welch and Dr. Shailer Mathews. It is to be regretted that many assemblies calling themselves by the name of Chautauqua do not maintain the high level of religious idealism which is still to be found in the New York institution.

New Theological Publication Launched in England

There will be launched in England shortly a new theological journal which will be called Theology; a Monthly Journal of Historic Christianity. It is the plan to give this journal the quality of The Nineteenth Century or of The Contemporary Review. Its articles will not be limited to the Anglican church nor to trained theologians but lay scholars in allied fields will be invited to contribute.

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The Christian Century

An Undenominational Journal of Religion

Volume XXXVII CHICAGO, JUNE 24, 1920 Number 26

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.
Published Weekly *By the Disciples Publication Society* 1408 *S. Wabash Ave., Chicago*

Subscription—$3.00 a year (to ministers, $2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

A Prayer on the Eve of Vacation

DEAR Father, who art ever with us in the serious tasks of our lives, at whose side all our work is done and who dost Thyself work with us as partner and comrade, go with us also as we lay aside our duties for a season of rest and play. Our holiday will not be complete except Thou goest with us. Thou of whose sabbath rest the ancient story tells us, wouldst Thou not share with delight our gladness and our restful leisure? Art Thou not also weary with all Thy present labor? Go with us and teach us Thy calmness and the fulness and depth of peace that is in Thee.

Forgive us, Thou Spirit of joy and beauty, that we have shut Thee up in the solemnities of our lives and have not invited Thee into our lighter gladnesses. Yet Thou dost knock for entrance at the door of our jollity, even as Thou dost knock for entrance at the door of our grief or our perplexity or our guilt. It is with no spirit of self-sacrifice that we open the door to admit Thee into our play days—Thou whose presence fills all the vibrant out-of-doors. Thine is the spirit of wave and stream, of hill and field, of bird-song and sunset, and of the great deep silence of the woods. Teach us that fine art which our hearts are so slow to learn: how we may keep tryst with Thee in all the round of life—in our gayer as well as in our somberer moods, in our leisure and rest even as in our more strenuous and purposeful endeavors.

Bring us home from our holiday refreshed in body and mind. May the friends whom we meet leave with us some treasure of the spirit, and may our gifts of word and deed enrich their lives. Show us some fresh revealing of Thyself. May our sense of acquaintance with Thee be deepened and hallowed as we come to understand the human goodfellowship that is in Thy gracious nature. So come into our lives that we may not doubt Thy loving comradeship. In the name of Jesus.—Amen.

Are the Fountains of Compassion Dried Up?

SIR WM. GOODE was sent by the British Foreign Office upon a tour of survey through Central Europe to discover the extent of their immediate economic needs. He reported that not less than five million tons of food stuffs would be required to tide the peoples over until after harvest if actual starvation was to be avoided. Harvest is yet two months away, the needed supplies have not been sent and there are multitudes starving. We are putting millions into new battle ships, England is still supporting an army of 100,000 in her newly added realms, with one of like size in Ireland, and France's great army is only partly demobilized. Henry Davidson tells us that it is our imperative duty to supply these pitiful peoples with not less than a half billion dollars worth of food to save the starving and preserve the next generation from emaciation and permanent weakness This is too great an undertaking for private charity. None but the Government could supply it, solve the technical problems of financing it and get the quick action the emergency requires. But Congress refuses even the paltry sum asked by the President or the contemptibly paltry sum of fifty million dollars recommended by its own committees. There are no bowels of compassion in those who control Congress. They seem not in the least stricken with sympathy for the starving mothers and emaciated and anæmic babes of Central Europe. They waste no idealism over a civilization standing

on the brink of ruin. They perceive no obligation to feed our starving enemies, not even their wives and little ones, long months after war is over. Their faith is in battle ships for ourselves, markets for ourselves, a little America for ourselves. To them "idealism" is a word to sneer at and the word "practical" one to conjure with, a word which in their vocabulary is a synonym of national selfishness.

The Juvenile Court in the Modern City

THE death of Judge Pinckney has reminded all Chicago forcibly of the great service rendered for years by this human-hearted jurist whose name was intimately related to the establishment and permanence of the Juvenile Court. His work here and that of Judge Lindsey in Denver brought to the attention of the world the new and better way of taking care of delinquent and dependent children. Today such a court is a commonplace of every enlightened community, and in Chicago Judge Arnold is nobly upholding the best traditions of Judge Pinckney's time. The world is slowly learning that the business of the courts is not to punish but to save. This is true of all types of prosecution. One of the greatest Englishmen of this generation wrote to his brother a short time before his death: "More and more I come to see that man has no call to punish man. He always fails in the attempt and his claim destroys him. Man must educate man, but never assume the superior place of a condemner." Even more true is this of the treatment of children. It is a revelation of what can be done with boys and girls that are seemingly incorrigible to see the treatment that they receive at the hands of Judge Arnold in the Juvenile Court. Faith in human nature can be raised many degrees by a visit of a forenoon to the Court. There the representatives of the Chicago Church Federation care for all children of Protestant relationship, and assist in the redemptive process. This city will long remember Judge Pinckney with gratitude.

The Rights of the Koreans

THE Commission on Relations with the Orient maintained by the Federal Council of Churches has at last taken a positive stand on the matter of the abuse of Japanese authority in Korea. There are at hand authoritative statistics with regard to the wholesale arrests in Korea and of the extra-legal executions. The Presbyterian church reports the loss of forty-one members who were shot and killed in one year by the Japanese authorities. There were 1,642 Presbyterians in prison. When one reflects that the Presbyterians are but a tiny percentage of the whole population of Korea it is easy to see what is happening in that unhappy country. The Federal Council rightly leaves the political questions of Korea to the statesmen for settlement. But it makes an unequivocal demand for freedom of self-expression for the Korean people. This may be accomplished by some form of home rule or by independence. It is intolerable, however, to have an ancient people crushed out under the heel of a conqueror, especially after the world has spoken to Germany on the subject of the invasion of Belgium. It ought not to be necessary to more than hint delicately to Japan that her oppression of the Korean peoples does not increase Japanese popularity throughout the western world.

Drugs and Prohibition

IT has been freely predicted by wet advocates that national prohibition would create more ills than it would cure. In place of supposedly harmless beers and wines, the people would rush to narcotics at the drug store. It is possible, however, with the rigid government supervision of the sale of narcotics, to determine just how much of the various drugs are being sold. The New York Times reports that hardly one one-hundredth of the amount of narcotics sold ten years ago is being sold today. Prohibition is accomplishing among the drug addicts the same beneficent results as among the users of alcohol. There is an element in the population which must be protected from its own folly. We protect children by giving the parents legal authority over them. It is necessary to protect the adult children of the race from self-destruction. In so doing some of the liberties of the strong may be affected. Every law is a curtailment of some one's liberty. America freed from every form of drug addiction is about to develop in wealth, intelligence and world leadership in a way that will justify to all succeeding history the passing of prohibitory legislation.

The Era of the Spender Passing

REPORTS from England indicate that the orgy of spending following the war has passed. During a recent holiday a correspondent noted a difference in the holiday customs showing that the people had found the means of having a good time without large expenditure. In America big drives are being launched by clothing houses to unload the stocks that have been accumulated at high prices. The day when every workman is to have a collection of silk shirts will soon be passed. Thrift has ever been one of the virtues that the church has sought to inculcate among its people. It is no accident that church people represent the reasonably prosperous element in the community. The virtues of self-control and of industry tend to prosperity. There is no way by which the world can get out of its present debt, save by the practice of efficient industry and by thrift. It is time to make the spender appear in his real character as an enemy of community welfare. His self-indulgence in the face of the needs of a starving, dying world is pagan in its heartlessness.

An Itinerating and Perplexed Ministry

A TRAVELING secretary recently had occasion to visit Disciple churches in eastern Illinois and western Indiana. He reports that about eight counties were visited in all and the year-book of the denomination which was published six months ago was carried along on the journey. In six months changes have occurred in just

about fifty per cent of the churches that have pastors. The instability of the ministry is now one of the most disquieting facts in our church life. Ministers are not merely looking for new positions at better salaries. They are discouraged on the job in many towns. They assert that the automobile has broken down the habits of church attendance. Former Sunday school teachers now spend Sundays on wheels. It is difficult to reach and hold the young people. The ministers are looking for more feasible and fruitful tasks and for better living conditions. Since the cities depend upon the village for their source of supply of church members to a considerable extent, the religious condition of the village is a serious concern to the future city church.

Department of Justice Indicted

TWELVE lawyers connected with the National Popular Government League have asked that a committee composed of the former attorneys-general of the United States be appointed to investigate the actions of the present incumbent of the office of the Attorney-General. Among the signatories of this request are Dean Chafee and Professor Frankfurter of the Harvard Law School. At the same time that this request is presented, the President of the United States asserts in an interview that there have been no abuses of the war powers granted to the administration. There is not much indication in his attitude that any competent and impartial jury will be allowed to present an opinion on the actions of Mr. Palmer. It is asserted that the campaign against the "reds" has been a sorry travesty in which honest and ignorant workmen have been charged with black sedition. The country is not convinced that we have very many more "reds" than we ever had or that they are doing worse things than they ever did. The administration can well afford in the face of a national election to clean house in some of its departments and no department is more in need of thorough investigation than that which has had for its function the enforcement of the laws. It is charged by lawyers that the department is itself a law-breaker. Will the President order an investigation?

Germany in a State of Pessimism

DR. JAMES STALKER of England has been keeping up with current literature in Germany in order to discover the drift of religious thinking following the war. He finds the dominant note to be that of pessimism. The disestablishment of the state church, the disorganization of a defeated nation and the hardships of the people have brought about a condition which may be described as religious chaos. The religious journals speak of the distrust which exists in every community. There is still lacking in these journals any expressions of penitence. It is yet a matter of wonder that the civilized world should hold so unfavorable an opinion of their nation. Many of the charges made during the war against Germany yet await investigation by the German leaders. It may safely be predicted, however, that the time is not far distant when the German conscience will see and rebuke the sins of Prussia's military ambition which thrust the world into the most disastrous and insane war of history. Meanwhile the world must wait patiently for the change of heart to come. Nor must there be on the part of the churches that speak other tongues than German any hesitancy in meeting the German Christians half way. The peace of the world waits upon a friendly understanding between Christian minded citizens of all nations and this will shortly be consummated if present indications do not mislead us.

Helping Repatriate the War Exiles

THE retention of thousands of German prisoners in Siberia and France is a source of tragedy to the men and of sore grief and bitterness to their families. France promises speedy repatriation but the families of the men believe they are held in slavery. The case is different in Siberia. The prisoners are four thousand miles from home and in a country without transport. Hunger, rags and disease is their portion. The present Russian government has freed them but gives them no means of getting back to their homes, while their own bankrupt government is slow to offer them the means. The Federal Council of Churches in America is cooperating with the Red Cross and other war relief agencies in an effort to raise three million dollars for their relief. This is one of the many appeals that would, in ordinary times, touch the heart of Christian America. But in these abnormal times we seem to have been hardened by stories of suffering, so palsied in our imagination by the chaos of the world and its incomparable suffering that we seek emotional expression in soporific luxury and other selfish forms of nervous activity.

Anonymous Letters Not an Uncommon Experience

ONE of the questions asked by the survey sheets of the Interchurch Movement is whether the minister is getting any anonymous letters. This has seemed to many a peculiar sort of inquiry. The motive in asking it probably implies that the public man who stands for something positive is almost sure to be the target of the cowardly writer who is afraid to sign his name. A young minister two years out of Yale is trying to be faithful to his theological education. The brethren are frequently shocked at his utterances, but their personal affection for him leads them to be patient. He never misses a week but that some one sets him right on the Scriptures and their meaning. A session of the city ministers meeting would be a live affair if every man were required to bring an anonymous letter. If these were laid down side by side it would be seen that the unknown letter writers are to be divided into a few general classes. Some are just plain cranks. A few are secret followers of one of the fad religions though remaining in an evangelical church for prudential reasons. The rest are the watch-dogs of orthodoxy. That orthodoxy which no longer dares to defend itself in open discussion has taken up this guerilla

warfare. The Master said, "Woe unto you when all men speak well of you." The minister who gets no anonymous letters should be under suspicion.

The Passing of the Promoter

WITH American Protestantism facing the failure of its Interchurch World Movement all thoughtful churchmen will be giving serious consideration to the weaknesses and fallacies which inhere not alone in this particular enterprise, but in the methods of church promotion that are characteristic of these times. The Interchurch project was not essentially a new thing. It was an attempt consistently to carry out, though on a more comprehensive scale, the same method of church activity which had come to be accepted in all our Christian programs during the past decade. This method was that of the promoter, with its promise of a short-cut to great results, its use of the technique of secular publicity, its dependence upon mass psychology and its adoption of highly specialized organization as an instrument for putting extraordinary pressure upon the feelings of the Christian public. Although the intensive drives of the war period were taken as models for the Interchurch campaign, the essential method of the war drives had come into common use among the churches before the war. Indeed, the war-time drives took many a cue from the practices of the churches when the exigencies of patriotism demanded immediate and unprecedented results.

High pressure promotion of the church's interests is a direct legacy of high pressure evangelism. The older evangelism came to its culmination in the marvelous work of Moody and Sankey. Since their day the history of the church's evangelism is a pathetic record of deterioration, passing from stage to stage of increasingly sensational and vulgar appeal and ending at last in the insufferable commercialism and buffoonery of Mr. W. A. Sunday. We stand at the end of an era in evangelistic method. Mr. Sunday's work has done more than any man's to reveal the essential fallacy and illusion of the type of evangelism that has occupied the church during the generation now passing. It is a mistake to think of him as unique. He is not unique. He rose to a position where he was able to do with authority what others had done more timidly, more tentatively, and with less complete abandon.

From the day of the first imitators of Mr. Moody the method of the promoter, the organizer, the manipulator of the mass mind, the creator of an artificial and temporary evangelistic situation outside the churches, supported by the churches, but hardly a part of their life—a sort of church outside the church—has been the vogue among our Protestant communions. The spell of this revivalistic evangelism is now happily broken in the more progressive and intelligent sections of the country. The churches are disillusionized. They see that even after a liberal and uncritical allowance is made for gains in membership, the deeper effects have been demoralizing to church character and degrading to personal spiritual life. Religion has been cheapened and weakened and the church is burdened with problems and fears which grow directly out of the employment of hypnotic and other unethical devices.

The promoter of the church's missionary expansion is the direct heir of the promoter of the church's evangelistic expansion. The technique and the point of view are essentially the same. And if the church is being more quickly disillusionized with respect to the reality of the results obtained by the various promotional "movements" than was the case with respect to the revivalistic enterprise, it is simply because more or less consciously it sees the one against the background of the other.

Beginning more than ten years ago, there sprang up a series of promotional movements which have grown in magnitude and intensity as one after the other has been followed by its successor. The Laymen's Evangelistic Movement, the Laymen's Missionary Movement, the Men and Religion Forward ovement, are three names that mark the earlier expressions of this impulse to organize outside the church's regular structure some promotional agency of Christian enlargement. These first efforts were simple in their conception, involving no organic participation of churches as such, but only of individuals. They were inspirational and informative in aim and dealt with the financial side of church life only by indirection.

Under the impetus of these inspirational campaigns there followed a series of movements within particular denominations which undertook not only inspiration but the actual securing of large sums of money. The men and Millions Movement in the Disciples communion was the pioneer of this sort of promotion. It started out to raise $7,000,000 for all the church enterprises, including missions, benevolence and education, and to enlist 1,000 workers for the mission fields. This was felt to be a prodigious undertaking, as the fund sought was intended to be over and above the regular collections of the various church societies participating. The idea of Men and Millions was utilized by the Methodist church in its Centenary Movement, by the Presbyterian church in its New Era Movement, and by the Southern Baptists. Profiting by its predecessors' experience, each succeeding movement adopted more intensive and high pressure methods, aiming at proportionately larger amounts of money and concentrating the campaign in a shorter period of time. The promoter's technique was being learned by the church's leaders and the possibilities of its thoroughgoing application in a nation-wide, all-inclusive effort had gripped their imagination.

When the Interchurch Movement was launched sufficient time had not elapsed to test the real and permanent value of the prior movements, save in the case of the Disciples' enterprise, which was projected in 1913. The facts in this instance have not been reassuring. The attempt to secure 1,000 missionary workers was almost a total failure. The reports of money raised have been so interwoven with the reports of the regular collections of the societies that it is difficult to know by what amounts the regular incomes of the societies have been increased. But that the pledges secured are discouragingly slow of collection is well known.

Even the original million dollar pledge upon which public faith in the enterprise was founded has been paid only in part, though seven years have elapsed since it was given. While without doubt many by-products issuing from the Men and Millions Movement were salutary, the essential enterprise itself is held in serious question by the more discriminating. Whether the final judgment upon the Methodist Centenary will be similar to that upon Men and Millions remains to be seen, but the widespread dissatisfaction with the claims made by the promoters of the Presbyterian New Era Movement has already found expression in the press of the denomination.

The feeling is strong that there is a great illusion about this method of promoting the cause of religion. It is felt that figures are juggled in making reports, that statistical dust is thrown into the air which lends plausibility to claims of a degree of success which a cold analysis of the facts would not warrant. The fact is that a great skepticism has settled down upon the minds of discerning churchmen. The feeling has grown strong that we are today needing something more radically reformative than a mere galvanizing of the old ecclesiastical mechanism into a show of life. A deeper-going diagnosis of our religious needs is felt to be necessary. The churches do not always respond when some messenger of an "emergency" comes to them, breathless, and demands immediate and enthusiastic support for his scheme of salvation. It is this mood of intelligent inhibition that explains the failure of the Interchurch World Movement to release the springs of ardor and liberality in the heart of the church. The church feels too deeply the need of prophets and builders among her leaders to grow wildly enthusiastic over the proposals of promoters who promise quick returns for the Kingdom if only the money shall be instantly forthcoming. Thoughtful churchmen know that there is a great deep lack in contemporary religion for which no fund, however vast, can be an adequate substitute, and it is a sound instinct that causes them to stand hesitant or to respond half-heartedly when the claims of so-called forward movements are urged upon them.

Like all disappointments, the Interchurch debacle lends itself to a providential interpretation. It has made clear the bankruptcy of the promoter's type of activity. It has shown the churches that their present course ends in a blind alley. In the mood of solemn humiliation which now possesses us we are able to see how far we have drifted from our appropriate and natural sources of power. We can see more clearly how the promoter's methods have vulgarized our Christian vocabulary, unsettled the steady work of the parish ministry and perhaps even lowered its ideal, mechanicalized the church's forms of procedure and lured her leadership into a dependence upon secular schemes of publicity and group pressure as a substitute for those steady and fruitful motives which spring from an educated individual conscience. In this providential interpretation the movement is worth all it has cost. It only remains for the humbled but undiscouraged church to read its lesson aright and begin its task anew with chastened spirit and in the fear of God.

Pastors of Men of Power

IN a very interesting review of the recently published life of Canon Barnett, Jane Addams describes in a recent number of Unity an interview she had with the canon some years ago. In passing along the streets of Bristol they came to the house of a man who spent all his time hunting, ranging from birds in Scotland to big game in Africa, and cared absolutely nothing for the cottages and the people on his estate. In speaking of this man as a resident of his parish, the canon said, "From my point of view, his lack of social responsibility is as much of a disgrace to me, a servant of the church, as are the wretched homeless men who sleep in the Commercial street doorways."

For twelve years Dr. Dryander was the court preacher of Berlin and the private chaplain of the Kaiser. He had at all times the ear of his royal master. He was honored in numberless ways. When the crown prince was sent to Palestine in 1908, and a deputation of distinguished German scholars and ministers was sent to lay the foundation stones of the German hospice on the Mount of Olives—a deputation that included the famous historian of Israel, Kittel—it was Dryander who headed the company. Times without number his utterances were heralded forth as wisdom and gospel. And yet in all that interval of years he failed to vindicate his function as a prophet of righteousness, exerting upon his brilliant audiences and his royal master the influence that might have saved his nation from the tragedy that overtook it. No man ever had a more commanding opportunity. No man ever missed his chance by a wider margin.

Must not the men who are the pastors of men of great power, either in the world of finance, or politics, or journalism, or religious leadership, tremble under the responsibilities they face as the interpreters of the impressive verities of life and death to such men? There is no throne of power more imperial than that of such a minister. He preaches to many people, but especially his message is to one man. To a very marked degree he holds the conscience and the conduct of his leading parishioner in his keeping. To be sure there are many men of the leaderlike class whose church membership is but formal. But in a great number of instances those who have risen to power in some field of human adventure are truly interested in the church, and very humble-hearted and impressionable. They live the sort of lives that make possible few intimate friendships. All the more therefore when they have come to put trust in a minister they take his word with a seriousness and gratitude which are not frequently found in the ordinary relations of pastor and people.

The confessions of these men of power, when they take you into their confidence, either in some biographical utterance or some chance scrap of conversation, are very revealing as to the place their spiritual advisors have in shaping their thinking and behavior. It often seems to be the case that the theories and emotions of men of large interests are less complex than those of ordinary folk. It is not infrequently the adherence to a few simple formulas that has brought significant success. Such a man is re-

served on most sides of his life, but likely to be peculiarly open-hearted to a little circle of friends, among whom his minister is quite certain to have a place.

To such a minister there is offered the privilege of achieving through the transformation of the ideals of one powerful life far more than most pastors can accomplish by many years of the most energetic and laborious service with changing congregations. For if the minister is companionable and satisfying, the men of power whom they win to themselves can easily contrive to retain them at the head of their churches. And so the preacher becomes both the religious leader of a congregation and the private chaplain of one forceful personality. In such circumstances, and with reasonable discretion, the wise and purposeful minister can make of his leading parishioner whatever he will in intellectual and religious attainments and in social solicitude.

There are two or three conspicuous examples of men of great wealth who have been set upon the pathway of social responsibility by the ministrations of pastors of courage and tact. In one instance a great fortune was in process of accumulation in accordance with the habitual practices of big business. The man who was gathering it was the typical American captain of industry, using the accepted formulas of success and not too scrupulous as to methods. The storm of muck-racking sensationalism swept over his head without effect. Even the denunciations of voices deeply respected in the church at large were of little utility. But the friendship and affectionate ministry of a man of God held him steady through difficult years, saved him from misanthropy, gave him the vision of world responsibility as the only justification for vast wealth, and led at last to the socialization of such a fortune as could have been dispersed in no other beneficial manner.

Another instance was the holder of an enormous sum of money, invested in part in industrial plants whose workers were exploited and discontented. He was fortunate in enjoying the ministrations of a pastor who as instructor in an institution of learning had made some competent study of the industrial problems of the time. Those studies, translated into pertinent and convincing messages in the pulpit and the friendly intercourse of daily life, changed the entire nature of that industrial situation, and taught a conspicuous lesson to all men of good will who are engaged in industry.

Intellectual emancipation and theological enlightenment are equally the opportunity of the ministerial friends of strong men. Few types of mind are more opinionated and inaccessible to new ideas than the so-called self-made man. He reads little of the sort of literature that would disclose the modern interpretations of religious truth. A few fixed conceptions of Christian teaching suffice for a life spent imperviously in the rich atmosphere of intelligent religious thinking and activity. It is not an easy thing to open the mind of such a man to the ample opulence of the church's accumulating treasures of knowledge and power. Yet much can be done by the prophetic and courageous pastor.

There are men of great influence in the religious communions to which they belong, and in the church at large, who confess that much of the joy they have in their Christian life has come to them through the teaching of true and timely servants of God who dared to declare to them in unmistakable and unforgettable ways the larger values of religion, as they had discovered them in their studies and experience. By such ministries men of force have been saved from the narrowness of opinionated and dogmatic conceptions of Christianity, past which most of their informed contemporaries have made their way. Through such leadership they have passed from the thralldom of literalism, the slavery to definitions, and the servitude of insistence upon externals and non-essentials to a plenitude of freedom which is the essence of our holy faith and the ground of apostolic gratitude.

The minister who through fruitful years has had the joy and the anxiety of such a leadership is to be congratulated. He has sheaves for his harvesting, and stars in the crown of his rejoicing. For his responsibility is very heavy. To have had the handling of the mind and conscience of a strong man in the church and the community, and to have nothing to show for it but an unchanged view of truth, and an unmodified baldness of judgment regarding the great verities of Christianity, is to face a certain bankruptcy of spiritual resources which the length of a ministry only makes more pathetic.

The Lengthening of Life

WE have learned that the statistics which prove the lengthening of the average in human life are somewhat delusive. The fight against infant mortality and against epidemic diseases has resulted in bringing up the average, it is true, but in the meantime the diseases of deterioration have been steadily on the increase. Fewer children die but fewer men and women live to be great-grandparents. Deaths from old age—deaths, like that of the patriarch of Drumtochty who had "juist slippet awa"—are few in our time. The high pressure of modern life costs in the number of its years.

In some ways, however, actual living has been greatly lengthened. One of these is in the conservation of time. Science has not discovered an elixir of life but it has discovered many forces which make for the economy of the years. Distances have been eliminated by the use of steam and electricity in transportation and by communication through wire and air. The days are far longer than they used to be, because they have room for so many more experiences.

There has been a lengthening of life, too, through the multiplication of scenes and variety in these experiences. Travel is common. Recreations are many. The means of education are accessible to a vastly increased number of persons. The opportunity for a wide acquaintance with a wide variety of people is not unusual. The average life is lengthened by the relatively large number of its activities and associations. We have the means of a more abundant life than that which our ancestors lived. We may seriously question whether fifty years of Europe is not a longer period than a cycle of Cathay.

Not only are personal experiences multiplied, but the

experiences of all who have lived in the past are ours. The diffusion of knowledge has made it possible to live those lives over and to take a large part of them into our own.

We may perhaps raise the question whether we really get more out of life than did our grandparents. With the most of us the usual is the usual, whether it be much or little, and one generation takes a university education as a matter of course, quite as the second generation behind it took the log school-house. Yet the way we take things does not quite settle what they are. However we may regard or use it, we have the opportunity for a more abundant life than was that which our ancestors lived.

The biographers of Hawthorne tell us that the constantly pursued phantom of the romancer's imagination was that of a man who should continue to live on in the world from generation to generation. This phantom, even when he was able to detain it for a moment, proved to be a most unnatural and unlovely figure. Extraordinary length of life for the individual in this changing world is not greatly to be desired. He would be a strange lonely creature, lost amidst unfamiliar scenes. The elixir of life would prove a bitter draught unless it should be drawn from the fountain of youth and should impart the power of perpetual renewal and adaptation. Heaven, not earth, is the place for such renewal. But the lengthening of the present life through lengthening the program of its interests may mean the happiness and usefulness, as well as the struggle and hardships, of a score of lives in one.

America to Her Poets

GIVE us a song,
As clear as the voice of the winds
That blow from our mountains of snow,
And as strong
As the bounding rivers that pour
From our spring-wakened hills
To the valleys and prairies below.

Cease from your prattle of things
That carry the dust of the years;
Let your fresh fancy take wings
And fly where life's free spirit sings
Through our forests and groves. Let your ears
Be keen for the music of toil
That gladdens our corn-fields. The moil
Of our cities has grist for your song,
Where millions of men in the grime
Mix the stuff of the new freedom-time.

Give us a song
Fit for the age that is ours—
An age when the proudest of powers
Give way to the cowed Common Man;
When, throughout the glad world,
Men are seeing unfurled
Humanity's flag.
Why do you lag,
Poets? Wait not overlong.
Give us a song!

THOMAS CURTIS CLARK.

Good Health and Veracity

A Parable of Safed the Sage

I MET a man, and I saluted him and said, Good Morning.

And he answered me with a Grunt.

And I said unto him, It is a Fine Day.

And he said, It may be, but I feel Sick.

And I said, According as thou feelest, so art thou.

And he said, A fellow cannot help feeling bad when he doth feel bad.

And I said, Thou art most surely wrong.

And I said, Where dost thou feel ill?

And he said, I was out late last night at a Party, and I went to bed Two Whole Hours later than usual, and I slept but an Half Hour later than I commonly do, and I rushed for my train. Therefore doth my Head Ache and I feel ill.

And I said unto him, How many arms hast thou, and do they ache?

And he said, They are all right and their number is Two.

And I said, How many fingers hast thou on each hand, that would pain thee if any one of them were cut or broken?

And he said, I have ten fingers, but I see not what that has to do with it.

And I said unto him, Take heed to what I say and learn wisdom. The two hours of sleep that thou didst lose are something, but not much. It is thine extra half hour in bed that aileth thee. Thou shouldst have risen a little earlier than usual and burned a little more Oxygen. If thine head felt Rocky, thou shouldst have said, I have two good legs, which are all right, and I will stretch them with a little walk. I have two good Arms, and I will swing them. I have two good Eyes and I will fill them with the Beauty of the Morning. I have two good Lungs, and they pain me not; I will cram them with Fresh Air. I have two good Ears, and never an Earache. I will listen to the Birds as I walk.

And I said unto him, I am accustomed to going to bed two hours later than usual. It is not the loss of sleep that hurteth a man if he lose a little more in getting fresh air.

And he said, Thou speakest words of folly. If a man lose sleep, he must make it up; and if he feeleth ill, there is no reason why he should lie about it.

And I said, According as a man thinketh in his heart so is he well or ill. The good God who made this world hath put into it that wherewith we may be strong, and he who riseth in the morning with a heavy feeling in his head ought to have more sense than to lie later than usual and gorge his breakfast and run for the train, and then blaspheme his God by telling the world that he feeleth ill.

And he said, It is just possible that thou speakest a little bit of good sense, and I have not considered it before.

And I said unto him, Consider it now, and it shall be worth more than an whole Apothecary Shop to thee.

Religion in the New Age

By Edward Scribner Ames

This article by Dr. Ames will appear as a chapter in a forthcoming book, "America and the New Era," edited by Elisha M. Friedman, to be published by E. P. Dutton & Co., New York. The article is copyrighted by E. P. Dutton & Co., by whose permission it is used herewith.

SCIENTIFIC investigations of religion are notably difficult to make. The phenomena are so bound up with profound emotional reactions that it is hard to achieve sufficient detachment for proper observation. Not infrequently the attempt to attain the necessary objectivity results in withdrawing from vital appreciation of the experiences themselves. In American life religion has suffered so much from controversialists, pro and con, that it is almost impossible to get a hearing, as yet, for fair and sane considerations of it. So long as its orthodox claims rested on uncriticized customs and beliefs, and the contentions of the "liberals" likewise were based upon equally dogmatic grounds, there could be little real progress toward genuinely constructive conceptions.

During the last fifty years, however, American scholars in various fields have disclosed new, fruitful facts and interpretations. This is particularly well recognized in textual and literary criticism of historical documents, in the study of comparative religion, especially where the Hebrew culture was most closely related to that of other oriental peoples, and in the history of Christianity in its successive epochs and its numerous sects. Also from unexpected sources, as from the studies of more primitive races, their language, art, social organization, laws and ceremonials, has come new insight into the nature and function of religion in the life of man. The most recent subject of inquiry affecting profoundly the understanding of spiritual experience, is that of the psychology of religion. This involves not only the experimental, individualistic investigations of the laboratories, but also the discoveries of social psychology.

THE PSYCHOLOGY OF RELIGION

In the psychology of religion American scholars have been foremost not only as to priority in the study, but as to the range of problems treated and the extent of their publication. The entire history of this science falls within the last two decades. The results already attained justify the conviction that religion is emerging from the prescientific stage of custom and authority into one of rationalized idealism and practice. Just as there has come to be scientific treatment of ethics or moral conduct, based upon a more adequate psychology, so religion is on the way to a similar liberation and illumination. In ethics, for example, those who know the recent literature cannot be mere partisans of intuitionalism or utilitarianism. Similarly, those who are aware of the nature of religion as shown by a study of its genesis and growth in individual and social experience cannot be sectarians or dogmatists.

One of the most fruitful investigations for the new appreciation of personal religious experience has been that dealing with the period of adolescence. It has been abundantly proved by Starbuck, Hall and others that it is between the years of twelve and twenty-four that persons are most susceptible to the appeal of religion. While there is no one religious instinct, or "sense," or faculty, it is not difficult to trace the development of religious feeling and thinking to this epoch when the whole nature is transformed by the new impulse of love and loyalty. Then the boy and girl pass over from the more self-centered and external attitudes of childhood to spontaneous, self-assumed interests in other persons and in social institutions. When one falls in love the world of human relations appears in a strange and fascinating light. A fresh, surprising interest awakens. The sense of the larger life dawns. Patriotism blooms. The recruits of all the armies in the world are drawn from boys impelled by the romantic love of country and by an ideal cause. Our own soldiers have just given a marvelous illustration of this fact. They rose to the great call with a zest and idealism which awed and inspired the world. They were adolescent youths stirred by the elemental forces of their deepest natures. The same mighty urge lifts them in times of peace to the adventures of unselfish social service, missionary enterprise, scientific pursuits, and patriotic statesmanship.

RELIGION AS SOCIAL IDEALISM

This tender, outreaching sympathy and impulse of adolescence to serve the whole world, to relieve suffering and to bring happiness, is one of the deep springs of religion. It has been particularly intense in the great religious geniuses. They may indeed be thought of as exceptional individuals in whom this adolescent quality remained impelling and dominant throughout life. As a young man deeply in love will sacrifice and labor, bear hardship and long servitude like Jacob of old, so one's soul may go out for one's country, for humanity and for God.

Professor Cooley, in "Social Process," has well defined the essence of religion as "the expansion of the soul into the sense of a Greater Life." He adds, "One who has developed a spirit of loyalty, service, and sacrifice toward a social group has only to transform this to a larger conception in order to have a religious spirit. Indeed, it is clear that the more ardent kind of social devotion, like that of the patriot for his country in extreme times, is hardly distinguishable from devotion to God. His country, for the time being, is the incarnation of God."

Religion, then, according to the scientific investigation of it, may be said to arise from human nature itself, not from any one part, but from the whole of it. The various instinctive tendencies to self-preservation and fulfillment, hunger and love, fear and curiosity, sympathy and constructiveness, are blended in its development. But an additional fact of far-reaching importance is the relation in which thought is found to stand to these instinctive tendencies. It is now seen to be, in a sense, secondary. The

impulse, the need, the unconscious propulsion born of the instincts, sets the tasks which quicken reflection and generate ideas. Ideas arise in the course of action. They occur in human experience where tendencies to act conflict, or encounter obstacles. In lower forms, adjustments are made by inherited tendencies or by very simple "trial and error" types of behavior. If the animal can not survive through these it perishes.

RELIGION AND PERSONALITY

All values of religion are undergoing a transformation in keeping with this fundamental change. As yet there is much confusion. Many religionists retain the conceptions of the traditional system while in reality they are busy about the enterprises of social service. It is not entirely clear to the average church member just what relation his interest in reforms has to his religion. He is usually told from the pulpit that such causes as intemperance, social hygiene, red-cross and education belong to the category of "good works" but have no "saving power" in themselves. Genuine religion is supposed to flow from an inner emotional experience which may well enough express itself in works of charity, but which is not in any sense bound up with these practical concerns. The new social conscience furnishes increasing evidence that this consciousness is generated in social experiences themselves. Patriotism arises through the instincts of sympathy and gregariousness. It is strengthened by accumulating experiences of heroism and sacrifice. One comes to love what one works for. Men are more and more devoted to the building of a better society on earth and this devotion has come to have religious value. The concrete relations in the family, neighborhood and nation; in one's profession, business, or research; in the enterprises making for the safety of childhood, the elimination of disease and the securing of fullness and freedom of life generally—these are the relations in which the ultimate and final values are realized. The development of personality—intelligent, sympathetic, vigorous personality, for all classes and conditions of people, is the coming conception of the religious ideal. And the value of this personality is not to be estimated in terms of its perpetuation after death, but in terms of its fruitfulness and noble satisfactions in this present world. Such an empirical, practical religion draws strength from modern science and is one with social idealism at its best.

MOVEMENTS OF PROMISE

The ideal religion does not belong to the traditional faiths nor to the new cults. When one looks about in American life to find religious movements which give promise of fulfilling the demands of the new day, the conviction deepens that no one of them answers the need. The older systems are survivals from a distant past and only continue because they are sustained by the inertia of great human traditions. They are on the defensive at every point where they come into contact with the true modern spirit. The Roman Catholic Church is mighty in numbers and in wealth, but it is autocratic and archaic. It perpetuates most picturesquely the form and ceremonial of the old court of the Cæsars with certain changes of names and symbols. It is not democratic, though it deals with so many poor and humble people. It instills the habit of obedience and subjection to external authority. Protestantism is not radically different from the mother Church in its fundamental conceptions, though it has substituted another authority, that is, the Bible, and has lost outward unity. The main doctrines of God and man, of nature and sin, of self-sacrifice and atonement are not essentially modified. In both systems God is remote, perfect and arbitrary. Human merit is as filthy rags before him. The human will is of itself impotent and man's wisdom is but folly. Any real values which humanity may enjoy are imported from a foreign, supernatural realm.

Scarcely more promise of satisfaction can be found in the programs of the "liberal" religious bodies. Though they have had remarkable individual leaders and have enjoyed a very high level of scholarship and culture their power is waning. In spite of great wealth and exceedingly broad terms of fellowship they cannot recruit their ministry from their own churches nor maintain their congregations in the most populous cities. It is likely that they lack vitality because they are so largely movements of protest. As the old order against which they cry out loses its significance, the protest also fails of interest. The unitarian cause could have little to commend it in a society where there were no trinitarians. Independent congregations which have reached extreme isolation from all denominational attachments by a process of dissent from one doctrine and practice after another, may experience a certain joy of consistency, but they are individualistic and aloof in an age when the need of cooperation is most insistent.

AMERICAN MOVEMENTS

Of the distinctively American religious movements, in the sense of having their origin in this country but not in the sense of embodying characteristically American ideas, the Spiritualists, Mormons and Christian Scientists are radically different. The first two already appear as strange episodes in the religious life of the nation and the third is destined to share that fate in the end. Spiritualism belongs to the sphere of suggestion and hypnosis, which are being brought under scientific explanation with the developments of modern psychology. The greatest experts, like William James, who have studied the phenomena, have remained sceptical and unconvinced by the claims of this cult or of individual mediums. Mormonism is an interesting illustration of the belated appearance of a new cult adopting all the ancient claims of special revelations, visions, miracles, and divine authority, at the moment when, at the more advanced levels of culture, a truly scientific conception of life was beginning to prevail.

It is important to remember in the presence of such phenomena that human society presents at any moment a condition comparable to the stratification of the earth's surface. Different geological ages are represented by the different strata. Similarly human society in a given city or nation contains enormous cultural differences. At this moment in New York or Chicago one may see almost

primitive groups, ruled with marvelous rigidity by the customs of the clan. Superstitions worthy of the remotest savages abound. Miss Jane Addams has given a striking example of this in her account in the Atlantic Monthly of the Devil Baby at Hull House. Coexistent with this primitive type may be found in the same community persons of the emancipated, civilized stage of human evolution. Between these extremes are to be found all degrees of enlightenment. Perhaps the total population may not be truly represented by a pyramid whose broad base is the vast majority above whom the numbers rapidly diminish in an ascending scale of culture to the apex. But the persons who are illiterate or equipped only with the rudiments of an education are vastly in the majority over those who have any vital acquaintance with history and our larger social inheritance.

THE APPEAL OF CHRISTIAN SCIENCE

Christian Science, although the latest of these modern cults, in reality belongs to the pre-scientific age. Its devotees do not represent the highest strata of mental development. They do not employ methods of science and they do not express that social sympathy for the needy and unfortunate masses which is certainly an essential quality in genuine religion; indeed, in all religion. This movement is not renowned for its philanthropies, for its educational programs, or for any constructive social measures. It remains as individualistic and as remote from practical life as the older orthodox faith toward which it assumes an unwarranted air of superiority and modernity. In common with other health cults it has struck a popular chord in its attacks upon an immoderate use of drugs and in its appeal for courageous and confident living. In the rushing life of America, it appeals particularly to weary middle-class women and to certain leisure class persons, as well as to the neurotic. To the many Jews in Christian Science it represents a soft compromise with the faith of the majority. It is also made impressive to the susceptible portion of the public by a luxurious display in building temples and by the clever and powerful organization of its finances. But it lacks the convincing intellectual grip and sane practical idealism necessary to cope with the religious needs of the American people.

Greater hope of deliverance for the bound and confused soul of this nation lies in the great unfolding of thought and spiritual aspiration which characterizes the progressive, constructive movements in the established religious bodies. These are known as modernism among the Catholics, as Liberal Judaism among the Jews and as Higher Criticism among Protestants. Higher Criticism is not an adequate designation for the progressive tendency in the protestant bodies, but it may be taken as the symbol of the larger movement because it deals directly with the fundamental conceptions of the Bible upon which Protestantism rests. The doctrine of evolution is a common possession of these liberals of all parties. But more important than this is the common social idealism which pervades them. They are all guided more by the desire to meet the needs of men in the actual relations of their daily life than to maintain institutions and forms of the past. The men of these advanced positions find themselves in closer sympathy and intellectual agreement with the liberals of other groups than with the conservative, unscientific minds of their own traditions. And the comradeship they feel is not that of simple tolerance as may often happen between socially experienced men of different cultures. It is the understood insight of those who have found deep and solid ground through a knowledge of history of all human institutions and who share the common hope of a great democratic faith for mankind. The great movements for the federation of Churches and for scientific religious education are led by men of this spirit.

The views of history, of evolution and of social reconstruction which were so new and startling to the passing generation, schooled as that generation was in the traditional, orthodox religion, are now being received as matters of course by the rising body of youth who have been educated from childhood in the atmosphere of the modern scientific interpretation of life and society. They have no feeling for the "Warfare Between Science and Theology." They cannot understand the excitement which Robert Ingersoll created all through the nation. That was due to the impact of a brilliant, rebellious soul upon the hard, dogmatic belief of the past. He would cause little stir now. Minds which grow up in the high schools and colleges of the present time where evolution rules in all subjects are saved much of the strain which came to those who had to learn to reinterpret all of the important interests of life. The fortunes of religion in the state universities of the United States as compared with the denominational colleges are significant in this connection. It has often been observed that the state institution, with its greater freedom, developed a more vital regard for the essential qualities of character and genuine religion than did the school which was controlled by denominational agencies, and employed strenuous means to induce the conventional type of religious experience. Doubtless the secular university lacked much through unorganized treatment of the native idealism of youth, but at least it did not impose anything which later would have to be uprooted.

DEMANDS UPON AMERICAN RELIGION

The religious idealism of America thus hastily sketched may be summarized by indicating its conspicuous characteristics.

First, it is marked by a keen sense of reality. It rests upon deep foundations in human nature. The successful chaplains in the American army were those who went beyond the formalities of their office and dealt with the men in natural, vital ways. They conducted vaudeville entertainments and boxing matches, but they held religious services in a frank, sincere spirit. They got close to the men in private, helped them with their correspondence and other intimate things, and did not shrink from danger when natural human need called them. The same quality of service is demanded of the ministry today. Naturalness, sincerity, intelligence and earnestness are essential to it.

Second, American religious idealism is social and thoroughly democratic. It appreciates the hunger and

restlessness of the masses of laboring people. It deplores the fact that the church seems to them a capitalistic institution. Such interpreters of Christianity as Professor Rauschenbusch, while identified with religion themselves, have been the severest critics of its surviving forms of autocracy and other-worldliness. The new dreams of social justice do not rest upon inherited rights, but upon the claims for equal opportunity and demonstrated merit. In the new order the old barriers of race, creed and privilege are melting away under the warmth of the companionship engendered by practical cooperation. There is reason to believe that the fierce war between capital and labor as well as other class conflicts will disappear in the new era before that fraternity which enlightenment and efficiency require.

Third, this religious idealism is thoroughly committed to education and to scientific knowledge as essential to its own fulfillment. It is encouraging to remember that religious organizations have founded most of the institutions of higher learning in America. They continue to be the patrons of scholarship in spite of the reconstructions which knowledge brings to all creeds and customs. There is a deep conviction that men must know the truth and that this truth will make them free. Neither is it any longer expected that this truth will be discovered in some final and static form. The very essence of science as of religion itself is to open larger and larger vistas of growth and achievement. Men have come to realize that they pursue a "flying goal," always partially attained but enlarging as it moves before them. And this conviction does not depress them but inspires them with greater ardor and joy.

Fourth, practical religious idealism has much need for art and for forms of art produced out of its own needs and creations. The old order preserved the attitudes of surrender and dependence before an all-powerful Ruler. The new order demands other songs and pageants and dramas to express its creative hope and faith. The old looked away to the remote heavens. The new takes account of its immediate community, maintaining due respect for the far horizons. It cherishes the symbol of strong, resilient youth rather than that of emaciated hoary age. The change is well expressed in the contrast drawn by Professor Mecklin in the "Passing of the Saint," in the American Journal of Sociology: "It is no accident that we must seek our modern saints, those who most nearly fulfill the role of Anselm or Bernard or Damiani, in men and women that for the most part are not identified with institutional Christianity. It is our Lincolns, our Florence Nightingales, our Booker T. Washingtons that seem after all to have caught and interpreted the universal human values of the age."

The Return of the Mayflower

By Joseph Fort Newton

THREE hundred years ago, December 22nd, 1620, after beating up and down for some days upon a bleak and wintry coast and receiving as their welcome to it a volley of Indian arrows, a company of emigrants disembarked from the Mayflower. Their landing was on the shore to which John Smith, its first explorer, had given the name of New England, at a spot which they named Plymouth, after the English port from which they had sailed. Tonight* we remember that landing, and we now know that it was one of the great events, as it was one of the heroic scenes, of history.

Humanity, since that time, has advanced in many ways; but it has hardly advanced in faith and fortitude. Others had come earlier to the shores of the New World, but for the most part they were adventurers in quest of gold, and did not look upon America as a new home. Even the Jesuits had no idea of founding a nation in the wilderness. The Huguenots, it is true, might have founded a nation in Florida had they not been massacred by the Spaniards. In those days colonization was a death struggle with Nature, and a sustaining motive higher than love of gold was needed to give man the victory. Such a motive, together with the habits of labor and powers of endurance, was present in the little band of one hundred and three emigrants who faced a new continent on a winter day. Never must we forget that the foundations of our nation were laid in idealism, by men who sought not gold, but liberty to worship God.

*This address was delivered at Oberlin College Sunday evening, June 13.

DISSENTERS FROM THE CHURCH

The story of those emigrants is well known, but it behooves us to remember who they were, why they left their native land, and what were their aims. They were dissenters from the Established Church of England, with hearts full of faith and zeal inspired by what they held to be a purer interpretation of the gospel of Christ. For their faith they had suffered persecution in the motherland, as is the fate of all who would lead an advance toward the City of God. They fled from the emissaries of church law, first to Holland. There they found themselves in a community highly commercial, whose manners their austere simplicity deemed corrupting, and into whose worldliness they feared their children might be drawn. They feared also the loss of their nationality, to which, in spite of persecution and exile, they still clung. Even in Holland the arm of English law reached out to torment them. They determined, both for economic and religious reasons, to seek a new home beyond the Atlantic where they might form a community of their own and

enjoy their faith in purity and peace. So they set sail in a ship weighing one hundred and eighty tons, and after nine weeks of calm and storm sighted the land of their desire.

The Plymouth Pilgrims, landing on a wintry coast, underwent terrible sufferings. They were ill-sheltered; they had no bread, and were reduced to shellfish for food. More than half of their number died. At one time only seven of them were left strong enough to nurse the sick, and they were saved from the Indian tomahawk only by a distemper which happened to prevail among the Indians. Yet we remember their own words: "All great and honorable actions are accompanied with great difficulties, and must be both undertaken and confirmed with answerable courage. It is not with us as with other men, whom small things can discourage or small discontents cause to wish themselves home again." Their words were instinct with the heroic spirit of their enterprise. "Let it not be grievous to you," said their friends in England, "that you have been instruments to break the ice for others; the honor shall be yours to the world's end." And to the world's end the honor is theirs; for they were unique among pioneers, alike in their faith, their fortitude, and the far-reaching results of their daring adventure.

THE MAYFLOWER COMPACT

Before landing, in the cabin of the Mayflower, the Pilgrims drew up a voluntary Compact which, while not a political manifesto, had in it the prophecy of a policy of self-government. For the Pilgrim community, as we need to be reminded—like the Puritan commonwealth which followed—was not by first intention a democracy. As a fact, its leaders repudiated democracy as not fit government either for church or state. They asked, if the people were to govern, who was to be governed? Still less was it an aristocracy. It was theocracy, a Christian state which all those men had given up and gone forth into the wilderness to establish. Not only were church and state united, but church and state were one, albeit destined to become a democracy as the sun of freedom mounted higher. Though narrow in outlook, strict in regulation, and austere in discipline, it was not reactionary, in obedience to the warning of Robinson, their adored pastor, who exhorted his flock, at parting from them, not to come to a period, but to expect more light and truth to break forth from the Word of God. If, in becoming a democracy, much was gained, not a little was lost, for democracy without discipline, without spiritual vision, without something of the sense of the Unseen by which the Pilgrims were led, is not a safe ship of state.

For us at this distance the great thing in the Pilgrim adventure was their high moral quality, their courageous daring, their religious idealism; but for the men of their own day the chief fact was their economic success. They were the direct causes of the colonization of New England on a great scale by the Puritans in the decade following 1627. Had they failed, as Carlyle said of Luther, all might have been otherwise. When the Pilgrim colony was merged in the larger Puritan community, it was not in fact absorbed, but emerged in a new political, economic, religious, and social entity, different from the plans of either at the beginning. Nothing in fact was lost in 1691; nothing was destroyed. The ideal of the Pilgrim fathers lived on in a larger, stronger state, by which their social vision, their creative faith, and their constructive genius went throughout the length and breadth of a great continent. Bradford quoted Second Corinthians: "As unknown yet known; as dead, and behold we live." Loss of political independence meant only the loss of a tradition of localism; for in the days of the Revolution, when the colonists came to look back into their own past, all regarded Plymouth as a common possession, and not merely as the tradition of one state. The Pilgrim Fathers became not simply the progenitors of a tiny state, but the ancestors of a Republic. "Verily, a little one has become a thousand; yea, a little one, a great nation."

THE PILGRIM INHERITANCE

So much for the past. The Pilgrim inheritance is a grave responsibility—not a thing to be lived upon, but to be lived up to—and we can best honor that heroic heritage by giving form and shape, by virtue of a like creative social vision, to the chaotic world in which we find ourselves. The Pilgrims did not seek freedom alone—they had that in Holland—they went out into the unknown in order to create a society in which they might enjoy a freedom begotten of their own spirit. No generation can know the meaning of liberty which has not had itself to pay the price for it. Liberty is not a legacy; it is a trophy to be continually rewon by those who fight the good fight of faith. The great task of the heirs of the Pilgrims is that of creating on this continent a Beloved Community; not so much to preserve a form of government as to provide a living society; rich in freedom and friendship, fruitful in all the arts of peace and valiant in the service of mankind—a society whose creative and expansive vitality shall find expression in enduring works of love and beauty, and ready to take its place and do its part in the fellowship of humanity.

My theme tonight is the Return of the Mayflower, and I beg of you to remember the land from which the Pilgrims set sail, bringing to our New World a common language, a common law, a common tradition of liberty, and an open Bible. The great document signed in the cabin of the Mayflower breathed goodwill to the land which the Pilgrims had left, though its rulers had cast them out. They did not say, "Farewell, Babylon," but with many a tear, "Farewell, dear England!" They retained not only their love of the old land, but all the ties that held them to it. The fathers of our Republic were not rebels against the institutions of the old world; they were pioneers. With wistful pathos they named their little settlements New England, New York, New Orleans, as the early Christians, leaving Jerusalem, saw before them a New Jerusalem. Men who hate the old and wish to forget it do not speak and build in that manner. Even in the Revolution our fathers did not set up the banner of a provincial revolt, but, as Washington said, they sought to uplift "a standard to which the wise and the good can repair"; and in all its earlier history America felt itself acting in a

representative capacity. The breaking of political ties did not, and cannot, mean the severing of those deeper bonds of law, language, racial ideal and spiritual kinship by which we are held to the land of the Pilgrims.

CONQUERING A CONTINENT

After the Revolution there followed the all-absorbing toil of conquering, settling, and developing a vast continent, and these tasks forced America to stay at home in its thinking and to lose touch with other nations. Later came the tragedy of Civil War, concentrating the thought and energy of the nation wholly on self-preservation; to be followed, in turn, by the opening of the great West and the founding of new commonwealths—an adventure which enlarged our horizon westward, but contracted it eastward. During all this time, if there were sometimes irritations with European nations — as with England during the Civil War—there was no hostility; but rather a friendly isolation, a benevolent aloofness, as in the words of the Monroe Doctrine:

> The citizens of the United States hold sentiments the most friendly in favor of the liberty and happiness of their fellow-men on that side of the Atlantic. In the wars of the European Powers in matters relating to themselves we have never taken any part, nor does it comport with our policy so to do.

How far away those words sound after the events of the last five years; but we ought to recall briefly the events which led up to the formulation of the Monroe Doctrine. At that time two movements deeply interested America, the threat of the European Concert to reimpose the authority of Spain upon the South American states, and the effort of Greece to throw off the Turkish yoke. Whereupon the British foreign secretary, Canning, suggested to our ambassador in London that Great Britain and the United States cooperate in opposing the re-enslavement of South America—the first of many offers of cooperation and goodwill for mutual benefit made by the mother country to us in our history. When President Monroe received this offer, he forthwith sought the advice of both Jefferson and Madison, and their letters make interesting reading today. Both Jefferson and Madison approved the plan, Jefferson saying that with Great Britain "on our side we need not fear the whole world"; and he added: "With her then we should the most sedulously cherish a cordial friendship; and nothing would tend more to knit our affections than to be fighting once more, side by side, in the same cause." Madison entirely concurred, saying that "our cooperation is due to ourselves and to the world: and whilst it must ensure success in the event of an appeal to force, it doubles the chance of success without it."

THE MONROE DOCTRINE

With this view President Monroe agreed, but his secretary, John Quincy Adams, vigorously dissented, partly because he was under the spell of Henry Clay and his pan-American vision, and on the ground that at that time, as an ally of Great Britain, the United States would play a secondary part. His views prevailed, and the two passages in the message of the President dealing with the matter were deleted. So our policy was shaped. Nor did we begin to awake from this contented and prosperous isolation until the war with Spain, which engaged us with a European power, and in the course of which the capture of Manila involved us in Asia. On the eve of that war, Earl Grey said to John Hay, our ambassador in London, "Why do not the United States borrow our navy and make a quick job of Cuba? They could return us the favor another time." On the same day, Joseph Chamberlain told Hay that he was extremely anxious for an alliance with the United States, or at least "of an assurance of common action on important questions." Hay, in reporting his words to President McKinley, said: "Shoulder to shoulder we could command the peace of the world"; and if Hay had been heeded there would have been no world-war, with its millions of dead!

Anyway, our isolation began to give way in 1898, not, however, without misgivings, grave questions, and solemn warnings. Nevertheless, when in the dark of a May morning Dewey sailed into Manila Bay, America passed, unawares, into a new era and assumed responsibilities which it had not sought and dared not evade. But the full sense of that responsibility remained unrealized until the Great War lighted up all corners of the earth with its glare; and even then, while we saw many things with appalling clarity, for two years and a half we did not discern our larger obligation. "This is the last great war in which we can remain neutral," said the President; but a little later we learned that the rights of neutrals were not "isolated," and our neutrality vanished. America not only entered the war, she entered the world, and she can never withdraw.

ISOLATION IS ENDED

Isolation is at an end; the process of national awakening which began with Manila Bay fulfilled itself with the advent of American troops at Chateau-Thierry, in line with the British and the French. From this time forward neither in world-war nor in world-peace can America be merely a spectator of the human struggle, but, having recovered "the far horizons of her founders," she must speak and act, as of old, for the inarticulate masses of humanity, asking nothing for herself which she is not "ready to demand for all mankind—fair dealing, justice, freedom to live and be at ease against organized wrong."

Hence my thesis tonight; for by the Return of the Mayflower I mean that, by all the obligations of our history, no less than by the promptings of our religion, we must share with the motherland the responsibilty for the liberty and peace of the world. The safety of civilization rests upon the solidarity of English-speaking peoples, and from that service we cannot honorably escape. Humanly speaking—and we can speak in no other way—upon our united shoulders the future security of the hard-won inheritance of humanity will depend; and if we are worthy of the Pilgrims we shall do our part. The future of the world will be democratic, and nothing can stop it. Indeed, we may be sure that the future will be shaped by three forces, the Spirit of Science, the Democratic Principle, and the Christian Evangel. If there is to be a world-democracy, it must begin, and have as its corner-stone, the

friendship and cooperation of the two greatest democratic communities—the British Commonwealth and the American Republic. As they go, the world will have to go. If they become estranged, or fail to pool their thought and power, the future will be haunted by insecurity as the past has been.

VISION OF THE COMMONWEALTH

It was this faith that took me to England in 1916, as minister of the City Temple, a church founded by Thomas Goodwin, the favorite preacher of Cromwell, in 1640—twenty years after the landing of the Pilgrims. All that has happened since only confirms me in the conviction that in our racial ideal, our common conception of civilization, our vision of the Commonwealth—our genius for private liberty and public order at home, of frankness and fair-dealing abroad—and in our common Christian faith, at once the inspiration and the consecration of our democratic society, is to be found the surest bulwark against autocracy on one side and anarchy on the other. Here, at least, is the best hope we have that the inconceivable tragedy of the last five years shall not be repeated, and our children bow down, of sheer necessity, to the horrible gods of militarism.

If there is to be a Song of Honor among nations, our English-speaking race must unite to sing it; not for narrow purposes, but that mankind may yet see Faith and Goodwill enthroned, may yet breathe a freer, juster air, and "know a life where Beauty passes, with the sun on her wings." And that song, when at last it is sung, will be the fulfillment of all that is most prophetic in the soul of America, blended with the heroic and noble tradition which the Pilgrim Fathers brought to us from England. Whatever may be the mood of the hour, never must we lose the faith that in the good time of God, or soon or late, humanity will yet see the dawn of that "morn divine" foreseen by all the noblest of its seers,

> When nations shall as forests grow,
> Wherein the oak hates not the pine,
> Nor beeches wish the cedars woe.
> But all in their unlikeness blend
> Confederate to one golden end.

Are the Farmers in An Uprising?

THE farmers of America are being organized by the millions. The work is going on quietly and the sensationalism of a political year is occupying the headlines, but there remains the fact that the men who produce our food are organizing by the millions. The largest of the several organizations is the Farm Bureau. It is very conservative in its aims. In that it accords well with the farmer's spirit. It is not out for political agitation nor is it organized on clear-cut class lines; it is a conservative movement to improve the economic welfare of the tillers of the soil. It has no radical economic program either but it does intend to deal with certain aggravating evils in the buying and selling business of the farm. The Bureau proposes to improve marketing conditions, mainly along lines of economy and directness of dealing, to strengthen farm financing and to see that legislation beneficial to the rural interests is pushed through. It is somewhere between the old Grange with its mutual benefit and social program and the Non-Partisan League with its radical politico-economic program. Its membership is now understood to be more than four millions and growing by the thousands every week. It is freely prophesied that it will go to three times that number. There are a number of other farmers' organizations, differing in their practical programs, but all brought into existence by the rising feeling of class interest. Most of them are frankly economic in their aims; they are organized to buy and sell together and thus reduce the waste and expense of the present hit and miss method of exchange in farm goods. None of them spells outright cooperation but are all out to procure more cooperation.

The American farmer is an individualist; he has been a crass individualist, but is awakening to find that both those who buy of him and those who sell to him cooperate each with their own kind and grind him between the upper and nether millstones. He must sell at what he is offered and buy at what he is asked; he has had nothing to say about either transaction. He has gone along with a blind faith in the law of supply and demand and trusted it as an inviolable law of creation. Now he finds that it is being superceded by the law of cooperation, but that those on both sides of him cooperate for mutual profit while he furnishes the fleece. The merchants who sell to him have common understandings with one another, but he is out of the secret; and those who buy of him practically cease to bid against one another, while he is depending upon the highest bidder. So he has concluded to see his fellow farmers about it and take a few lessons from the experience of those who live off his produce.

* * *

Do the Farmers Get a Square Deal?

We of the city talk jocosely about the farmer's ways and seriously about what a fine life he has. Our picture of him has changed greatly from the days of our own boyhood when we were used to seeing our fathers caricatured as bewhiskered Rubes still wondering about the marvels of steam railroads and flocking in wrinkled clothing to the circus. But the city bred still thinks himself a slightly superior being and there is enough of the aspiration for city ways to lead many a small village to resent being called rural. The fact is, the farmer is no longer a "Rube," and the village folk would do well to boast themselves as in his class, for he is both as well read and smoothly spoken as are they and often a much less provincial man. He possesses a type of self-reliance and independence that is not bred in mercantile pursuits nor allowed in the life of hired underlings. He can no longer be classed as laborer but is a business man whose work is of the workingman variety. He both plows and plans; he does business as well as toils with his hands; and he refuses to accept classification as either capitalist or laborer. He is in a class by himself.

So when the city man treats or thinks of him as in the labor class, he is not giving him a square deal. And when he cooperates with his fellows to pay him the least he must to get the goods and to charge him the most he can and get the trade he does not give him a square deal. If this process results in making commercial pursuits profitable it only invites too many to enter them. The margin for each then becomes small through endless division of trade and the waste involved in duplicated enterprises. The endless margin is charged up

to the original producer and consumer. Thus again the farmer does not get a square deal. The fact is there are entirely too many tradesmen. A town with a dozen grocery stores where four could do the business simply means that the division of the volume of business to each makes it necessary to charge larger margins of profit to make ends meet. Thus business men themselves often fail to prosper; many of them should become producers of fundamental commodities and thus increase the supply.

Unless the margin between what the producer gets and what the consumer pays is somehow reduced the free system of commercial enterprise will have to give way to some type of cooperative distribution. There is too much of the element of get what you can in any way you can and make all you can for a world in which men are being drawn together in a common knowledge of one another and in a working mutuality of enterprise. The farmer is not much longer going to allow those on both sides of him to cooperate each for mutual benefit while he furnishes the commodities for exploitation. He is going to be in on the business, and these new and rapidly growing organizations are full warning of that fact.

* * *

He Will Represent Himself

The average legislator is a lawyer, and lawyers like other human beings have their biases. They think in the grooves of their own professions and make up their theory of things from the angle of their associations and daily business. Now farmers do not employ attorneys so very much. They have few difficulties in their rather isolated business affairs and the city or village lawyer gets his clients largely from business men in the urban places. Therefore the average lawyer-legislator thinks in urban rather than rural terms; he looks at affairs through the eyes of the tradesman or corporation more than those of the farmer. He may be as honest as any Honest Abe from the edge of the woods could be, but he acts in the legislature as he does in his own business. Thus few laws relate to rural affairs and fewer to specific matters of farm business. There is just one exception to this: when the ruralites get enough aroused to want a thing their votes are so numerous that they get it as a political concession, if for no other reason. The farmer has hitherto thought himself not well enough educated to go to congress or the legislature, but that is no longer so. The agricultural colleges are furnishing him with able representatives and the high schools are even sending some of the farmer boys back to the farm.

The experience of the Non-Partisan League is vivid evidence of the fear the uprising of the farmers brings to those who have conducted business for personal profit and with no thought of public good. Their endeavors to prevent him from conducting his own business have been pushed forward under every kind of camouflage. He has been accused of pro-Germanism, indicted as a slacker or traitor, charged with all sorts of alienism and met with everything but an honest, open consideration of his program. But his league has so far won out both before the courts and on the balance sheets. It has made mistakes as will all experiments, and not every man in the leadership has kept his pet political ideas out of the economics of the enterprise, but it has done well enough to justify the faith of most of its adherents and to offer interest to the farmers of other states. It is objected that it is making politics the handmaiden of a class interest. That is true, but it is true because that is what was done by those who exploited the farmers of the wheat belt until the farmers accepted the gage and took the political machinery over themselves.

* * *

Will the Farmer Turn Radical?

Certain newspapers would have us believe the farmers are turning radical. That scorned word was used in the efforts to ruin the N. P. L. during the war days when a charge of that kind was damning. At that time to call one a radical meant to condemn him without trial, so great was the suspicion and the inflamed state of the war mind. There were no doubt radicals who took advantage of the uprising of the farmers to further their own doctrines, but there was no class who were more firmly loyal or did more to see things through. The N. P. L. was a marked reaction from a state of radical wrong. Seldom in this world has revolution or radicalism gone far except as a reaction from radical inequalities and wrongs. The farmers are conservative in temper; it requires a radical wrong to arouse them from their mildness of manner.

The N. P. L. is the only one of the several new farmer organizations that could in any manner be termed radical. The Farm Bureaus are being heartily sponsored by agricultural colleges and other well established institutions. They will become radical only if frustrated in their efforts to give their members a better deal. So long as hides go down and shoes stay up, so long as beef and pork on the foot slip down one-third in price while beef and pork on the block stay up, so long as grain crops suffer from weather and lack of help to work them and everybody is allowed to profiteer but the man who furnishes the original material of the commodities, the danger of the farmer turning radical is imminent.

The consumer may well be worried. There is no reason to believe that the farmer would not do all that others have done to him. It is characteristic of class movements that there is a big tendency to "get even." They are not usually fraternal movements but fighting tactics. Unless we can inject more of the spirit of fair play, conciliation and brotherhood into modern society there will be a war of classes. The problem is up to those who have the power. If they insist on using and keeping it for selfish gain those who lack it will seek it for like use for themselves.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

David the Giant Killer*

WHERE in all literature will you find such a series of hero-tales as in the Old Testament? For ten Sunday evenings I have been preaching upon Old Testament stories and it is hard to tell who enjoyed them most—young or old. The important thing is, in each case, to connect the story with modern events. For instance, last Sunday we had "Esau and His Mess of Pottage." We found the type of man distinguished for his soft toleration, the opposite of the Puritan. Dr. S. Parkes Cadman says that you find no decency in society where the Puritan has not left his impress. Esau would say of any evil, "Oh, it's not so bad." Thus today we lack Prohibition conviction and say, "Oh, 2.75 beer is not so bad." The history of it shows the old saloon brought back. We say of segregated vice, "That looks like a good way to deal with something you always have had and always will have," although the history of it shows how devastating segregated vice is. You say of profiteering, "Well, business is business." You say of Church union, "Oh, well, the only way to get on is with denominations," and thus the power was robbed from the Interchurch drive. Esau, brought down to date, talks of democracy but thinks a boss is not bad. He prates of Americanism but thinks hyphenates are "not so bad." You see the tribe of Esau has increased.

Now what about this youthful giant-killer? The story we know so well that we will not take space to relate it. The point of the narrative is that the boy who kills the giant is the man who becomes king. That hits the nail on the head!

*Lesson for July 1, "David in Camp and Court." 1 Sam. 17:40-18:9.

The men's classes are made up of fathers. How many of them have taken their sons into their confidence, teaching them how to kill the giants? It is staggering to think that a boy's character sets in the teens! Why has God arranged it so that the big choices come early in the game? Purity, honesty, industry, truth, reverence—all these and many more fundamental virtues are determined before twenty years come round. I find that fathers will not talk to their sons about the noble function of sex. Yet there is no more fundamental question to be understood and mastered, nothing more vital to the boy's mind and soul. The young David who goes out and kills the giant Impurity stands a sure chance of being crowned a king later on. What is finer than a clean lad! A good doctor should be engaged to talk to each of the boys' classes on this subject. Then there is the giant Sloth—a most dangerous and hideous monster that must be killed. And what shall we say of Dishonesty and Lying and Irreverence?

This lesson therefore has a two-fold appeal: (1) to the children directly and (2) to the parents indirectly. Every boy wants to be manly and I have about come to the conclusion that preachments and teachments are of little worth compared to living examples. In a club of young men whom I have had the honor to teach for three years at the Y. M. C. A. the detestation of the average preacher came out last night. How these young fellows, many of them ex-soldiers, do hate the "Old-woman preacher," with long coat and long prayers—short only on vitality and ideas—which may account in part for his being short on money! The Sunday school Superintendent should be the living embodiment of vital Christianity. The teacher should be something other than a molly-coddle. A father should be the real thing. Giant-killers are born of strong men. Giant-killers become kings. Paint the glowing pictures of true boys who have become famous and successful.

JOHN R. EWERS.

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Does Preaching Do Any Good?

MR. JOHN SPARGO'S article on "The Futility of Preaching," published in The Christian Century of May 20, has brought forth an avalanche of replies. Over sixty manuscripts have been received. Six of these have been chosen for publication by three judges, of whom one was the editor of The Christian Century. They will be published in next week's issue. The selection of the three prize winners will be left to our readers, every one of whom may register his vote by means of a coupon ballot which will be printed next week. A prize of $50 will be given to the author of the article receiving the highest number of votes, $25 to the second best and $10 to the third. Next week's issue of The Christian Century will be a memorable one. Orders for extra copies with remittance should be sent at once.

The New World

"COME, let us make a new world," said the proud—
"The iron image of our perfect plan.
Let those who cannot yield to those who can.
No place for tears, or pity, or the crowd
Of weaklings. Let no patriot's head be bowed
With his sire's shame: call no one courtesan
If she be breeder of the Mightier Man
Whose valor vaunts our glory far and loud."

Mad pupils of a mad philosopher,
Think ye you have but armies to subdue?
Your foe is Woman! Hear the march of her
Through centuries, from the caverns to the blue
Of visioned peaks. Wrong ruled the years that were;
But Justice, queened by pity, rules the new.

ROBERT UNDERWOOD JOHNSON.

Alchemy

I LIFT my heart as spring lifts up
A yellow daisy to the rain;
My heart will be a lovely cup
Altho' it holds but pain.

For I shall learn from flower and leaf
That color every drop they hold,
To change the lifeless wine of grief
To living gold.

SARA TEASDALE.

Contributors to This Issue

EDWARD SCRIBNER AMES, Ph.D., professor of philosophy in the University of Chicago; author "The Psychology of Religious Experience," etc.

JOSEPH FORT NEWTON, D.D., well known New York minister; a frequent contributor to these pages.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Consider Women Elders

The Committee of the Presbyterian General Assembly which has been considering during the past year the relation of the church to the feminist movement decided that there is no present demand in the church for women ministers, but on the other hand that there is a demand that women be permitted to participate in the government of the denomination in which they are a majority. This committee, composed of Rev. Edgar W. Work, Rev. William L. Barnett, Mr. John Mauson and Mr. Rush Taggart, brought before the General Assembly at Philadelphia two weeks since the following resolution, urging its adoption: "Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following overture: Shall the Constitution of the Presbyterian Church in the U. S. A. be so amended as to admit properly qualified and elected women to ordination as ruling elders, with all the rights and duties pertaining to this office?"

Children of Missionaries to be Educated

One of the chief hardships of the missionary's life is in not having educational facilities for his children. In India there has been but one school for the entire country where missionary children were received. It is now proposed to establish a chain of such schools across the country from north to south to which the children may be sent. This is an act of justice to these children and will help to stabilize the missionary force of the country.

Reactionary Movement Among Norwegian Clergy

Agitation over the newer views of religion are not confined to any one country. There was organized in Norway recently a society of the clergy which will be called The Union of the Clergy Loyal to the Faith. The chairman of the organization is Prof. E. Sverdrup. It is proposed to counteract the influence of "unbelieving theologians." It would seem from this that theological reconstruction has made large progress in Norway.

Chicago Minister Preaches in Alabama

The American Missionary Association of the Congregational church is organized to carry on work among the negroes of the south. One of the noteworthy schools of this association is at Talladega, Ala. There is a seminary, a college, and a strong secondary school. The American Missionary Association is sending Rev. Ernest Bourner Allen, pastor of the Pilgrim Congregational church of Oak Park, Ill., to deliver the baccalaureate sermon this year. Mr. Allen is one of the vigorous pastors of Oak Park, a suburb of Chicago to the west, and his reports of findings in the southland will be given not only in his own church but on other platforms in the middle west.

English Free Church Leader Still Ill

Dr. Guttery, the noted Methodist preacher of England, is still ill with a throat affection and it is reported he must have another operation. His specialist continues to issue optimistic bulletins, however, and it is hoped that he may soon be restored to health again. Dr. Guttery is known to thousands of Americans for the work which he did during the war in speaking in this country in behalf of Anglo-American understanding.

Vigorous Protest on Destruction of Churches

The proposition to tear down a number of London churches and take the endowment of these nineteen institutions for use in other sections of the city has met with a vigorous protest. Many of the buildings that were marked for destruction have acquired a history which makes them a feature of the city life. The City of London Corporation has made a most vigorous protest against the plan of the Bishop of London to destroy the old churches.

Church and Community Convention

The Church and Community convention held in Cleveland was largely attended and the program was full of interesting suggestions for the larger life of the church in city situations. Dr. Robert E. Speer of New York set forth the difficulties to be faced by all cooperative efforts in religion the coming year. Among these he mentioned first the disappointment with regard to the achievements of the Interchurch World Movement. In this connection he called attention to the social mind of the country which is just now concerned largely with introspective criticism and peevishness. Dr. Speer thinks the churches came through the war with a stiffening of the denominational spirit. He also mentions a definite reaction from "superleadership," a thing which was threatening the church as autocracy threatened the life of Germany. A number of different commissions presented reports which are to be published after they have been properly revised.

Bishop Moule Passes Away

The evangelists of the Church of England have lost their strongest leader with the death of Dr. Handley Moule, Bishop of Durham. He passed away recently at Cambridge. The incident of the preaching of Dr. Jowett in the cathedral of Durham brought the bishop more prominently to the attention of the Christian world than in recent years, but he had throughout many years been a mighty factor in the church of England. Dr. Moule was a Cambridge man with a gift for poetry and an interest in scholarly pursuits. Two books will live after him, "Outlines of Christian Doctrine" and the commentary on Romans which is to be found in the Expositor's Bible. Dr. Moule had warm sympathies with nonconformists and he paid most hearty tributes to some of the preachers of

Decade of Religious Change

The Home Missions Council has brought together a group of figures indicating the changes that have come in the religious life of America during the past ten years. Anyone looking for the immediate death of denominationalism has not much to console him, for there have been thirty-one denominations born while ten have died. In some respects the churches have made progress in excess of the population. While population growth has been 20 per cent the value of church property has increased $420,000,000 and is now $1,676,000,000.

With reference to the total church membership in the country, the Roman Catholics have gone backward during the past ten years. They formerly had 40 1-2 percent of the total church membership; they now have 37 1-2 percent. From these figures there must be deducted in each case fifteen percent for the infants and little children, which class of members is not reported in Protestant statistics. While Catholics gained a little over 10 percent, Protestants gained over 23 percent.

The gain by denominations as reported by the Home Missions Council is also interesting. The Baptists lead, reporting a gain of 26 percent. The Disciples follow with 24 percent. The remainder of the denominations are as follows: Presbyterians, 23 percent; Episcopalians 23 percent; Methodists 23 percent; Congregationalists, 13 percent; Lutherans, 13 percent.

The statistics gathered by denominations on the average ministerial salary show the following results: Methodist Episcopal, $1,223; Congregationalists, $1,343; Presbyterians, $1,474; Episcopalians, $1,632; Unitarians, $2,080.

On the face of the returns the churches seem to be making progress in many ways. Statistics are lacking in some vital matters such as church attendance. If such statistics were available they would probably show a sharp decline in the number of people attending worship. A humorous writer of Scotland prophesies that the time will come in Scotland when every one will belong to a church and no one will go. It is to be admitted that this is the present tendency in the American churches.

nonconformity. He was timid in controversy and failed, therefore, to influence his church as much as he might. Recently, after promising to be present when Dr. Jowett preached in his cathedral, he withdrew his promise under the fire of criticism. His sympathies, however, were clearly with the evangelical views of our Christian faith.

Will Train Church Assistants at Chautauqua

A new departure in the summer program of the Chautauqua Assembly in New York is a plan for training pastoral helpers. There will be introductory courses in Bible study, church organization, handling the church office, work with the young people and the children, religious education and allied topics. The young women taking these courses can also secure instruction in stenography, typewriting, English and other practical subjects. It is suggested by the Chautauqua management that a church might advance for a young woman the hundred dollars necessary to her expense and allow her to repay it in service during the year. Dean Shailer Mathews, the director of religious work for the Chautauqua, is heading up the plans for this new kind of service.

Federation Succeeds

Ashland, Mass., has been one of those towns where denominational competition has interfered with real religious spirit in the community. A year ago the pastors of the Congregational and Methodist churches were away in war work. These churches accepted an invitation from the Baptist church to worship with them. This was followed by a vote to federate the three churches under the plan of the Massachusetts Federation of Churches. The vote was overwhelmingly in favor of the merger and the federated plan of work is now in successful operation. There is a Sunday school with a membership of 400 and a church membership of 250. The pastor has a salary of two thousand dollars a year and has no competition in a city of 1,800 people. The budget of the federated church is now more than $700 in advance of the combined budgets of the competing denominational churches of a year ago. This illustrates very nicely the response of a community to a united program of the church after being exploited by denominationalism.

United Free Assembly Receives Encouraging Reports

The United Free General Assembly of Scotland has been in session in Edinburgh and the annual reports received this year are very encouraging. The church's total income for the past year was 1,233,322 pounds, which was a gain of 163,111 pounds over the previous year. The membership increased 4,276 the past year, and is now reported as 528,084. During the year the standard minimum stipend for ministers was increased from 215 pounds to 240 pounds. It is planned to raise this minimum at once to 300 pounds. The question of reunion with the mother Presbyterian church was discussed and it was asserted that the inevitable condition of union was complete freedom for the church in its work. Dr. MacGregor gave the Assembly sermon on "The Name of God." He nominated as his successor in office Principal Martin of New College and the latter was unanimously elected. He has served the church twenty-five years as a teacher.

Lake Geneva Secures Illinois Pastor for Bible Study

Lake Geneva is a center for religious life in the middle west throughout the summer. The missionary conferences are held the latter part of July. This year Rev. M. L. Pontius has been engaged to deliver a series of Bible lectures. Mr. Pontius is a graduate of Yale and pastor of one of the largest Disciple churches in the middle west, located at Jacksonville, Ill.

Church Unity and Christian Students

Last month in England there was held a conference between the Free Church Fellowship, the Anglican Fellowship and the Student Christian Movement, all of them student organizations. This conference has affirmed that the visible unity of the church is of easy accomplishment and asserts that the constituent denominations should at once recognize the validity of each other's church membership. The conference favored intercommunion between the members of the various religious bodies. It also asked that the Lambeth conference should make the question of unity the central question at the meeting this summer.

Dr. Shelton Spends Children's Day in Detroit

Dr. A. L. Shelton, whose adventures while in the hands of Thibetan bandits have made him internationally famous, is back in America. He spent Children's Day with the Central Christian church of Detroit, of which Dr. Edgar DeWitt Jones is pastor. This church in appreciation of the brave missionary doctor gave an offering to foreign missions amounting to $1,586. The church was full to overflowing to hear the doctor's story. Dr. Shelton was seriously depleted in strength by his hardships while traveling with the bandits, and the Foreign Christian Missionary Society will permit him to remain in America until he is thoroughly well again.

Army Reorganization Bill and Chaplains

The campaign which the church has been waging in the present Congress for a reorganization for the work of the chaplains of the army has borne fruit at last. A bill has passed and awaits the signature of the president providing for practically all that the religious leaders have asked for. The chaplains will be advanced in rank from that of lieutenant to lieutenant colonel. A chief of chaplains is authorized by the bill who is to have the rank of a colonel during the period of his service and the pay of a colonel. While a chaplains corps has not been constituted, it is thought that practically everything desired may be accomplished with a chief of chaplains who will direct the work.

Will Interpret American Spirit in Europe

Forty of the leading clergymen of America will visit Europe this summer in the work of promoting international understanding and good will. The expedition is being managed by the Federal Council of Churches. Most of these delegates will attend the international conferences which are to be held in Switzerland in July and August.

Rev. Arthur J. Brown has made a statement with regard to the purpose of this expedition. He says with regard to the association of American religious leaders with those of Europe: "We feel that such an association of our religious bodies would materially contribute to the League of Nations. We deeply regret that up to the present time our own nation has not officially entered into the League. We believe that a large majority of the American people, and especially of the clergy and laity of our churches, are in favor of the League and earnestly hope that the United States will soon become a member of it. Meantime, we feel that Christian men should make all the stronger effort to develop those moral and spiritual associations between nations which are, after all, the things of highest importance."

Rev. Nehemiah Boynton of Brooklyn has been appointed chairman of the American delegation at Geneva to plan for the ecumenical conference. Each denomination has provided some of its most eminent men to serve in connection with this journey. The Disciples are sending Rev. Peter Ainslie, Rev. H. C. Armstrong, Dr. Finis Idleman, Rev. R. H. Miller, and Rev. F. W. Burnham. Bishop John L. Nuelson will be the chairman of the conferences to be held in Austria, Esthonia, Finland, Letvia, Lithuania and Germany. Other chairmen for various sections of Europe are Rev. Charles S. Macfarland, Rev. Harlan G. Mendenhall, Mr. Sherwood Eddy, Rev. F. W. Burnham, Rev. Frederick Lynch, Rev. Newton M. Hall, Rev. Charles S. Gulick, Rev. Arthur J. Brown, Rev. Henry A. Atkinson, and Rev. Samuel H. Chester.

The Federal Council asserts that the United States has ceased to enjoy the favor of the European countries during these days of the peace negotiations, and it hopes that these Christan envoys may so represent the spirit of this country as to restore confidence in the moral integrity of our nation. It is felt by the church leaders that even more important than any League of Nations is the building up of international fellowship on the part of those who lead the spiritual life of the various peoples.

The ministry to the men in the army is to be more efficient than ever before under this new legislation.

Methodists Organize Their Benevolent Work

The Methodist church has a number of institutions of benevolence which have conducted their financial campaigns independently of each other in days gone by. There are sixty-one hospitals, fifty-one homes for children and forty-four homes for the aged. The last General Conference at Des Moines created the Hospital and Homes Board which will henceforth have a recognized place among the causes that Methodist churches are expected to support. Another innovation in Methodist organization provided for by the General Conference is a Board of Benevolence consisting of fifteen bishops with one ministerial and one lay representatve from each episcopal area. The purpose of this latter organization is to correlate the work of the various connectional boards. This plan is not dissimilar though less comprehensive than that recently adopted by the Disciples of Christ, whose several connectional boards are now united in the United Christian Missionary Society. In both cases the original organizations continue a legal existence to protect endowments, but the business is done by the new organization.

Dr. Roberts Does Not Retire

Dr. William Henry Roberts, the venerable Stated Clerk of the General Assembly of the Presbyterian church, was carried to the Assembly this year in a wheel chair. It seems certain that he must be an invalid the remainder of his life. The General Assembly voted to give Dr. Roberts his full salary as long as he lives and allow him to retire, but the veteran insisted upon dying in the harness. It is a matter of some embarrassment for the General Assembly to carry on the important work of stated clerk with an invalid heading it but a committee has been entrusted with the delicate task of securing adequate help to keep Assembly business going forward.

Chicago Church Secures Minister with Union Card

The Presbyterians maintain a church in South Chicago, a section where ninety-five per cent of the population is of immigrant stock. They recently called to this church Dr. F. C. Wagner, who will carry on a community work. Dr. Wagner carries a union card from a machinists' union, having worked at this trade before joining the union. It is his belief that the union card helps to give the minister entree to the industrial community.

New Testament Scholar Secures Recognition

The Rev. James A. Robertson, of Ballater, Scotland, has been recently appointed General Assembly Professor of New Testament Language and Literature in the Aberdeen Free Church College. He has been commended by Dr. Denney, "as a New Testament scholar who stands in the first rank and is a great gift of God to his church." His writings on New Testament subjects command authority throughout the English-speaking world and this authority will be appreciably enhanced by the recognition given him by his church in the present appointment.

Clergy and Ministers Work Together

The clergy of the Established church and the ministers of the free denominations at Oldham, England, have been working together in great sympathy and unity of purpose lately. There has been cooperation in temperance work and an evangelistic campaign brought large numbers of people into the churches. A "fraternal" of "clergy" and "ministers" meets once a week in which social and religious topics are considered. This is but one of the evidences of the closer relations which are coming to pass among religious workers in the United Kingdom.

Making New Saints at Rome

The process by which new saints are created by the Roman church is very interesting to Protestant people. Recently two new French saints have been canonized. One is Marie Alacoque. She it was who testified that she received a vision of Jesus Christ in whch he opened his breast and showed her his heart aflame with love for mankind and told her to urge the people to make his flaming heart the object of worship. This gave rise to the Catholic "Order of the Sacred Heart." This worship has been condemned by some Catholic theologians as idolatry, but it has become immensely popular with the illiterate among the French. The canonization of Joan of Arc and Marie Alacoque will tend to win back the affection of the French people to the church from which they have tended to fall away during the past generation. At the same time the French intellectuals will find more difficulty than ever in giving their allegiance to the national religion.

Expense Fund for the Chaplains

The army chaplain has come in for a good deal of criticism in days gone by. No doubt a certain amount of this criticism has been justified, but several reasons underlie the facts. One reason has been the lack of equipment. The chaplain has never been furnished by the governmen with any of the paraphernalia of worship. The Roman Catholic church provides every Catholic chaplain with a hundred dollars a month with which to provide things necessary for efficient service. The Protestant Episcopal church provides its men with fifty dollars a month.

Interchurch Movement Proceeds to Reorganize

Following the demand of the Presbyterian General Assembly that the Interchurch World Movement be reorganized, a committee on reorganization has been appointed. This committee consists of Rev. Jas. H. Mohorter, Disciples of Christ; James M. Speers, Presbyterian; Hubert C. Herring, Congregationalist; Robert E. Speer, Presbyterian; Prof. E. D. Burton, Northern Baptist; J. Y. Aitchison, Northern Baptist; Dr. D. D. Forcyth, Methodist Episcopal, and a number of other representatives of the smaller denominations.

Dr. S. Earl Taylor protests against the report that many of the denominations have withdrawn from the movement. He calls attention to the fact that a number of the denominations have recently held their national meetings and have endorsed the Interchurch and mentions the following that have spoken recently in this favorable way. Methodist Episcopal, Methodist Protestant, African M. E. Zion, Reformed Church in the U. S., United Presbyterian, Presbyterian in U. S., and the Reformed Church in America. The Presbyterian church in the U. S. A. has withdrawn from the movement but has arranged to cooperate if the movement is reorganized and if the expense budget is cut down to a half million dollars a year. The Baptist convention has not yet spoken and one may not anticipate its verdict.

The leaders of the Interchurch claim that the movement has brought many results which would have been impossible without cooperation. While the Methodist Centenary Movement brought the Methodists a missionary budget of $6.18 per member for five years, the Baptists have already subscribed an amount that averages $9.00 per member. Dr. Taylor reports that the Disciples have subscribed a missionary and benevolent budget for the coming year of $7,000,000, an amount about equal to the Men and Millions fund which required five years of special work. The largest giving is that of the United Presbyterian denomination. They have subscribed, according to Dr. Taylor, $21 per member for the next five years. The Protestant churches of America already have in sight $100,000,000 a year for the next five years, if this report is taken as sound.

The expenditure of these millions will require cooperation even more than the raising of the money has required it. The Interchurch Movement has already published two volumes of its survey and it is hoped the movement may continue to contribute guidance with regard to religious conditions during the remaining months of its existence or until some satisfactory receivership is found for the moral and spiritual assets which it has created.

This helps explain why both of these organizations have always been particularly popular with soldiers. There is now agitation among the Presbyterians in favor of some sort of subsidy to Presbyterian chaplains.

Presbyterians Call Pastor to Teach Homiletics

The San Francisco Seminary, a Presbyterian foundation for the training of ministers, has called to the chair of practical theology Dr. Edwin Forrest Hallenbeck, of San Diego. It is thought that young miinisters should be taught the art of preaching and pastoral ministration by one who has been eminently successful in this work. Dr. Hallenbeck has been a force in his denomination in the pastorate and his appointment to this chair is being greeted on the coast with general satisfaction.

Man Under Attack by Conservatives Made Moderator

The election of Professor W. L. Lingle as moderator by the southern Presbyterians at their recent General Assembly will not be properly appreciated without knowing something of southern Presbyterian controversy during the past year. A year ago Dr. Lingle had interpreted the action of the Assembly in regard to organic union with the northern denomination as being favorable to union but opposed to a loose federation. He was immediately subjected to a barrage of criticism by the conservative organs of his denomination. The criticism continued until the meeting of the General Assembly when the sentiment of the church was revealed by the election of the man that had been hounded by heresy-hunters. We may be sure that during the coming year the southern Presbyterians will make real progress in the direction of union with other Presbyterian bodies.

New Dean for Theological School

The election of Dr. Birney as bishop of the Methodist Episcopal church made vacant the position of dean of the Boston University School of Theology. President Murlin of the university has secured a new dean in the person of Dr. James A. Beebe of the Iliff School of Theology of Denver. Dr. Beebe is well known in Chicago where he had a brilliant ministry with the First Methodist church of Englewood. He plans to be at work in his new position at the opening of school in the autumn.

Closer Cooperation of Sunday School Workers

There has been growing up in recent years a multiplicity of Sunday school organizations of a general character which carried continually the possibility of schism. Not only did the International Sunday School Association have its national and state organizations but each denomination had built up its own machinery. When the denominational Sunday school workers organized the Sunday School Council of Evangelical Denominations there was still more possibility of misunderstanding. It is gratifying, therefore, to see that the Sunday School Council and the International Sunday School Association have recently come to terms. Henceforth half of the membership of the executive committee of the latter organization will be elected by the former organization. With an interlocking directorate, to speak in the language of Wall Street, there is now a certainty of cooperation.

Fence Torn Down in Quakers' Meeting House

One of the long standing features of the Quaker meeting house was a partition running through the center which divided the men from the women worshippers. Recently at West Chapter, Pa., this fence was torn out of the large meeting house there. It is now regarded proper for a man to sit with his wife in church and even for a young man to bring his lady friend. It is said that this innovation is taking place in a number of the Friends' churches over the country.

Congregationalists Encouraged by Their Statistics

The statistics for the Congregational denomination for the past year have been recently published. They are more encouraging than the statistics of some other communions. Instead of a loss of membership there has been a gain of 144. The membership in America is now 802,266. The Sunday schools show a net gain of 18,760 pupils during the year. The incomes of the mission boards showed an increase for the year of $340,000.

Another Federated Church

The Congregational church and the Presbyterian church of Harvey, a suburb of Chicago, recently decided to federate. They are solving the problem of a minister by securing one that has been ordained in both denominations. The two churches will continue their denominational affiliations and the new members taken in will designate one or the other denominaton as their special affiliation. The services will be held in the building now used by the Congregationalists. The missionary offerings of the federated church will be divided equally between the two cooperating denominations. Harvey is a great industrial community and the work of all evangelical churches is very difficult. In days gone by a great deal of city missionary money has been placed in this community and some of this will be saved henceforth.

Presbyterians Reject Bryan's Plan

William Jennings Bryan is a Presbyterian elder and he has for some time entertained a plan of having "pastors at large." These would serve at least the decorative functions of bishops without the name or the authority. These men would be chosen for their pulpit and platform powers and would speak on great occasions as they might be invited throughout the denomination. The General Assembly did not give much attention to the proposal, but it is now being advocated by the progressive journals of the denomination. One reason for giving the proposal short shrift was the lack of pastors in the Presbyterian denomination to fill the important pulpit positions.

Federal Council Issues Report on Korea

The Commission on Relations with the Orient which is maintained by the Federal Council of Churches has recently issued a booklet in which the Korean question is considered. The abuses practiced by the Japanese government are set forth in detail. It is noted that the

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Protestant Christians have been arrested in numbers quite out of proportion with their strength in the population. This seems to be due, not to a desire on the part of Japan to persecute Christianity but to the leadership and strength of these native Christians. The commission commits itself to a hope that Korea may ultimately have independence or such a degree of autonomy in the Japanese empire that her national aspirations may have full scope. The twenty-seven page booklet is sold by the Federation at ten cents a copy and efforts are being made to secure a wide circulation of the document.

Pew Rent System Is Rapidly Disappearing

It may freely be prophesied that the pew rent system will disappear from the American churches with this generation. Though a successful device for securing funds for the churches, it has tended to class distinctions in the churches and to the alienation of the masses from worship. The Protestant Episcopal church has what is known as the Free and Open Church Association. This organization prints each year a list of the churches that give up the renting of pews. The list is now larger than ever before. During the year some of the largest and strongest churches of that communion have opened up the pews to the general public.

Photograph of Samaritan Pentateuch

Probably the most valuable biblical manuscript in the world is the Samaritan Pentateuch, which is in the possession of the little colony of Samaritans at Nablus, Palestine. Negotiations were begun eighteen years ago by Dr. William E. Barton, pastor of the First Congregational church of Oak Park, Chicago, to have the manuscript photographed. These negotiations were at last successful and this work has now been accomplished. On March 20, the Chicago Society of Biblical Research had the privilege of seeing the photographs. It is believed that the manuscript is nearly two thousand years old.

Lake Geneva Conference Under Interchurch

The annual missionary conference at Lake Geneva will be held this year under the leadership of the Interchurch World Movement, and the date for this year is July 23- August 2. People of all ages are received and missionary instruction is given accordng to age.

Mayflower Celebration Broadens in Scope

The celebration of the sailing of the Mayflower was originally a Congregational enterprise but it has continually broadened in its scope until it is now a national enterprise with a strong organization in Great Britain to remember the tencentenary on their shores. The American Mayflower Council recently met in New York to consider the plans for the celebration. Principal A. E. Garvie and Dr. W. Nelson Bitton of England were present at the meeting. The executive secretary, Rev. Charles W. Gulick, reported that over sixty national and international organizations were now connected with the American Mayflower Council. Plans are being made to teach the foreign language groups within the country the meaning of the occasion. Cardinal Gibbons has written to express his sympathy with the celebration and will sanction the appointment of Catholic laymen on the Mayflower Council.

Protestants of France and Belgium Interested in Tourists

The American tourist has already resumed his wanderings. Thousands will visit the battlefields of Europe this year. The French and Belgian Protestants are anxious that the Protestant churches shall not be forgotten by these visitors. They have communicated through the Federal Council of Churches the information that they are providing tourists with hand-books in Paris and Brussels. People who are to be in Europe this year are urged to communicate with the Federal Council.

World Alliance for International Friendship

The World Alliance for International Friendship of which Dr. William Pierson Merrill is president has a vigorous program of activity for the coming months. They are preparing to hold in Switzerland this summer a meeting of the International Committee which will plan for interchange of speakers to cement international friendships. A commission is studying Mexico with reference to the establishment of peaceful relationships with the southern neighbor of the United States. The organization proposes to carry on a campaign of education throughout the United States in behalf of the League of Nations.

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First published sixteen years ago, this volume has been practically out of print for some time; this second edition has been eagerly awaited by lovers of our Colonial history and of New England antiquities. It is a remarkable accumulation of all sorts of curious lore about many varied aspects of American life during the early days of our country. In developing the topics suggested by the Almanac, the author has consulted particularly the writers of the period immediately after the Revolution, but in many of the chapters, such as those on astrology and witchcraft, he has gone farther afield.

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